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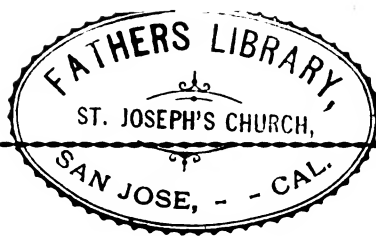
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In the process of removing books, mailing lists, and other appurtenances of TRUTH from North Carolina to New York, delay in issuing the January number has necessarily resulted. Owing to the fact that Father Price and his associates in Nazareth were overburdened with work, occasionally subscribers failed to receive their copies of TRUTH and sometimes remittances were not acknowledged.

It will be a distinct favor if subscribers will in the future immediately notify the Business Manager of TRUTH of any mistake in address, failure of the magazine, inaccuracy in bill, etc. We trust that there will be no reason for complaint in these matters.

MANAGER OF TRUTH, New York.



IMPORTANT NOTICE

It is with great pleasure that we announce to the readers of **TRUTH** a change which will greatly redound to their benefit. With this issue the control and management of **TRUTH** passes into the hands of the **INTERNATIONAL CATHOLIC TRUTH SOCIETY** of America, and becomes their official organ. We ourselves have never been in condition to make of **TRUTH** what we desired and what it should be, but with the **TRUTH SOCIETY** the case will be different. It will gradually be enlarged and improved in every way; it will have at its command a staff of expert and capable writers; it will possess a moral backing that will command the attention of the influential public and a financial backing sufficient to attain its purpose if properly co-operated with. In the past all these things have been wanting. Fourteen years ago, **TRUTH** was born in dire poverty and has been carried on ever since amidst struggles and under such difficult conditions that it was only by the hand of Heaven it could have been sustained. The circumstances that have led to the present change are as follows: Instituted as a unique aid towards strengthening and spreading a knowledge of Catholic faith, its circulation soon grew to such proportions as to penetrate into all the United States and to some extent abroad, and in consequence demanded an amount of attention, labor and time as to greatly overtax those connected with it. Within the last year, however, the missionary work of its manager, in connection with the new Foreign Mission Seminary, developed in such a way as to make it a matter of sheer impossibility for him personally to carry **TRUTH** further. Under these circumstances it was thought best to hand over **TRUTH** to the **INTERNATIONAL CATHOLIC TRUTH SOCIETY**, which would make the magazine its official organ, and in whose hands the purposes of **TRUTH** would not only be conserved, but much more efficiently carried out. This has been done to the mutual satisfaction of all parties concerned. To the undersigned it has been a source of much happiness and whilst in the future he will have no responsibility for **TRUTH**, he will ever give it his heartiest sympathy and whatever aid his circumstances may permit.

We take this occasion to bespeak our gratitude—as deep and sincere as it is possible for it to be—for the countless acts of aid and sympathy extended to **TRUTH** during the fourteen years of its existence by His Eminence, Cardinal Gibbons, by the Archbishops and Bishops, Priests, Sisters and laity of the country. There is no expression of gratitude possibly adequate for all this, and we feel sure they look for none and are quite content with the good accomplished for God's glory and the salvation of souls. We would ask for our successors, not only a continuance, but, if possible, an enlargement of this aid and sympathy. They are animated by the same spirit and purposes that produced and maintained **TRUTH** in the past. Their work if properly supported will be immeasurably more efficient. To aid them is to aid the cause of God and souls a thousand times more effectively. And they will need both the aid and sympathy. To put **TRUTH** forward properly before the United States will require the sympathetic co-operation of all the well-disposed Catholics of the country. Let each one remember that every penny spent in aiding **TRUTH** will be spent in spreading a knowledge of Catholic faith and drawing souls to God, and that every penny so spent cannot fail to draw a rich blessing from God upon the giver.

When we first launched the little craft of **TRUTH** upon the waters of journalism fourteen years ago, April 1897, we confided it entirely into the hands of our Blessed Mother who blessed it and wonderfully protected it during all these years. To that same Blessed Mother we now confide it with increased love and gratitude in its enlarged and elevated sphere.

THOS. F. PRICE.

Why The Catholic Church Is The True Church of God.

BECAUSE NO OTHER RELIGIOUS BODY CAN SHOW SUCH MARKS OF
SANCTITY AS THE CATHOLIC CHURCH.

No other religious body has produced a world-wide sanctification. No other religious body has produced such holy persons as the Catholic Church canonizes and calls *Saints*. These persons can be found in the Catholic Church alone, and God has produced them in the Catholic Church during the entire 1900 years of her existence.

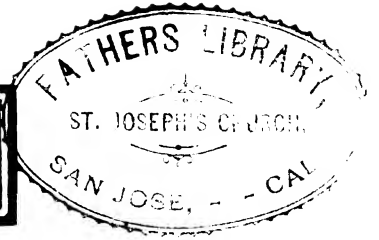
God has never worked one single miracle in favor of any religious body save the Catholic Church. In favor of the Catholic Church He has wrought miracles for nineteen hundred years.

BECAUSE CHRIST APPOINTED HIS CHURCH TO TEACH SALVATION TO ALL NATIONS AND TO PREACH THE GOSPEL TO EVERY CREATURE (St. Matt. 28; St. Mark xvi: 15). NO RELIGIOUS BODY SAVE THE CATHOLIC CHURCH HAS DONE THIS. THEREFORE, THE CATHOLIC CHURCH IS THE TRUE CHURCH OF GOD.

Christ desired all men to be saved. They were to be saved by the teaching of the Church which God established. That Church could not possibly teach mankind the way of salvation unless it were universal or Catholic. No religious body save the Catholic Church has ever been universal or catholic, and consequently no religious body save the Catholic Church has ever carried out the command of Christ to teach all nations, and therefore the Catholic Church is the true Church of God.

THE CHURCH OF GOD MUST BE 1900 YEARS OLD, AND NONE BUT THE CATHOLIC CHURCH IS 1900 YEARS OLD. THEREFORE, THE CATHOLIC CHURCH MUST BE THE TRUE CHURCH OF GOD.

Christ lived 1900 years ago and founded His Church at that time. It is clear, therefore, that any religious body which is not 1900 years old cannot be the true Church of God. The oldest Protestant church is not 400 years old. The first Protestant church was the Lutheran, which began to grow into being when Luther separated from the Catholic Church less than 400 years ago. It is evident that no Protestant church can be the true Church of God. The Catholic Church alone goes back for 1900 years to the time of Christ. All other Christian religious bodies came from her. She alone—since she alone is 1900 years old—can be the true Church of God.



FROM EPISCOPALIANISM TO CATHOLICITY.

BY EDWARD W. GILLIAM, DENVER, COLO.

(Continued from December TRUTH)

Inasmuch as the Church of the first three centuries admittedly was undivided and pure, logically I had been taught to regard the consensus of the representative Church scholars and writers of that period, the early Fathers, as the authoritative expositors of Scripture. Providentially, these writers, in the originals, were thrown in my way. Investigating (in reference to our text) I noted certain sentences that may be construed either way, that is, as referring either to Peter's rock-like confession, or to the personal Peter. But because I found also other sentences (in reference to the text) referring directly, absolutely, *totidem verbis*, to the personal Peter, how could I otherwise conclude, than that the latter must be held to construe the former, giving the full weight of these early Fathers testimony to the personal view?

I read: (Tertullian, A. D. 195) *Latuit aliquid Petrum, aedificandae ecclesiae petram dictum?*—(Was anything hidden from Peter, called the rock of the church about to be built?).

(Origen, A. D. 216): *Vide Magno illi ecclesiae fundamento, et petrae solidissimae, super quam Christus fundavit ecclesiam, quid dicatur a Domino!* (See what is said by the Lord to that great foundation of the church and most solid

rock, upon which Christ founded the church!).

(St. Cyprian, A. D. 248): *Ecclesia, quae una est, et super unum, qui et claves ejus accepit, Domini voce fundata est.*—(The church, which is one, and was by the voice of the Lord founded upon one, who also received the keys thereof.)

Why should I say more? Would not my limits fail me, to cite the Clementines and others? Why should I, at all? Enough. *Finis sit.*

My thoughts revolved: Is there not but one church claiming a line stretching back to Peter? Must not that line, formally, be a mark of the church of Christ, a Church having the *key*, with authority, a guard, a guide? Is there not in reality such a Church to be found, if looked for?

I looked. I saw. I considered. My thoughts revolved—my thoughts resolved—and here I am.

I might add, as an experience, that to this text the Episcopal Bishop of the State of Arkansas incidentally is related, the Rt. Rev. William M. Brown. Is the incident worth telling? Perhaps. Please allow me.

The Bishop has made a study of the negro, and embodied conclusions in a book. Having given some consideration myself to the same subject, in quest of information, I addressed Bishop Brown. A correspondence followed—brief-pleasing. He was so kind as to send me a copy of the book; not that only, but a much more

elaborate volume besides, entitled "The Level Plain for Church Union."

The Bishop is enthusiastic over forecasting "The church of the future." The great Protestant body, in its state of multiplied division, he regards as critically imperilled, and impotent to fulfill the mission of the Church of Christ,—the conquering of the world. He, therefore, elaborates a scheme for unifying the various orthodox Protestant Communions without compromising their denominational integrity. In developing this scheme he has reversed completely the character of his churchmanship. He had been strictly a high churchman, standing for the doctrine of the Apostolic Succession, as expressing a special grace transmitted along a line of unbroken historic continuity from Apostle to Bishop in succession by a physical, yet mystic, touch, called the "laying on of hands," the grace of this Succession marking off the ministry as a class differentiated from other Christians.

Bishop Brown vaulted, coming straight down squarely reversed, a low churchman of the most radical type. He scouts what he calls the mysterious, intangible, indefinable, miraculous something characterized by the grace of Apostolic Succession. He holds, with a grip, that historic continuity resides in the continuous life of the people; that the church is no more divine than the family, or the State; that the Apostles were a grade, not an order; that the episcopate is an ecclesiastical, not Apostolical, institution; that in the beginning the churches were all congregational, governed by presbyters, but that in one or two generations (Bishop Brown does not give the exact time, or specific circumstances of the change, simply risking an opinion) for unity's sake and bet-

ter government one was chosen to preside, at first a grade only, but whose grade circumstances gradually advanced into an order, and the presbyter became known as the bishop; that the episcopate is the *bene esse*, not the *esse*, of the church; in a word, that all churches essentially are equal, the authority to appoint their own pastors being inherent, by Gospel Warrent, in the congregation.

Having thus leveled his own church—stripped of all that assumption which is devoutly cherished by a party within, resented by the Protestant world without—Bishop Brown, in his quest for unity, was prepared to offer accommodations. Accordingly he has elaborated as I have said, a scheme for unifying the several orthodox Protestant bodies without absorption or compromising denominational integrity—a new church, "the church of the future" a reorganization of the churches of the present.

To outline the scheme is aside from my purpose here. I can but register a reply: Idealism! Doctrinaire! A Dream! A Vision! Bishop Brown's books bespeak him a Christian gentleman, scholar, student, writer, enthusiast. I have introduced him, because of a certain relation which his "Level Plan for Church Union" bears to the text under consideration.

That the Bishop while enthusiastically and learnedly with tautological emphasis and most painstaking care, analyzes every text, save one, bearing on the government of the Apostolic church, and copiously bringing to his aid, again and again, an array of distinguished authors, both of the foreign and home variety, that he should have ignored this one especial text, the most evident, the most significant, the most closely related to his subject, that he,

I say, should have ignored this text "Thou art Peter, and upon this rock," etc., must appear most remarkable.

The candor of the Bishop I had almost begun to doubt. Was he afraid of the text? By indirection he denies its plain purport in declaring, that the commission given by our Lord to the Apostles was based, not upon authority, but upon love.

Interested, I took it upon myself to address Bishop Brown, and drawing "the deadly parallel," ask:

"Is not the key, dear sir, the very symbol of authority? How, then, without recourse to the early Fathers, can this text, upon its face, be otherwise construed, than as conferring a representative or devolutionary authority upon the Apostle and limitation to a personal Peter?"

Several months have passed. The Bishop has not answered. That he will, I scarcely believe.

As I recall Bishop Brown's extended and searching discussion reflecting the organization of the Apostolical Church, and most strenuous efforts to show a spread of primitive Congregational Churches, directed by a body of independent presbyters, out of whom and over whom, for unity's sake and better government, presently arose a supervisor called "bishop," the position, by and by, to be advanced from a presbyter grade into a distinctive order, and, toward the close of the second century, as the historical episcopate universally prevailing, as I recall all this and observing from the Bishops viewpoint, I recognize an apparent confusion in the early church, a labyrinth, whose clue Bishop Brown, unhappily, does not hold.

His error as that of so many others, lay in assuming the Bible to be, exclusively, the authoritative exponent of Chris-

tianity. Under this view the New Testament presents a troubled sea of interminable discussion and controversy in respect both to discipline and doctrine. Its ministry comprises a variety of titles: Apostles, prophets, evangelists, pastors, teachers, bishops, elders, deacons—often interchangeably and confusingly used. St. John (the Apostle) calls himself an *Elder*. Matthias (the Apostle) was chosen to the *bishopric*, "from which Judas by transgression fell."

Bishop Brown admits—on the authority of Clement and Tertullian—that the episcopate (as now generally understood) was established by St. John at Ephesus, though, in the spirit of a controversialist, hedging to support his contention (that the episcopate arose out of the presbyterate), he *conjectures* that St. John simply gave it recognition and a blessing after it had developed according to his view. He sounds really a despairing note (though sustained personally, it would seem, by his enthusiasm at the prospect of church union), in saying that no uniform government could have prevailed in the early church, since all parties (Congregational, Presbyterian, Episcopalian, etc.) quote Scripture in support of their policies.

Does not Dr. Brown's muddle clarify (I might ask the Bishop) under another view, that the New Testament was written (as Cardinal Newman notes, and as will be, I am fain to think, the considered judgment of a candid mind), not formally to *teach* doctrine, but to prove *doctrine*, and that back of the written word is a vital organization, the history of Christianity being, not the history of a book, but the history of a Society, which, in the beginning, originated the book, and in its

course preserves and interprets it; and that, respecting the cast or organization of the primitive church, it suffices for the Catholic view to have it appear *consistent* with the record of the New Testament—that collection of many-authored, informal, unconnected memoirs, annals, and letters?

Nota bene—let it be remembered—that the Catholic Church of A. D. 1911, in its developments, essentially is not at variance with the Apostolic Catholic Church. The Apostles' faith, in its expression, was simple, and their views, as to the character, and scope of the church, confined. Was it not subsequent to the resurrection, and "after that Jesus through the Holy Ghost had given commandments unto the Apostles" that they asked: "Lord, wilt thou at this time restore again the Kingdom to Israel?"

The Apostles, as representing the church, and their successors down the ages, were to know the full truth, but (it appears) not fully at once to be guided, indeed, into all truth, but guided on occasion. Was not the Pentecostal out-pouring specifically the gift of tongues, which the stranger concourse at Jerusalem, the church's signal opportunity, at the moment called for?

The Church's faith, likewise, was it not there, in its expression, simple, yet fecund? Did not Peter's burden, "preaching through Jesus the Resurrection of the Dead," hold every embryo, or directly involve every article of the Apostle's Creed, anon its expression; as the Apostle's Creed contains every embryo of the Nicene? And has not the Catholic faith thus logically reset itself down the ages, expanding out of itself, not a new faith, but the old faith reset and authoritatively set forth, as occasion has demanded?

* * * * *

A final word: With all our wealth of material development a monstrous chaotic, perilous whirl of religion and ethics confronts us. In the higher rank of living we are below par—below half a century ago.

True, those there are, way up, whom happy circumstances dispose toward a roseate view. To the *roseate* I feel bound to say *non possumus*. Shall I retain the hue? Very well. Then let me drop it toward *red-light*. The expression is broad. Good men, good works, there are—noble spirits (so many among them—God bless them). Of course. Where otherwise would we be? In the bottomless pit, as it were, void of all religious faith, unless, perhaps faith in the devil. Nevertheless, when I turn the other way, what a tide of evil! Which side carries the balance? Which on the other is gaining? Have the moral boys been running neck and neck with the *yellow boys*? Has "the prince of this world, in recent generations, been more active and winning out better? By my own rod the depth of a now-a-days spirituality is more easily measured. This blazing material glare blinds and is illusive. The *homo* really appears more animal. There is a bearing back (alas! shall I say it? It registers, however, but my own simple opinion)—a bearing back toward savagery. And, verily the woman—ah, the fine lady (so thin this veneer of civilization often is), with her masculine encroachments and the immodest suggestive gown, is distinctly among the downward leaders.

I repeat it, that, with all our wealth of material development, a monstrous, chaotic, perilous whirl of religion and ethics confronts us. The moral field, resting on the invaded religious, is not a beauty, absolutely, or relatively. Prosperity swears it on her golden altar.

Socialists, y-clept scientists, are besieging, with their sophisms, the lecture platform. Converting Elijahs, with drum and banner, march upon the cities. Degenerate blackamoors, impersonating the Holy Ghost, roam with their victims as faithful fathers among the flock.

Fresh from the insight of the mighty—dreams of professors, emeriti, prophetesses, and prophets—to a line of new churches, in variety to suit, we are invited, churches of the future (of sundry pattern), Humanity churches, Ethical Culture churches, Scientist churches, Divine Science churches, nor is the end yet; for The New Thought, and doubtless others I wot not of, are emerging from the tossing sea of unsettled religious opinion—not divisions of what has been regarded as the orthodox Protestant church, but current conceptions of religion with enough of the Gospel, it may be, to gain recognition within the Christian area.

And look at the populous and powerful Protestant bodies! Are they not confessedly giving indications of weakening? And why?—if it be not, that the faith embodied in the ancient creeds and adopted of old by these bodies, but severed from the necessary supporting authority, is slipping away under the assaults of modern criticism. From high courts of standard old Protestantism we hear denials of the Divinity of Christ, of the Bodily Resurrection, of the reality and significance of Eden! Ah! What is it but ripping the womb of Christian faith and casting out the bowels!

Alarmed, Protestant leaders (notably Bishop Brown) are active in efforts to close up divided ranks. Has external union a necessary tendency to heal radical breaches of faith?

A concerning question, my friends: What say we as to the bearing of the spirit issuing from these derisions and divisions of religion, these multiplications of new eccentric churches, these weakenings of old standard churches, this spirit of unrest and doubt? Intermingling with the currents of the nation's life, what effect may we suppose such a spirit to exert upon this life as a whole, upon this super-rich, and on that account alone, very much tempted nation?

Alas! the inevitable. The robusticity of faith (where faith is found) loses. The sense of the sinfulness of sin dulls. The trend is toward unbelief (a reflection of Cardinal Newman's). The cultivated mind (I speak of the tendency) quotes Darwin. The unlettered swears that a mug of beer and pipe of tobacco are realities. The contrasted importance of the passing life is greatly exaggerated, and the struggle is on—might and main, straight and crooked—to get the utmost out of it.

How often in the struggle are the reins thrown out of hand upon the neck of the passions, to run their wild careers? What rottenness in upper circles? What riot of lust and lucre? What extravaganza of opulence? Look at the *outré* banquets, like those of *blasé* Rome tottering to her fall? Are they prophetic? Do they forecast our fate?

And what an orgie of concupiscence? What intrinsic and powerful passion, the virility of the *homo*, which, within lawful limits, becomes the extension of our own very self, and holds in abeyance life's sweetest and most treasured joys, what a record of abuse? It brands the period surpassingly immodest and impure! To this passion, in perversion, what is mar-

riage but a biological incident of individual indulgence? Its entrance into the state of matrimony, so high and holy, what is it but to smash the family altar, and profane its ruling place with the spirit of the *demi monde*, so far sinking the *homo* to a role below the beasts of the field that delight to bear and bring up their young! Verily a salacious, immodest, impure day! Oh! It arouses wrath and disgust. Would to God I could cry, "Thou hast heard, O my soul, the sound of the trumpet, the alarm of social war and upliftment."

Amidst all this, so grave a situation—this spiritual unrest—this influx of religious sentiment and opinion—this division, this variety of churches—this spirit of doubt and unbelief—this moral retrogression—amidst it all, I ask, is it not something to be able to turn to the one Apostolical church, the church of the beginning, the church of the past, the church of the future, and in her authoritative unchangeableness recognize the ark, where the essentials of Christianity and moral guardianship rest permanently secure?

THE FAITH OF OLD ENGLAND.

General satisfaction is expressed over the results of the Motor Chapel Missions, which were given last summer in the historic towns of East Englia. Already arrangements have been made for the regular celebration of Holy Mass in the town of March, and the priests who gave the Mission cannot but hope that the souvenirs of Catholic life, which here abound, will help to bring back the people to the faith of their forefathers. The following account of the sermon preached by Father Nicholson in the public hall of

March will prove of interest to Catholics and to members of the Protestant Episcopal Church in our own country. It is reported by one of the lay workers who contributed very materially to the success of the Mission:

Many visits to old shrines and ruined temples in the vicinity had armed him with facts which even the dense ignorance of the March mob could not fail to grasp. And as he hurled these with all the vehemence of his powerful eloquence at that curiously mixed audience, one could almost feel the gasp of astonishment stunning them into acquiescence, or at least into a maze of doubt which found expression in more than one audible question as they left the hall: "Maybe we were all Roman Catholics once upon a time," as the writer heard at the close of the meeting.

Tracing the history of the Church from the first sermon by St. Peter in Jerusalem, where the empty Cross on Calvary furnished the text of Christ Crucified, he took his hearers in spirit to Rome and pictured Peter, a travel-stained pilgrim, gazing on the Imperial city for the first time. A Roman centurion, observing the stranger, alights from his chariot to enquire into his curious new philosophy and doctrine and the purpose of his visit to the city of Cæsar. He is amused to learn from his lips of the old man that his dreams include the conquest of Rome for Christ Crucified. And the centurion goes on his way to relate to his friends the strange joke he heard from the ignorant Hebrew whose ambition was greater even than Cæsar's. But quickly vaulting the intervening centuries, Father Nicholson showed that ambition of the Galilean Fisherman more than verified. The Throne of the Fisherman had been established in the Eternal City, and to the furthest ends of the known world emissaries of the Church of God were carrying the glad tidings to mankind.

PAPAL SUPREMACY.

From the writings of Venerable Bede the speaker showed that Lucius, King of Britain, in the second century besought the Pope to make him a Christian by Act of his Authority, showing that even in those early days the supremacy of the successor of Peter was acknowl-

edged throughout the Christian world and in this island of Great Britain. The arrival of St. Augustine four centuries later, the Apostle of England by command of the Vicar of Christ, Pope Gregory, was an historical fact which even Protestants had never attempted to deny. As the first Archbishop of Canterbury, he had received his consecration at the hands of the Papal Legate. And since that date, down the centuries to the so-called Reformation, no Archbishop or Bishop in Great Britain had been consecrated without first making a public and formal acknowledgment of the Successor of Peter as the Head of the Church.

Even at this day, three hundred years after the establishment of Protestantism as the substitute for the Old Faith in this our country, what do we find? No land in all God's green earth is richer or more beautiful than this in the evidences of the Faith it once possessed. Look around at the stately cathedrals, the beautiful abbeys, the venerable minsters, the moss-covered ruins of old monasteries, what is the lesson they mutely preach? Not a shire in all this broad land but from hillside or dale these noble fanes raise their spires as finger-points towards Heaven. From their towers and bell-fries the cry goes across valley and hill, proclaiming to those who have ears to hear the grand old story of England's Ancient Faith and her allegiance to her God and His Vicar on the Throne of Peter. Go into your old cathedrals almost within stone's throw of this little town of March. Go to Peterborough, that stately House of God bearing eternal testimony to the grand Order of Benedictines who covered this land of ours with magnificent temples of God. Lift up your eyes above the desecrated sanctuary to the topmost pane in the old stained-glass window. There you may see emblazoned on high in imperishable colours the representation of the First of the Apostles and the First Pope, St. Peter himself, grasping the Keys of the Kingdom of Heaven. The very name of the city of Peterborough, and her municipal coat of arms, bear further witness of that same allegiance to the Fisherman of Galilee. In that sanctuary, where repose the remains of Queen Catharine of Aragon, the first martyr to the tyrant Henry the Eighth, whose lust cost England her old Faith, there you may see the old altar stone where the Holy Sacrifice of the Mass

was offered up centuries ago when this land was still faithful to the Faith of the Apostles. Go to Ely Cathedral, that exquisite memorial of the skill of the Benedictine builders. Look into the Lady Chapel, the most beautiful spot in all that beautiful edifice as the devotion to the Mother of God is the most beautiful in the Catholic religion. Look at those matchless carvings in stone wherein the monks of old poured forth their piety in works of art, such as this age cannot duplicate. Where is the Faith which prompted this wonderful labour to the service of God and the honour of His Blessed Mother?

THE STORY OF THE CARVINGS.

"But examine closely these same priceless carvings, despoiled and desecrated as they stand today. Effigies of angels and saints of the beloved ones of God's own creatures, foully defiled by the ruthless hand of the spoiler. Look at the group representing the Holy Family in the lowly stable of Bethlehem. See the figures of Mary and Joseph kneeling in adoration of the Divine Infant. Examine closely the marble representation of our Lord Himself. And think of the barbarous impiety, the fiendish devilry which must have been prompted from the blackest depths of hell itself, foully hacking with hammer and chisel and venting its hatred of God's Holy Religion by beheading the sacred images of Child, Mother, and Foster Father.

"Come still nearer home. Come with me into this parish church of yours in March and read the story inscribed in its portals. Read how in the thirteenth century this church was built by permission of Pope Clement the Sixth, to relieve the congestion of the old parish church at Doddington, a few miles away. Strange, is it not, that the good people of March six hundred years ago should have sought the permission of the Pope to erect a parish church in this town.

"Where is the Old Faith of Old England today? We bring it to you, men and women of March! That is why we are here. And he that hath ears, let him hear."

ATTENDANCE AT CHURCH.

The decrease in the number of church-going Protestants in the United States is continuing to receive the attention of the

editors of non-Catholic papers. About the fact itself there is no question, but the explanations thereof do not explain. The bicycle and the golf stick, the moving pictures and the automobiles, the Sunday morning paper and the Saturday night card party, all come in for condemnation, but they do not explain why such a large number of Protestants fail to attend church. Can this be the explanation? *They do not go because they feel no conscientious reason for going?* A Catholic will be found at his church on Sunday because his conscience tells him that he must go, for two reasons: to hear the infallible Word of God and to join with the priest in the offering up upon the altar of the Body and Blood of Jesus Christ. The intelligent Protestant knows that his minister has received from Christ no commission to teach others, the fundamental doctrine of private interpretation of the Bible assures him that his own reading of the Holy Book is as beneficial as the listening to the results of the minister's study of the Scriptures, and as he either disbelieves in the Eucharistic Presence or has no certainty on the subject, he feels that he can pray quite as well, perhaps much better, in his own room than in his church pew.

THE CONTRAST.

COLLEGE GIRLS TOO TIRED TO LEAVE BED FOR CHAPEL.
ONLY 206 OF 1,181 WELLESLEY STUDENTS ARE
CHURCHGOERS—IT'S SUCH A GRIND
TO GET UP.

Boston, April 24.—Does a college education tend toward the decadence of the collegiate's religious interest? Is the question now being asked by the authorities of Wellesley College.

For a long time it has been remarked that, while the girl student took an interest in almost everything else, and was a success at all sorts of athletics, theatricals and other such diver-

sions from the prescribed course of study, she was merely lukewarm as to religion. She could manage to pass her examinations, and even with honors. Nothing was too abstruse to baffle her in that, and in rowing, basketball, golf and tennis she ever was an enthusiast. But when it came to attending chapel she did not even get up a "make believe" interest to help herself along in the stern part of duty.

She simply flunked.

It didn't need statistics to show the college its backsliding. But when Miss Sue Barrow, president of the senior class, had them compiled and duly presented, the actual figures sent a little shiver of horror coursing down the college spine. Out of the 1,181 girls in the college, it has been found that only 206 have been attending services in Houghton Memorial chapel. The senior class of 225 members has sent only sixty; the junior class, number 295, only fifty-five; the 272 sophomores sent fifty-two, and the record class of 389 freshmen contributed thirty-nine.

"Of course," said a sophomore, with a smile and a pout, "one is expected to go to chapel, but it's really a grind at times to have to perform that duty every morning, no matter how tired you feel, nor how late you may be in falling asleep the night before."

The following extract is from the sermon of Rev. H. Schuyler, Trinity Protestant Episcopal Church, Trenton. The sermon entitled, "What Churchmen May Learn From Roman Catholics," is said to have caused much comment:

* * * I am filled with admiration while I contemplate the crowds which throng the Roman Catholic Churches at hours when other Christian people are lying comfortably in bed. A religion which is able to make people shake off their sloth and indolence and set them about their religious duties as the first obligation incumbent upon them has certainly a great deal to commend it from any point of view. It may be said, of course, that the strict discipline of the Church requires this sacrifice of their ease and comfort, but what of that? It is certainly a virtue to cheerfully obey an authority which is recognized as divine.

The Rev. James Benninger, Methodist, in a sermon recently delivered in the Plymouth (Pa.) Methodist Church, spoke as follows:

The Protestant world has gone almost to the limit in adopting means to secure this desired end. We have seen the magic lantern exhibition, and listened to addresses on the Lake poets; we have heard classical singers and eloquent orations, but the men were no nearer the kingdom than before. We have fumed and fussed and worked ourselves into a frenzy, while the Catholic Church, without any effort on her part, has gone on in the even tenor of her way solving the problem to the satisfaction of her hierarchy.

How does she do it? How does she get men out of bed on Sunday morning at an early hour—men who work late on Saturday night? How does she fill the streets on Sunday morning with worshippers when the Protestant world is fast asleep? I know some of the explanations that are offered, but they do not explain. Many that we have heard and read only seem childish twaddle. One man will tell you that the Catholic Church contains nobody but ignorant people. But is that true to the facts of the case? Do we not know of brilliant lawyers and judges and professors and business men who are devout worshippers at her shrine? But if it were true that she only held ignorant people, would not the criticism pay her a high compliment? For every Protestant clergyman in Christendom knows that the hardest people to get along with are ignorant people. A Church that can gather and hold the ignorant rabble has a vitality very much to be desired. But the criticism is not true.

Another man will tell you that the Catholic Church scares people into her fold. How often have you heard that? But that explanation is no better than the first. You can readily see how one generation might be frightened into doing something, but who is willing to believe that twenty generations can be worked upon in the same way? The scarecrow method is bound to play out with the growing years. No, such explanations as we usually hear explain nothing. Her secret lies deeper.

The reason the Catholic Church succeeds, in spite of our misgivings, is because she is true to the central fact of revelation. She makes the

death of Jesus the center of her devotion, and around that point she organizes all of her activities. When you see a company of Catholic people Sunday morning on the way to church, you can be assured of this: they are not going for the sake of fine music; they are not going to hear an eloquent dissertation on "Dr. Jekyll or Mr. Hyde." They are going to that place of worship to attend the Mass. What is the celebration of the Mass? It is what we call the celebration of the Lord's Supper. That fact is kept prominently before the mind of every Catholic. What is the first thing you see as you approach a Catholic Church. A cross. What is the first thing you see a Catholic do as he seats himself in that church? Make the sign of the cross. What is the last thing held before the eyes of a dying Catholic? A cross. He comes into the church in childhood imbued with the death of Jesus; he goes out of this world thinking of the death of Jesus."

Nor is the contrast to be found only in the United States, as we learn from the following words of the Protestant *Glasgow Observer*:

Go to Ireland (and a more Catholic nation does not exist on the face of the earth), and there you see how simply and naturally the people practice their religion. There is an easy, unconventional style about the whole thing which is truly edifying. Not one morning, but seven mornings in the week, whether in crowded cities or quiet villages, the church bell summons the faithful to Mass and Holy Communion—not after an ample breakfast of ham and eggs (according to the principle of that typical Presbyterian, Dr. Guthrie: "porridge first and then prayers") but with an unbroken fast—at 4 or 5 or 6 A. M., when Protestants are snoring in their beds. Cheerfully the people respond and Scotch folks would be astonished if they beheld the numbers who morning after morning, without any obligations but purely out of devotion, begin the day with Jesus Christ in the Blessed Sacrament. At midday the Angelus bell peals forth through streets and hills and valleys. In the afternoon there is a constant stream of visitors to the Blessed Sacrament, some remaining for long periods of time, so sweet do they find it to be in the presence of their Saviour."

HOW I CAME BACK TO HOLY CHURCH.

BY PROFESSOR DR. ALBERT VON RUVILLE.

(Continued from December TRUTH)

ROCK ON WHICH CHURCH IS BUILT.

Such a severe trial was the religious revolution of the sixteenth century, by which a number of countries were lost to the old Church. It was brought about by a combining of wholesome endeavors for Church reform with revolutionary ideas in the sphere of religion and politics. Noble motives became subservient to lower ones because the leading men left the Church, and yet the sorely-needed improvement could only be accomplished effectively from within. It is not right to say that the Church of those times was unable to renew herself out of her own strength. Though she was overgrown with evils, the edifice of her doctrine remained intact. Going forth from her, holy, God-inspired men might well have been able, as in other periods of decline, to arouse penitence, to reanimate the Faith and to arrest decay. The beginnings had already been made. But as the movement aimed at removing dogmas, at instituting at will new ones in their place, at overthrowing the fundamental pillars and inserting fragile rods in their place, the controlling powers had to ward off all such attempts with intensest energy. The rock of the Church asserted itself in fullest measure. Round it the faithful gathered, upon it the endangered institutions found a hold and a support. In the first place the task was to preserve what remained, and then to strengthen the edifice by real improvement, too long delayed.

Terrible times were brought on by the unscrupulous attacks of the innovators,

times in which Germany suffered most cruelly. Violence was answered by violence, which on both sides was inexcusable in its cruelty and only to be explained by the barbarous, uncivilized state of humanity at that time. The Church, however, issued from the confusion full of vitality. What she had lost in extension she had won in inner consolidation. The structure of her doctrine stood clearly defined. The Tridentine Creed had bolted the door against all craving for innovation which had penetrated even into the highest ecclesiastical circles with disintegrating effect, and which had greatly favoured the revolution. The Papacy was now more than ever acknowledged as the centre and leading power in the Church. A new, devoted and self-sacrificing body-guard was at its disposal in the Society of Jesus.

What would have happened if the Papacy and the Church had consented to negotiate with their opponents? A washed-out Christianity without marrow or strength, a ruined structure open to all the winds of ephemeral opinions! The danger of destruction, for once happily overcome, would soon have reappeared, to be dispelled by new sacrifices, and so on, until as much of Christianity would have remained as is left in the liberal Protestantism of today, i. e., a bodiless idea, which, for the masses of the people, is equivalent to heathenism. That the Protestant churches have so far retained a real religious substance is due to the secure position of the Catholic Church on which they can fall back. Their orthodox teaching, in so far as it concerns the people and not only the theologians, is today almost entirely Catholic. They have developed towards Catholicism in order to escape the otherwise inevitable dissolu-

tion into nothing, though they avoid all those too "objectionable" doctrines, i. e., those which are distasteful to the unbelievers.

Neither must any think that there is an intermediate link between faith and unbelief, that Christianity and Heathenism can meet on a common platform. One excludes the other. *He who turns away from the Church is at once claimed by her enemies, the heathen, in spite of any resistance he may offer.* Free-thinking clings to orthodox Protestantism as to an intimate companion, be it repudiated ever so vehemently. Both are arrayed in battle against the Church and her Head in Rome. As soon as the orthodox Protestants try to erect a dividing wall, they are at once accused by the Free-thinkers of Catholicizing tendencies, and of treason, and before such reproof they retreat. They will not sacrifice the Protestant principle of liberty though they take their stand on a definite doctrine. It is a case of incompleteness, obscurity, and contradictions right through.

Since the eighteenth century, but chiefly in the nineteenth century, scientific Bible research took a great stride forward, conducted by new methods. New means of study were acquired, many new sources were opened, by which the records of Christianity could be submitted to re-examination. On the Protestant side, scholars began to investigate without any presupposition, not only in the sense of avoiding unjustified prejudice in favour of certain results, but also in the sense that the most important source of information—the Church—with her very reliable traditions, was, if not entirely put aside, yet indecorously neglected.

The lust of power on the part of the Catholic priesthood (a notion conceived by Protestants during the struggles with the Church) was brought forward as the motive with which to explain the development of the Church towards Catholicism, and so they avoided having to acknowledge that the beginning of Catholic principles existed in the time of Christ and of the Apostles. In other words, the Catholic Clergy were described in the Protestant camp as greedy for power, because they had dared to offer resistance to the advance of Protestantism and had encouraged the Catholic people to do the same, and because the Pope had unconditionally adhered to his rights of Primacy. This opinion about the priesthood of our present day, this hostile opinion was applied to the past, right up to Apostolic times. Now it was said: "The priests wanted to make themselves masters in the second and third centuries; the Roman Bishop wanted to make himself at the time Head of the Church; therefore the pure simple doctrines and institutions of the Gospels were remodelled according to ultramontane design. We see therefore no reason why we should infer from these doctrines and institutions of later times the corresponding intentions and commands of Christ and the Apostles, or make use of these doctrines and institutions in interpreting the Biblical Scriptures." Out of this argument with its arbitrary premises, grew up an apparently unbiassed, in reality a most partial, one-sided method of research, which deliberately aimed at destroying the connexion between the Apostolic and the later Christian Church, in order to be able to link the Protestant communities immediately with the oldest organizations.

To these endeavours was added the destructive work of Rationalists and Modernists, who wished to remove everything supernatural from the Christian teaching and the history of salvation, and who in this sense violated the sources. Quite unobserved they had inserted a dogma—that of the impossibility of miracles—into their arguments, and now had a free hand to upset every foundation of Christianity under the cloak of strict scientific methods. The majority of the educated people without “prejudice” (i. e., without religion), felt constrained to applaud these “most scholarly” investigations. They now felt superior to the “childish conceptions” of the people and freed from uncomfortable moral precepts, such as the Church loved to set up.

The Church herself had no need to feel concerned about the endeavours of science. She felt perfectly assured of the divinity of her origin, and the truth of her foundations. She knew that her doctrines and her institutions had sprung not from ambitions of the priests, but from the commands of Christ and the inspirations of the Holy Spirit, that the connexion with the past had always been most strictly kept. She knew that miracles of the highest order had accompanied the history of her birth, that miracles still took place in her and through her. False and dishonest research-work was sure to prove itself as such in the end; honest research could not harm the Truth. It could re-shape and improve many historical facts, teachings and conceptions of secondary importance; but the chief object, the acknowledged and established edifice of doctrine would remain untouched thereby, and would rather become more and more confirmed.

(To be continued)

TO THE MEMBERS OF THE INTERNATIONAL CATHOLIC TRUTH SOCIETY.

The President of your Society congratulates you on the passing of TRUTH into your hands, to be hereafter the official organ of the I. C. T. S. The time had already arrived when it was a matter of absolute necessity for the Society to publish a magazine or paper in which the members might learn something of the work being done at the headquarters in Brooklyn.

The annual report has always presented a brief, but fairly adequate account of the year's work, but it is safe to say that not one member in ten has even read the report thoroughly and thoughtfully. In the early years of the I. C. T. S. a monthly bulletin was published, but the expense was such that we were obliged to discontinue it. The expense was great because its circulation was limited to the members of the Society. Father Price has placed TRUTH in our hands, because he believes that we will continue to give “explanations of the doctrines and practices of the Catholic Church” to Catholics and non-Catholics long after he and the founder of the I. C. T. S. have passed away. Although many subscribers to TRUTH at present are in arrears, we may state that there will be at least 18,000 persons receiving the magazine for February who are members of the I. C. T. S. or who have paid their subscription for same.

The Cardinal, Archbishop Farley, of New York, who was the first to suggest the advisability of creating an endowment fund for your Society and who gave the first life membership subscription of one hundred dollars, was delighted with the prospect of the I. C. T. S. possessing its

own organ; was pleased to know that it was to be published in New York and will assist it in every way.

Needless to say, the present number of TRUTH gives little idea of what we expect it to be in the future. Some of the copy in this edition was already "set up" in type and the work of transfer to New York prevents enlargement in the departments already established or the introduction of new features. Suffice it to say that we hope to make of TRUTH a magazine in which will be found the explanation or authentic refutation of every misstatement or misrepresentation of things Catholic which may have appeared during the preceding month in any printed article or lecture or sermon in the United States.

We are pleased to know that the business arrangements between Father Price and the Executive Committee of your Society have been entirely satisfactory and that he has paid to the I. C. T. S. the compliment of the placing in its hands the magazine to the upbuilding of which he has devoted the past fourteen years of his life.

God grant that TRUTH may become a most potent factor in spreading throughout the land a true knowledge of the truths of our holy faith.

WM. F. MCGINNIS,
President I. C. T. S.

ARCHBISHOP HARTY AND THE SECTARIAN Y. M. C. A.

In reply to inquirers, TRUTH has frequently explained the reason for the opposition of the authorities in the Catholic Church to the Y. M. C. A. and has counseled Catholic young men to decline membership therein. The following open letter of the Archbishop of Manila reveals the workings of the organization in the Phil-

ippines. Its publication should cause all officers of the United States government to decline to lend their official position towards fostering an association that tends to undermine the faith and consequently the morals of the young Filipino.

Manila, October 10, 1911.

An open letter to fair-minded people:

The proposal of the Young Men's Christian Association to establish a house for Filipinos exclusively, urges me to call the attention of all broad-minded persons to a clause in the regulations of said association. According to a strict ruling in the constitution of the general board of government of the association, only members of evangelical churches are permitted to hold office of any kind in its directorships.

By this religious test, members of the Catholic, Unitarian, Universalist and Jewish Churches are debarred from participating in the full privileges of the Y. M. C. A.

Most people will admit the perfect right of any organized body, be it a religious society or not, to make its own laws for the governing of its own members. But no one can class as "non-sectarian" an association which requires a religious test from its officials.

Let the non-Catholic who reads this imagine, for a moment, that he is living in a place where a majority of the people profess the same faith as himself. Let him suppose that a member of another denomination comes to him asking for moral or financial support towards a movement presumed philanthropic. If you found back of the movement discrimination against your own religious belief, would you not be warranted in suspecting a philanthropy built on narrow sectarianism? Would not your conclusion be a logical one, that this sort of philanthropy was but the cloak of proselytism?

It was stated in the public press of Manila a few years ago that the well-known American prelate, Archbishop Ireland, had contributed \$250 to the Y. M. C. A. This is true; but the contribution was made with the direct promise of a high official in the Y. M. C. A. that the national meeting would remove the restrictions against Catholics. The national meeting rejected the amendment almost unanimously and Archbishop Ireland at once notified the association that he withdrew his indorsement and did not want his letter used again.

In the first issue of Archbishop Ireland's official organ, *The Catholic Bulletin*, the leading editorial makes this declaration: "Caring for unprotected youth is a blessed benevolence, to which none object, to which many are strongly drawn. Right here, however, enters the criticism we feel bound to make with regard to the Young Men's Christian Association, a criticism from which in its present form of organization and methods it cannot escape. The association in organization and methods is sectarian. It is, in essence and in fact, what its authorized sponsors call it, Evangelical. This is why many, as deeply concerned in the welfare of young men as any of their fellow-citizens can ever be, refuse it encouragement and pecuniary aid. Worse yet, the association is compelled, in the carrying out of its work, to misstate before the public its character and calling—let us speak plain words—to mislead and deceive.

"In appeals for contributions, in invitations to young men to take advantage of its hospitalities, the Young Men's Christian Association is a large-minded, unsectarian, philanthropic, social institution, aiming to afford homes to homeless young men, to guard them from evil, to uplift them in morals and good citizenship. To put its Evangelism into the foreground would wondrously restrict the power of the appeals; and so, for the time being, Evangelicalism is bidden into obscurity. This is what happens in continental America; this is what happens to a yet greater degree in our colonial dependencies where Catholicism is dominant. In the Philippine Islands, in the Panama Zone, in Porto Rico, the association proclaims in loudest tones its utter unsectarianism, and expresses surprise when the single-mindedness of its benevolence is brought into question, when Catholics make opposition to it on the ground of its opposition to their Catholic faith.

"But in these professions of unsectarianism is the Association honest and truthful? Are not those professions as the ruses of olden time Grecian perfidy before the walls of besieged Troy?

"Now and then we hear the promise that the association will alter its constitution and methods, but the promise is not being fulfilled. When this is done, if ever it is done, the attitude of Catholics towards the association may also be altered."

"Meanwhile," continues the editor, "the question arises before the Young Men's Christian As-

sociation: Does it ostensibly sail under its true colors? Are its professions free of fraud and deceit? Should it not be frank, and openly declare that it is in all its parts Evangelical, this and nothing else; that it expects patronage, whether in money or in frequentation of its halls from Evangelicals, not from others, especially not from Catholics?"

Individual officials of the association, be they ever so broadminded, have no power to change the rulings of the general board of government. According to that board, the Y. M. C. A. is strictly a sectarian organization.

Therefore any contribution of money or other assistance given towards the proposed house for Filipinos is given towards the support of an institution which discriminates against the followers of several religious creeds, and notably against the creed of which the Filipinos, as a people, are adherents.

The association may urge the Filipino by word to be loyal to his own church, but at the same time it will offer religious services of its own—an obvious temptation to the belief that those services suffice. "It is in Catholic countries like the Philippines," says the paper before quoted, "that the methods of the association are particularly dangerous. With the ever-present and insidious appeal to individualism in religion, the dogma and the discipline of Catholicism are made to appear as an unnecessary burden, unauthorized additions to the pure Gospel. And what is worse, the religion of the Young Men's Christian Association is put forth as the religion of America—emblazoned by the splendors of the liberty and the material aggressiveness with which the name of America is so easily associated. The vast majority of those who have written on the advisability, or otherwise, of trying to change the present prevailing religious belief of the Filipinos (I refer chiefly to non-Catholic writers), declare that the interests of peace, prosperity, and good government in the Philippine Islands will be best promoted by leaving the Filipinos unmolested in the faith which they now profess—the faith which has made the Filipinos vastly the superior of all the Malays of the world, the faith which is the grand heritage bequeathed them by their devout forefathers through long generations.

J. J. HARTY,

Archbishop of Manila.

MISSION NOTES.

By M. B. (FATHER PRICE).

We have arranged henceforth to have two pages in TRUTH every month on *Mission Notes*, as missionary life is a most important phase of Catholicity and one so vital to the Catholic Church that the latter cannot be understood without it. The Catholic Church is essentially missionary, having been established by our Lord to "teach *all* nations" and there is no time in the 1900 years of the Church's existence that we do not find her sending out her missionaries and evangelizing the nations of the earth. With non-Catholics missionary zeal is a thing comparatively recent. In commenting on mission life in the Catholic Church, we propose to note all the varying phases of mission life in the Church, but more particularly to bring before our readers current mission events and life, especially of the foreign fields.



In the first place it is good for us to realize in one short full view, what the foreign mission field is. There are in round numbers over one thousand million pagans; that is, there are about twice as many men on the face of the earth who have not come to the knowledge of Christianity as those who profess Christian teaching. These pagans are mostly in Asia, where upwards of 800,000,000 of them live. Over one-half of these are Chinese. Whilst paganism is not so widespread as Christianity, which has a moral universality, it is classed as having double the number of adherents. The fact seems staggering at first sight, but when we reflect that it comprehends not those who have a positive belief in paganism, but includes all who have not a positive belief in Christianity, it is not so staggering as it seems.

For those 100,000,000 of non-Christians the Catholic Church has an army of sixty-five thousand workers; that is, 15,000 priests, 5,000 teaching brothers and 45,000 sisters—who have left their homes for foreign fields and are now working as missionaries (See S. P. F. Pamphlet, 1902). This, we think, will be news to many non-Catholics who have been led to largely believe that the only missionaries in pagan lands are Protestant missionaries. We regret to say that up to the present time the Catholics of the United States have sent almost no missionaries to the foreign lands. This, however, is likely to be changed before long. There is an agonizing cry now going up from all over the East for Catholic Foreign Missionaries of *America*—"Come over to Macedonia and help us," and the Archbishops of the United States are responding to that call by starting the Catholic Foreign Mission Seminary of America, of which we expect to make many notes here in the course of time. At first sight that army of 65,000 Foreign Mission workers seems vast, but it is only one missionary for 90,000. If the Catholics of the United States would multiply their workers as the Protestants have done it would be immensely greater. It is said that Protestants send out one missionary to every 5,000 Protestants. If that were done amongst the Catholics of the United States, they by themselves would send to the Foreign Field over 3,000 priests alone. If it were done by Catholics all over the world the Church would have in the Foreign Mission Field upwards of one hundred thousand priests not to speak of other workers. The proportionately smaller number of Catholic missionaries, however, is greatly compensated for by their devoted zeal. Life and everything pertaining to life is sacrificed by the Catholic missionary and Protestants not

less than Catholics, are unstinted in their praise of the Catholic missionary.

A world of over one thousand million human beings, an army of 65,000 workers to evangelize that world—that is the Foreign Mission Field of to-day as viewed by Catholic eyes.



In the United States the Church is just beginning to take its part in that Foreign Missionary Field. Last April, the Archbishops under His Eminence Cardinal Gibbons, at the Easter meeting of the Archbishops, instructed Rev. James Anthony Walsh, Diocesan Director of the Propagation of the Faith for Boston, and Rev. Thomas F. Price so long identified with TRUTH, to visit Rome and seek to receive from the HOLY SEE authorization to found a Catholic Foreign Mission Seminary. In accordance with these instructions the aforesaid priests visited Rome, laid the matter before the Roman Ecclesiastical officials and received the necessary authority and blessing from the Holy See to begin this great work. They returned and are now establishing at Hawthorne, New York (a village outside of New York City) a centre for the commencement of the work. Besides the central seminary which they are now striving to begin, there will be preparatory school—"apostolic schools"—established in the process of time in suitable parts of the United States which will serve as feeders to the larger Seminaries.



It will take a long time and much money to develop this seminary in its fullness, but it will come. The cry of millions of souls go out for it, the Catholic heart demands it and, above all, God wills it. At the present time it is with pleasure that we note the universal sympathy it has excited and the views taken of

the matter by the most eminent authorities. The following from the late Apostolic Delegate, now Cardinal, Falconio, is a splendid, vigorous expression which has the special significance of having been written whilst he was still Apostolic Delegate:

It is with the deepest gratification and satisfaction that I send you these words in commendation of a project which is most worthy in itself, and whose inception by the Archbishops of the United States has already been approved by the Holy Father himself, as a natural continuation of the Master's command, "Go ye into the whole world and preach the gospel to every creature."

The establishment in the United States of a seminary intended for the education of priests who are to labor on foreign missions may well be said to be an epoch-making event in the history of the Church in this country; for it is a sign that the Church here, after its many and severe struggles, first for its own mere existence, and then for its proper establishment, now feels strong enough to commence to take its due part in that larger movement of Catholic life which looks to one's neighbor as well as to one's self. The seminary for Catholic Foreign Missions will be the first formal answer of the Church in the United States to the Divine call signified by the words "to enlighten them that sit in darkness and in the shadow of death."

The highest prelates in the Church have sounded this note of worldwide, literally "Catholic," action, the Holy Father deeply blesses the endeavor, and it is certain, therefore, that the splendid proofs of selfdenying devotion to the cause of their religion already given by American Catholics in support of their own home altars will not be wanting on the incomparably wider and even nobler worldwide field to which the proper authorities have now directed the initial efforts of their undoubted, intelligent and self-devoted zeal. I send my special blessing and the best wishes of my heart to all engaged in instituting or in aiding this noblest of works, and I shall ever pray that God may give to it the glorious fruition which is its due.

Sincerely yours in Christ,

✱ D. FALCONIO,

Apostolic Delegate.

QUESTION BOX

[The answers to these questions are for the most part prepared at several of our largest and most important Theological Seminaries in the United States, and great care is used to have them accurate and correct. We make the Question Box a special feature of this magazine. We will take the greatest interest in receiving and answering any questions on religious topics in general, or on the Catholic Church in particular. We only ask that the questions be asked honestly and in good faith. Our object is to furnish a medium of sound information to any soul desiring religious information. Patronize the Question Box generously.]

WHAT IS MODERNISM? ARE THERE ANY "MODERNISTS" IN AMERICA?

New York City.

Rev. Dear Father:

Would you kindly explain what is meant by Modernism—a word which we meet nowadays? Are there any "Modernists" in this country? Where are they?

Very truly,

.....

Answer: We are not aware of any persons known as "Modernists" in this country. It is said that at one time there were many existing in Italy and France and there were a few notable names connected with what is known as "Modernism" in England. The "Modernist" movement, we believe, is now nearly dead—killed by the energetic efforts of Pope Pius X. It was an insidious error and spirit threatening to sap the entire life of the Church. The following from the Catholic Encyclopedia (vol. x) tells us what is "Modernism" and, we believe, one of the latest things in print on the subject:

A full definition of modernism would be rather difficult. First, it stands for certain tendencies and, secondly, for a body of doctrine which, if it has not given birth to these tendencies (practice often precedes theory), serves at any rate as their explanation and support. Such tendencies manifest themselves in different domains. They are not united in each individual, nor are they always and everywhere found together. Modernist doctrine, too, may be more or less radical, and it is swallowed in doses that vary with each one's likes and dis-

likes. In the Encyclical "Pascendi," Pius X says that modernism embraces every heresy. M. Loisy makes practically the same statement when he writes that "in reality all Catholic theology, even in its fundamental principles, the general philosophy of religion, Divine law, and the laws that govern our knowledge of God, come up for judgment before this new court of assize" (*Simple réflexions*, p. 24). Modernism is a composite system: its assertions and claims lack that principle which unites the natural faculties in a living being. The Encyclical "Pascendi" was the first Catholic synthesis of the subject. Out of scattered materials it built up what looked like a logical system. Indeed friends and foes alike could not but admire the patient skill that must have been needed to fashion something like a co-ordinated whole. In their answer to the Encyclical, "Il programma dei Modernisti," the Modernists tried to retouch this synthesis. Previous to all this, some of the Italian Bishops, in their pastoral letters, had attempted such a synthesis. We would particularly mention that of Mgr. Rossi, Bishop of Acerenza and Matera. In this respect, too, Abbate Cavallanti's book, already referred to, deserves mention. Even earlier still German and French Protestants had done some synthetic work in the same direction. Prominent among them are Kant, "Die Religion innerhalb der Grenzen der reinen Vernunft" (1803); Schleiermacher, "Der Christliche Glaube" (1821-1822); and A. Sabatier, "Esquisse d'une philosophie de la religion d'après la psychologie et l'histoire" (1897).

The general idea of modernism may be best expressed in the words of Abbate Cavallanti, though even here there is a little vagueness: "Modernism is modern in a false sense of the word; it is a morbid state of conscience among

Catholics, and especially young Catholics, that profess manifold ideals, opinions, and tendencies. From time to time these tendencies work out into systems, that are to renew the basis and superstructure of society, politics, philosophy, theology, of the Church herself and of the Christian religion." A remodelling, a renewal according to the ideas of the twentieth century—such is the longing that possesses the modernists. "The avowed modernists," says M. Lolsy, "form a fairly definite group of thinking men united in the common desire to adapt Catholicism to the intellectual, moral and social needs of today" (op. cit., p. 13). "Our religious attitude," as "il programma del modernisti" states (p. 5, note 1). "Is ruled by the single wish to be one with Christians and Catholics who live in harmony with the spirit of the age." The spirit of this plan of reform may be summarized under the following heads: (a) A spirit of complete emancipation, tending to weaken ecclesiastical authority; the emancipation of science, which must traverse every field of investigation without fear of conflict with the Church; the emancipation of the state, which should never be hampered by religious authority; the emancipation of the private conscience, whose inspirations must not be overridden by Papal definitions, or anathemas; the emancipation of the universal conscience, with which the Church should be ever in agreement; (b) a spirit of movement and change, with an inclination to a sweeping form of evolution such as abhors anything fixed and stationary; (c) a spirit of reconciliation among all men through the feelings of the heart. Many and varied also are the modernist dreams of an understanding between the different Christian religions, nay even between religion and a species of atheism, and all on a basis of agreement that must be superior to mere doctrinal differences.

Such are the fundamental tendencies. As such they seek to explain, justify, and strengthen themselves in an error, to which therefore one might give the name of "essential" modernism. What is this error? It is nothing less than the perversion of dogma. Manifold are the degrees and shades of modernist doctrine on the question of our relations with God. But no real modernist keeps the Catholic notions of dogma intact. Are you doubtful as to whether

a writer or a book is modernist in the formal sense of the word? Verify every statement about the dogma; examine his treatment of its origin, its nature, its sense, its authority. You will know whether you are dealing with a veritable modernist or not, according to the way in which the Catholic conception of dogma is travestied or respected. Dogma and supernatural knowledge are correlative terms; one implies the other as the action implies its object. In this way then we may define modernism as 'the critique of our supernatural knowledge according to the false postulates of contemporary philosophy.'

It will be advisable for us to quote a full critique of such supernatural knowledge as an example of the mode of procedure. (In the meantime, however, we must not forget that there are partial and less advanced modernists who do not go so far.) For them external intuition furnishes man with but phenomenal, contingent, sensible knowledge. He sees, he feels, he hears, he tastes, he touches this something, this phenomenon that comes and goes without telling him aught of the existence of a supersensible, absolute and unchanging reality outside all environing space and time. But deep within himself man feels the need of a higher hope. He aspires to perfection in a being on whom he feels his destiny depends. And so he has an instinctive, an affective yearning for God. This necessary impulse is at first obscure and hidden in the subconsciousness. Once consciously understood, it reveals to the soul the intimate presence of God. This manifestation, in which God and man collaborate, is nothing else than revelation. Under the influence of its yearning, that is of its religious feelings, the soul tries to reach God, to adopt towards Him an attitude that will satisfy its yearning. It gropes, it searches. These gropings form the soul's religious experience. They are more easy, successful and far-reaching, or less so, according as it is now one, now another individual soul that sets out in quest of God. Among there are privileged ones who reach extraordinary results. They communicate their discoveries to their fellowmen, and forthwith become founders of a new religion, which is more or less true in the proportion in which it gives peace to the religious feelings.

The attitude Christ adopted, reaching up to God as to a father and then returning to men as to brothers—such is the meaning of the precept, "Love God and thy neighbour" bring full rest to the soul. It makes the religion of Christ the religion par excellence, the true and definitive religion. The act by which the soul adopts this attitude and abandons itself to God as a father and then to men as to brothers, constitutes the will rather than of the intellect. But religious sentiment tries to express itself in intellectual concepts, which in their turn serve to preserve this sentiment. Hence the origin of those formulae concerning God and Divine things, of those theoretical propositions that are the outcome of the successive religious experiences of souls gifted with the same faith. These formulae become dogmas, when religious authority approves of them for the life of the community. For community life is a spontaneous growth among persons of the same faith, and with it comes authority. Dogmas promulgated in this way teach us nothing of the unknowable, but only symbolize it. They contain no truth. Their usefulness in preserving the faith is their only *raison d'être*. They survive as long as they exert their influence. Being the work of man in time, and adapted to his varying needs, they are at best but contingent and transient. Religious authority, too, naturally conservative, may lag behind the times. It may mistake the best methods of meeting needs of the community, and try to keep up worn-out formulae. Through respect for the community the individual Christian who sees the mistake continues in an attitude of outward submission. But he does not feel himself inwardly bound by the decision of higher powers; rather he makes praiseworthy efforts to bring his Church into harmony with the times. He may confine himself, too, if he cares, to the older and simpler religious forms; he may live his life in conformity with the dogmas accepted from the beginning. Such is Tyrrell's advice in his letter to Fogazzaro and such was his own private practice. (2) Catholic and Modernist Notions of Dogma Compared.—The tradition of the Catholic Church on the other hand, considers dogmas as in part supernatural and mysterious, proposed to our faith by a Divinely instituted authority on the ground that they are part of

the general revelation which the Apostles preached in the name of Jesus Christ. This faith is an act of the intellect made under the sway of the will. By it we hold firmly what God has revealed and what the Church proposes to us to believe. For believing is holding something firmly on the authority of God's word, when such authority may be recognized by signs that are sufficient, at least with the help of grace, to create certitude.

Comparing these notions the Catholic and the modernist, we shall see that modernism alters the source, the manner of promulgation, the object, the stability, and the truth of dogma. For the modernist, the only and the necessary source is the private consciousness. And logically so, since he rejects miracles and prophecy as signs of God's word (*Il programma*, p. 96). For the Catholic, dogma is a free communication of God to the believer made through the preaching of the Word. Of course, the truth from without, which is above and beyond any natural want, is preceded by a certain interior finality or perfectibility which enables the believer to assimilate and live the truth revealed. It enters a soul well-disposed to receive it, as a principle of happiness which, though an unmerited gift to which we have no right, is still such as the soul can enjoy with unmeasured gratitude. In the modernist conception, the Church can no longer define dogma in God's name and with His infallible help; the ecclesiastical authority is now but a secondary interpreter, subject to the collective consciousness which she has to express. To this collective consciousness the individual need conform only externally; as for the rest he may embark on any private religious adventures he cares for. The modernist proportions dogma to his intellect, or rather to his heart. Mysteries like the Trinity or the Incarnation are either unthinkable (a modernist Kantian tendency), or within the reach of the unaided reason (a modernist Hegelian tendency). "The truth of religion is in him (man) implicitly, as surely as the truth of the whole physical universe, is involved in every part of it. Could he read the needs of his own spirit and conscience, he would need no teacher" (Tyrrell, "Scylla and Charybdis," p. 277).

Assuredly Catholic truth is not a lifeless thing. Rather is it a living tree that breaks forth into green leaves, flowers and fruits. There is a development or gradual unfolding, and a clearer statement of its dogmas. Besides the primary truths, such as the Divinity of Christ, and His mission as Messiah, there are others, which, one by one, become better understood and defined, e. g., the dogma of the Immaculate Conception and that of the Infallibility of the Pope. Such unfolding takes place, not only in the study of the tradition of the dogma, but also in showing its origin in Jesus Christ and the Apostles, in the understanding of the terms expressing it, and in the historical or rational proofs adduced in support of it. Thus the historical proof of the dogma of the Immaculate Conception has certainly been strengthened since the definition in 1854. The rational conception of the dogma of Divine Providence is a continual object of study; the dogma of the Sacrifice of the Mass allows the reason to inquire into the idea of sacrifice. It has always been believed that there is no salvation outside the Church, but as this belief has gradually come to be better understood, many are now considered within the soul of the Church who would have been placed without, in a day when the distinction between the soul and the body of the Church had not generally obtained. In another sense, too, dogma is instinct with life. For its truth is not sterile, but always serves to nourish devotion. But whilst holding with life, progress, and development, the Church rejects transitory dogma that in the modernist theory would be forgotten unless replaced by contrary formulae. She cannot admit that "thought, hierarchy, cult, in a word everything has changed in the history of Christianity," nor can she be content with "the identity of religious spirit," which is the only permanency that modernism admits (*Il programma del Modernisti*).

Truth consists in the conformity of the idea with its object. Now, in the Catholic concept, a dogmatic formula supplies us with at least an analogical knowledge of a given object. For the modernist, the essential nature of dogma consists in its correspondence with and its capacity to satisfy a certain momentary need of the religious feeling. It is an arbitrary symbol that

tells nothing of the object it represents. At most, as M. Leroy, one of the least radical of the modernists, suggests, it is a positive prescription of a practical order (Leroy, "*Dogme et critique*," p. 25). Thus the dogma of the Real Presence in the Holy Eucharist means: "Act as if Christ had the local presence, the idea of which is so familiar to you." But, to avoid exaggeration, we add this other statement of the same writer (*loc. cit.*) "This, however, does not mean that dogma bears no relation to thought; for (1) there are duties concerning the action of thinking; (2) dogma itself implicitly affirms that reality contains in one form or another the justification of such prescriptions as are either reasonable or salutary."

HOW DO CATHOLICS REGARD PRIESTS?

Baltimore, Md.

Dear Sir: Would you please explain the position Catholic clergymen hold in regard to their people. They certainly hold relations with their people, different from that which Protestant ministers hold in regard to theirs. I would thank you for a word on the subject.

Sincerely yours,

.....

Answer: The following written in England for the Catholic Truth Society of that country will probably satisfy the question of our correspondent:

1. *The Church's Constitution.* The whole Christian Church is divided into two great classes, the clergy and the laity. The clergy do not form one among several classes or professions. Clergymen are not one class, medical men a second, soldiers a third, lawyers a fourth, labourers a fifth, and so on. This may be so in the world's view; but before God and the Church, medical men, soldiers, lawyers, labourers and the rest, together with women of every class, form one portion of Christ's mystical Body, the Church. This portion is called the laity (from the Greek word *laos*, meaning people). The clergy of all ranks (so called from the Greek word *kleros*, meaning a lot or allotment), form a second portion; and these two portions make up the whole. Certain writers call this distinction a usurpation, and say that it was unknown to the Greeks and Romans. That

may be so; in the false religions of the heathen the priesthood may have been a mere class or order of society, a trade or profession. But it was otherwise among the people of God. The Levites were, by origin, only one of the twelve tribes of Israel; but after their dedication by God to the service of the Tabernacle, the whole nation formed two classes, of which the Levites were one, and the rest of the tribes the other.

"Number not the tribe of Levi, neither shalt thou put down the sum of them with the children of Israel, but appoint them over the Tabernacle." "I have taken the Levites for (i. e., in the place of) every first born among the children of Israel, and the Levites shall be mine: I am the Lord" (Numbers i. 49., iii. 12).

So also, from the very beginning of Christ's Church, there was a class of men set apart, by Divine institution, for the service of God and of their brethren; and this class, for reasons to be explained presently, was known from the beginning and is still known, by the name of *clergy*, and thus distinguished from the *laity*, or the rest of God's people.

It is no slight or insult to a plebeian family if a branch of it is ennobled. On the contrary, the glory of that branch redounds to the honour of the rest. We read in the sacred history that Core, Dathan, and others murmured and rebelled against Moses and Aaron, saying: "Let it be enough for you that all the multitude consisteth of holy ones, and the Lord is among them. Why lift you up yourselves above the people of the Lord?" Moses replied that the sin of ambition was not in him, but in those who not content with the honour done them by God, wished "to challenge to themselves the priesthood also," and God confirmed his legate's words by the terrible destruction of the rebels (Numbers xvi.). At a later period Moses reminded the Israelites that they would be renowned through all nations for having the priesthood and law established amongst them. So also the whole Christian Church is honoured, not because all its members are of equal spiritual dignity or capable of the same functions, but because the priesthood of Christ is visibly perpetuated in their midst.

2. *Clergy and Spiritual Priesthood.* There is, however, a sense in which the laity, both men

and women, as well as the clergy of all ranks, are priests: "You are a chosen generation," wrote St. Peter, "a kingly priesthood, a holy nation, a purchased people, that you may declare His virtues Who hath called you out of darkness into His marvellous light," (I St. Peter ii., 9). Every Christian man, woman, and child; is a priest to praise God, to offer to Him spiritual sacrifices, to make known His name by word and deed. But this universal and spiritual priesthood no more excludes a distinct, external, and official priesthood in the Church than the spiritual royalty, belonging to all, excludes temporal kings, or the "declaring of God's graces," which is a universal duty, excludes that public teaching in the Church in which women have no share (I Cor. xiv., 34). St. Peter, later on in the same epistle, wrote to specially ordained men, whom he calls the "ancients or presbyters," as follows: "Feed the flock of God which is among you, taking care of it not by constraint but willingly, according to God; not for filthy lucre's sake, but voluntarily; neither as lording it over the clergy, but being made a pattern of the flock from the heart. And when the Prince of Pastors shall appear, you shall receive a never-fading crown of glory" (I St. Peter v., 24).

It is clear from these words that the universal spiritual priesthood of which the Apostle had before spoken is subject to the pastors specially ordained, and does not encroach on their functions. In this passage the word *clergy*, which in the Greek has the plural form, is used in its original sense of "lots," and means, either the various ranks of the junior ecclesiastics, or more probably the various congregations of the Christian people, the pens, so to say, of the Divine sheepfold. In either case the words of St. Peter clearly mark the two elements of the Church's constitution—the sheep and the shepherds; and they imply that the authority of the shepherds, or presbyters, was so great that they needed to be warned against its abuses.

Whatever may be the sense of the word *clergy*, as here used by St. Peter, it is certain that, from the days of the Apostles it has been universally and exclusively applied in its present sense, to ecclesiastics as distinct from the laity. Some think the clergy were so called

as being divided into several ranks or orders, or as being "allotted" to various functions. St. Jerome, however, in the fourth century writes: "They are called clerics because they belong to God's lot, or because the Lord Himself is the lot and portion of clerics;" and so the word is now understood.

3. *Clergy and External Priesthood.* In the Christian Church the clergy are those who participate in various degrees in the priesthood of our Lord Jesus Christ. He is the great High Priest for ever. He impresses His priestly character on some who are called priests and bishops, and the other orders gradually lead up to and prepare for these. Many speak and write as if a priest was in some way less than a layman; whereas he has everything he would have as a layman and something far beyond. That "something" is a peculiar relation to Jesus Christ, the Incarnate Son of God and great High Priest.

With regard to the functions and duties of the clergy, it will be enough here to mention some of the titles given them in Holy Scripture. In relation to men they are God's ambassadors, God's messengers (the words apostle and angel both mean messenger); they are fishermen or shepherds, sowers, planters, reapers, architects, builders. They are the light of the world and the salt of the earth. They are called bishops and prelates, i. e., overseers and rulers. They are also called, according to their respective dignity, rank or function, ancients or elders (presbyters, priests), deacons, and by other names. "Being ascended above all the heavens, that He might fill all things, Christ our Lord gave some (to be) apostles and some prophets, and others evangelists and others pastors and doctors, for the perfecting of the saints, for the edifying of the Body of Christ" (Eph. iv., 10).

It is not necessary here to explain the work of the clergy in offering sacrifice, administering the sacraments, preaching, ruling, consoling, assisting and interceding. These things are sufficiently familiar to those for whom I am writing.

4. *Distinction not Separation.* There could be no greater wrong and calumny than to attribute this distinction of state to the pride and usurpation of ecclesiastics. It is well known that priests are accustomed to assemble year after year in retreat, not to nourish pride and ambition, nor to puff themselves up by the

consideration of their rights and privileges; but on the contrary to consider their duties, and how their position obliges them to a stricter account. Far from wishing to draw apart and avoid contact with the people of God, they wish to multiply the bonds of union; and the object of this little paper is to point out and strengthen some of the links that bind them together.

IN THE CASE OF HENRY IV. AND NAPOLEON DID THE CHURCH PERMIT THE REMARRIAGE OF DIVORCED PERSONS?

My Dear Father: Will you do me the kindness to give me in TRUTH the facts concerning double marriages of Napoleon and Henry IV. of France. I wish this particularly on account of the prevailing impression amongst some Protestants that the Church on these two occasions has permitted the remarriage of divorced persons. With kind regards,

Faithfully yours,

.....

Answer—With regard to Henry IV, it was clearly proven that Marguerite his "first wife" had been forced into the marriage by her relatives for political reasons and had never given her consent, and furthermore that the necessary dispensations for the marriage had never been obtained. For these reasons the ecclesiastical court that examined the case declared that there had never been any real marriage in the first case and that Henry IV was in consequence free to contract a real marriage, which he did. It is said that when Marguerite was asked her consent at the marriage ceremony she refused to say a word and that her brother pushed her head forward and that this was taken for consent, but that before and after the so-called marriage she declared her unwillingness to this contract. It is clear that in this case there was no question of a divorce.

As to Napoleon's marriage with Josephine. There is no pretense that there was any valid marriage between them up to the time of Napoleon's coronation. Then the Pope refused to proceed with

the coronation unless they were first properly married. Afterwards Napoleon declared that there had been no real marriage because he had never given his internal consent, etc. An ecclesiastical tribunal gave a decision to this effect, but the Pope declared the process illegal though he never pronounced on the marriage itself. Napoleon took the matter in his own hands and contracted a sec-

ond marriage. Here again it was not a question of a divorce, but whether Napoleon's marriage with Josephine was a valid or real marriage. The tribunal declared it was not. If it were a real marriage neither the Pope nor the Church, nor any other power on earth, according to the Catholic doctrines, could have granted a divorce and allowed Napoleon to remarry.

NOTES AND REMARKS

CLAIRVOYANCE OR SANCTITY?

The following news item appeared in the *Weekly Star* of Montreal, December 13, 1911, and was referred by a reader of same to the International Catholic Truth Society:

NUN WINS RENOWN AS CLAIRVOYANT.

Milan, December 6.—Pope Pius X. has addressed an autograph letter of admiration to an old Swiss nun named Frey, who during half a century of cloistered life in the Cistercian Abbey at Viterbo has gained extraordinary repute as a clairvoyant.

Sister Frey, who is seventy-five years old, is by her own desire celebrating the golden jubilee of a sad injury to her spinal cord, which since 1861 has kept her perpetually in bed in such a state that she is unable to move her head. The gift of prophecy and second-sight wherewith she is credited has long brought a continuous stream of bishops, cardinals and noble women to visit her in her convent cell, where by the special dispensation of the Pope Mass is celebrated.

Not only does she reveal to her visitors matters affecting their personal interests, but she is said to have predicted to Pius X. many things concerning the events of his pontificate. Two of her most amazing feats have been a vivid clairvoyant narrative to the assembled sisters of the assassination of President Carnot, etc.

THE FACTS.

The following authentic account of the case shows that while there is a grain of truth in the article in the *Star*, the good

nun is hardly to be placed in the category of clairvoyants, as this class is known to the American public:

Some fifty-two years ago a young operatic star, a native of Zurich, in Switzerland, was on her way to Milan to fulfil an engagement, when her mother, who accompanied her, died suddenly, and the loss made so deep an impression on the girl that she resolved to enter the religious life. She did so almost immediately, but a year and a half later, at the end of 1861, she was suddenly afflicted with a terrible spinal disease.

From that day—fifty years ago—to this she has never risen from her bed; her head has to be kept in position by bandages and a wire framework, for, according to the doctors, even a slight movement might imperil her life. She suffers intense pain, but nobody has ever heard a murmur from her lips. She is always cheerful and converses freely with her many visitors—for all Viterbo looks upon her as a woman of extraordinary sanctity, and the fame of her holiness has spread even abroad, so that many come to her to beg her prayers and seek her advice, and she is credited with many supernatural gifts, including that of prophecy.

And now she has just celebrated the golden jubilee of her paralysis in the Cistercian Convent of Viterbo.

The Holy Father, who has long known of her, has sent her a beautiful autograph letter, in which he expresses his warm admiration for the example of Christian resignation she has given to all the faithful. Cardinal Cassetta and many dignitaries and priests have gone to Viterbo to celebrate Mass in the cell where she has lain so patiently for fifty years, and an immense number of despatches and letters were received by her on the fiftieth anniversary of her affliction.

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BROTHER MAURICE, President.

It is the intention of the officers of the I. C. T. S. to enlarge "Truth" within the next month or two and to give to its readers in "The Forum" a resume of misstatements and misrepresentations, together with an answer to same, which have appeared during the preceding month. This will increase the usefulness of "Truth" in a marked degree. What an advantage to the priest and the layman to whom a calumny or misrepresentation of the daily press is shown, if he can safely say that he will give the correct reply to same as soon as he gets the next issue of "Truth." To accomplish this, the members of the I. C. T. S. and subscribers to "Truth" must co-operate in bringing immediately to our attention local attacks and misrepresentations. In order to make "Truth" what Father Price prophesied, it is all important that the subscribers who are in arrears pay their subscriptions. If subscribers, in arrears, will pay the amounts due without obliging us to send out bills, a great expense will be spared to us.

President I. C. T. S.

**\$25.00 IN CASH WILL BE PAID
TO ANY SUBSCRIBER TO "TRUTH"
WHO WILL SEND US ALL THE
ISSUES OF "TRUTH" FROM THE
FIRST NUMBER UP TO DECEMBER,
1909.**

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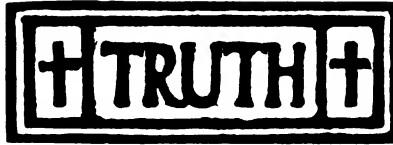
We are obliged to admit that many complaints have been received at the office of TRUTH since the bills for arrears have been sent out. Many mistakes had evidently been made, but they were owing entirely to the condition in which the present management found the stencils, subscription lists, etc., when TRUTH passed into the hands of the I. C. T. S. If subscribers will kindly bear this fact in mind, the new index system now being adopted will eliminate all future misunderstandings.

THE CATHOLIC CHURCH FEARS NO HUMAN POWER

Jew, pagan, Saracen, heretic, schismatic, infidel, and lawless power have all tried their hand against the Church. The Lord has held them in derision. He has been a wall of fire round about her, and proved . . . that no weapon formed against her shall prosper; for He guards the honor of His Spouse as His own. Let the ark appear to jostle, if it will; we reach forth no hand to steady it and fear no harm that may come to it. The Church has survived all storms; it is founded upon a rock, and the gates of hell are impotent against it.

It is not for the friends of the Church to fear, but for those who war against her and seek her suppression. It is for them to tremble, not before the arm of man,—for no human arm will be raised against them—but before that God whose Church they outrage and whose cause they seek to crush. The Lord has promised His Son the Gentiles of the earth for His inheritance and the utmost parts of the earth for his possession. He must and will have this nation. And throughout the length and breadth of this glorious land shall His temples rise to catch the morning sun and reflect the evening rays, and holy altars shall be erected, and the “clean sacrifice” shall be offered daily, and a delighted people shall bow in humility before them and pour out their hearts in joyous thanksgiving; for so the Lord hath spoken, and His word shall stand.

O. A. BROWNSON.



COMING NEARER STEP BY STEP

The preconceived and distorted idea of the Catholic Church and its teachings prevents many non-Catholics from seriously considering her claims upon their allegiance. Experience is a hard taskmaster but is an efficient one in the end. The calm presentation of the doctrines and practices of the Catholic Church is ignored or hastily dismissed, but as the years roll by, the world comes to acknowledge the truth of each and every one of her doctrines. In the heat of passion so-called reformers have denounced her pictures and her statues, they tore the former into shreds, they shattered the latter. Today they are industriously collecting the fragments, they are busy picking off the plaster with which their ancestors besmeared the frescoes in Catholic churches. Sixty years ago in these United States the Catholic Church, with the exception of an occasional Episcopalian house of worship, stood alone in the celebration of Christmas. Throughout the length and breadth of our land men observed not the Natal Day of Christ, but went to their work, the law courts were open, the children filled the public schools, the women fulfilled the daily tasks of domestic routine. Now they have grown wiser, the example of the Church has triumphed, Christmas Day is observed in practically

every church in the land, and the people lay aside their daily tasks in honor of the Birthday of the Saviour.

How almost pathetic, yet amusing also, is the eagerness with which great Catholic saints are being taken up almost as a fad. St. Francis of Assisi easily enjoys most popularity in this respect. The Salvation Army people distribute among their followers for edification a rather catchy and quite reverential life of him, whilst the more cultured Protestants are now as much acquainted with him as is the average Catholic. In fact, this process of appropriating our saints has almost reached the point that these same saints would seem to have been originally Protestants and not real Catholic property.

And so it goes on down the list. One by one Catholic positions are being taken by the very people who once so fiercely condemned her for taking them. What was once called bigotry and narrowness and obstinacy on our part is now being slowly proven after sad experience to be consummate wisdom and real Christianity.

In connection with these reflections we reprint two very interesting papers touching upon points which have always been such a fruitful source of misunderstanding of the Church. One is from Chaplain William H. Mathews of the Medal of Hon-

or Legion, attacking Freemasonry, in the *Brooklyn Eagle* of January 4, 1912, as follows:

HITS HARD AT MASONRY.

CHAPLAIN MATHEWS TAKES UP STATEMENT IN
GENERAL KING'S STORY.

Editor The Brooklyn Daily Eagle:

The war story written by General Horatio C. King and published in the *Sunday Eagle* is a vivid description of real war (and I know, for I served four years, and I was three times wounded). But there is one statement that ought to make every man thrill with horror, and make him despise and hate "Masonry." Twelve men were selected to be hanged. "One of our dozen was released by a Masonic brother, who substituted another in his place." All glory to the Mason who caused the death of the man that was not a Mason. That is the spirit of Masonry, and I can find hundreds of stories in Masonic publications that tell the advantages of Masonry in giving opportunities for brother Masons to escape, not because they were innocent or worthy, but because they were Masons.

I firmly believe that all oath-bound secret societies are the cause of the deterioration of moral character. This is the dry rot in the morals of society. Look at the enormous growth of the Masons, count their temples, see the vast sums spent for display, read the names, some of them: Taft, Roosevelt, bishops, and three-fourths of all the rum sellers, most of the professional gamblers, all the men who want favors when in trouble. There is scarcely an issue of Masonic literature that does not, like General King, show the advantages of being a Mason.

Thank God there are no women admitted! It is no place for mothers, wives, daughters or sisters. The oaths taken are only fit for pirates. Think of my writing this way on New Year's Day. But favoritism is a curse to any people, and oath-bound secret societies are dangerous dividers of the people into tribes of self-seekers, and I blush for clergymen and many other able thinkers who profess to believe in the New Testament teachings. Our Master said: "If the world hate you, ye know that it hated me before it hated you." Paul II. Cor. vi:14:

"Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" Answer these questions, you who seek light with a rope around your necks. Yours for freedom,

WM. H. MATHEWS,

Chaplain, M. H. L.

2322 Beverly Road, Brooklyn, January 3, 1912.

The second, reprinted from the *Catholic News*, of January 6, 1912, shows how Protestants are fast coming around to that position of the Catholic Church regarding religious education, which formerly they so bitterly attacked. We quote the article in full:

RELIGIOUS EDUCATION A SAFEGUARD.

The best type of educator in this country admits the necessity of combining religious and secular training in the school room, and, we are glad to note, a great many of our non-Catholic fellow citizens are ready to accept this view. Down in Atlanta, Georgia, the Presbyterians have opened a parochial school and have fallen in line with the Catholics, Jews and Lutherans in a determination to have their children instructed in religion, as they cannot be in the strictly secular schools. The promoters of this new school are of the wealthiest families in Atlanta, men and women whose daily contact with the world tells them that irreligion leads to infidelity and crime.

Commenting the other day on the situation as it affects social and public life in this country *Harper's Weekly* had this to say:

"The great cure for all the difficulties and troubles that lie ahead in this country and all the other countries is the improvement, mentally, spiritually, morally, of the people of the country. The powers that must be used to secure that improvement are education and religion. Education gets ample attention, but without strong reinforcement of religion it will not bring our country and our civilization safely through the perils ahead. It is mainly to religion that we must look to make men friends of peace, respecters of justice, upholders of righteousness. If there is to be nothing in our life but grab and get, no joys but the joys

of the senses, no happiness except what is based on material superfluities, we shall not last long nor go far. If we are really to prosper in this country with a lasting and progressing prosperity, the foundations of it must be laid in righteousness, and nobility, and fortitude of character. Given those essentials, sound laws, liberty, justice, whatever makes for human development, will follow."

To attain permanently this end religion must be admitted to the school room, for the pupils whose moral characters are developed at the same time that their mental faculties are broadened are certain to become God-fearing men and women, capable of fully realizing the duty they owe to Church and State. Nostrums destructive of religious and civil authority will not appeal to them, and, therefore, they may always be relied upon to be bulwarks of law and order.

In the past it was the habit to sneer at the religious schools and say that they were inferior to the educational institutions that barred religion. No one who is in touch with the educational world today will indulge in that kind of argument, for the religious school, especially the Catholic school, has, not alone de-

monstrated its equality with any other school, but in many cases its superiority in its class. Take our convent schools as an example. The *Chicago Inter-Ocean*, one of the country's leading daily papers, pays a fine tribute to them. "Despite the novelties of co-education and the attractions of public institutions of learning, convent education," says the *Inter-Ocean*, "still has a charm and power which all are free to admit. Thorough instruction in religious truth, correct moral teaching, and a high sense of duty are known to be fully in accord with the most profound knowledge and the widest range of truth in every field of study. Hence the convent bred girl can have every intellectual advantage afforded by a secular college; and in addition moral, artistic and social associations of a superior order. It is not surprising, therefore, that men and women of every belief very considerably have chosen for their daughters a convent education. In the field of science and letters, convent instruction is not excelled. In the realm of art and music, convent training stands pre-eminent; while in the formation of character its standard of true womanhood is the loftiest conception the world has even known."

AN ECHO OF "THE SHAME OF IT"

BY REV. LUCIAN JOHNSTON.

In its issue of August, 1911, *Watson's Jeffersonian Magazine* prints "A Reply to Rev. Lucian Johnston, Catholic Priest and Author of 'The Shame of It,'" written by John A. Smith. Lest some of many readers should mistake my silence, I beg leave to offer through TRUTH the following comments:

First. Since the article in question is merely a rehash, though (I notice very significantly) a much less brutal rehash of Mr. Watson's vagaries, I do not feel called upon to give it that specific attention to which a real reply is entitled. To tell the truth, I am surprised that Mr. Watson, who, with all his faults, is quite clever, could not find a more able apologist.

Whatever my readers may think, candidly the article strikes me as really pathetic in its ignorant simplicity.

Secondly. There is just one and one only answer which Mr. Watson should in logic make—and that is by being a gentleman, conducting his magazine as a gentleman. If he still desires to attack the Catholic Church, well and good, let him do so. He is entitled to his opinions the same as I am. But until he conducts that campaign on a plane of decency, until he, by a supreme act of self-effacement becomes a gentleman, I cannot consider seriously any reply of his either from himself or from any poor underling. As there does not seem to be any hope that Mr. Watson

will become a gentleman or write as one I prefer to dismiss him and pass on to the third more serious comment.

Thirdly. After all, I owe a debt of thanks to Mr. Watson. Really I never did take him except as a means to an end. I never expected to reform the poor man. In fact, I rather expected my pamphlet to increase the circulation of his magazine among that class of mental hook-worm patients who are beyond reach of reason. The many grossly insulting and even threatening letters received by me from the South since "The Shame of It" verified my expectations.

But what I did have in view was to reach the really respectable people of both South and North and convince them that they were being made innocent co-partners with a lowdown gang of filthy slanderers. I cannot still keep faith in human nature and believe that self-respecting non-Catholics would lend their support to such infamies once their attention was called to the same. This was the audience I appealed to. The appeal was merely that of a man to his fellow-men, asking them in the names of just fair-play and ordinary decency to once and for all cast out from their midst these camp-followers and religious carpet-baggers to whom honor is an unknown virtue. In spite of so many depressing proofs to the contrary, I still cling to the almost desperate belief that with the better class among them such slanderous attacks upon the Catholic Church, and upon its clergy and laity, will be repudiated once their attention has been called to the same. I know my own Catholic people abhor such disgraceful methods of attack upon Protestants, and all I ask is that Protestants will give us the same manly fairness in their dealings.

The appeal has not been in vain. From the most distant points in the United States letters have come proving that the shot went home. Some Protestant editors have come out boldly in their columns reproving their co-religionists for allowing themselves to be made the dupes of such fellows as Watson *et al.* I take pleasure, therefore, in reprinting the following from *The Bellman*, of Minneapolis, the editor of which, Mr. William C. Edgar, frankly says he is a Protestant. It is such a manly, fearless and direct testimony that it is given in full. Were there more such men like Mr. Edgar this campaign of slander would very soon come to an inglorious end:

The Rev. Lucien Johnston, a priest of Baltimore, son of a distinguished citizen of Georgia, Richard Malcolm Johnston, the scholar, author and educator, makes an appeal to the "sense of decency of Southern Protestants," which might as well be extended to apply to all Protestants, everywhere, for all are equally blameworthy in their failure to publicly protest against, denounce and repudiate the most scurrilous, indecent and horrible attacks that are being made upon the Catholic religion by certain publications which must be sustained by Protestant readers, otherwise they would not exist.

The Bellman is not a religious journal; if the faith of its editorial staff must be considered in determining its bias, then it is necessary to say that it is Protestant, rather than Catholic, in its personal character. He who writes this is a Protestant, and as such he is amazed and ashamed to admit that the indictment of Father Johnston, a gentleman as well as a priest, is warranted by the facts.

One of these infamous publications, loathsome beyond the power of words, this journal has already referred to in language as plain as it is possible to print. It is called *The Menace*, and it is published in Aurora, Missouri. The anonymous coward who sent *The Bellman* the marked copies which provoked the first reference to it, continues to send them occasionally. He is afraid to put his name on the copies, lest he be called to account as a disseminator of in-

decent literature; he is afraid to put the name of the publication on the outside wrapper, lest the filth contained in its bestial pages be consigned to fire without closer examination. There is no way, apparently, of preventing the receipt of this printed cesspool, but the anonymous sender is wasting his postage, because as soon as the name of the paper is disclosed, the copy is promptly burned, albeit a decent man feels like taking a bath and getting himself fumigated after having touched it.

The other is the one to which Father Johnston calls especial attention in his appeal, entitled, "The Shame of It." This is Watson's *Jeffersonian Magazine*, published monthly at Thomson, Georgia. *The Bellman* is thankful that he has never seen a copy of this disreputable publication; the many extracts published in the pamphlet are quite sufficient to justify the description given of it: that for vile vituperation, lying misrepresentation and indecent personal attack it leads the many polemical sheets that disgrace southern Protestantism.

It is charged that some of these vile publications are actually issued with the sanction of important Protestant denominations; that they are sold at a low price and distributed gratis and find their way into hundreds of thousands of homes from British Columbia to Texas. It seems incredible, impossible, that men calling themselves Christians, even teachers of Christ's word, would be so moved by hatred and malice as to disseminate such outrageous, beastly and altogether contemptible slanders against the religion of their neighbors; that they should seek by such utterly false and vile evidence to prejudice the minds of the ignorant and debased (for no intelligent person would even read such horrible stuff) against those who are preaching the Catholic faith and living according to Catholic standards.

The shame of it, indeed. The horror of charging crimes against the saintly women who live devoted lives as nuns, and the self-sacrificing and sincere men who are doing their duty as priests! *The Bellman* is a secular publication, but would not pollute its pages with even a quotation from the indecent and bestial libels published in the *Jeffersonian Magazine*. The insinuations made therein are a gross insult, not alone to the Catholic Church, but to the

millions of pure innocent women and honorable, straightforward men who are its members.

These are our neighbors and our friends; judging them by their lives and by their works, clergy and laity, which of us, Protestants though we be, dare say that they have failed in aught where we have measured our effort with them? Which of us dare allege that they have not lived up to the highest standards of their belief? Yet we Protestants, clergymen and laymen, while we may mildly deprecate such horrible attacks, fail to justify the good faith and confidence in our sense of fairness shown by our Catholic brethren, by neglecting to vigorously denounce, with all the vehemence possible, from the pulpit, in the press, and by word of mouth, these false, cruel, slanderous and utterly filthy allegations.

Father Johnston is right when he lays the responsibility for the existence of this form of intolerant, fanatical and unfair religious warfare upon Protestants, and especially Protestant clergymen. He says, truly, "the subscribers and buyers of these outrageous magazines are the members of your own churches. They and their money and their moral support keep them on their feet financially. At a word from you such publications would go out of existence. Your very silence lends approval. What is the reason for the sepulchral silence of the most cultivated among you, you who preach broadmindedness in general, but wink at anti-Catholic bigotry in particular? You are responsible, because you do not educate your people up to a higher standard of mental decency, and honesty and manliness and love of fair fight."

"Is it not just as well for all of us to try to live in concord, even though we cannot live in ecclesiastical unity? I look back with shuddering horror at the cruelties and billingsgate method of controversy during the Reformation. The persecutions and wars of that dreadful period are all horrible to me, whether the factors in the case were a Catholic Bourbon persecuting Huguenots or a Protestant Tudor persecuting an English or Irish Catholic, and it is because I can never blot from memory these horrible events that I do deeply regret the manifestations of the same intolerant spirit here in our own country."

This is the season of the year when all mankind for a moment stands silent, humble and rev-

erent, to listen for the recurrence of that tremendous message which for nearly twenty centuries has thrilled humanity: "Peace on Earth to Men of Good Will." Are we to receive it with hearts filled with hatred and malice against our brethren who differ in faith? Can we affect to accept it while we insult their religion and tolerate base libels against their church?

Men and women of the Protestant church, clergy and laymen, men who speak from the pulpit and those who write with the pen, in the name of Christianity, of decency, honor and fairness, make that message something more than an idle echo, by using every possible endeavor to disown, discredit, denounce and forever destroy such literature as this, which from behind the shield of Protestantism, seeks to defame and dishonor another faith.

Christianity, be it Catholic or Protestant, has its work to do in this world, and there is room, vast room, for the efforts of all true men and good women in the uplifting of humanity. There is place for all to labor for the world's betterment, and under whatever flag one may choose to fight the good fight, give him, in the name of God, greeting and help. Cast out shame and calumny and filth, and let each faith stand up, unashamed, consistent in the teachings of its Master, who dealt not in cowardly and vile slander, but spoke of love, and bade us live together in peace and harmony.

OLD NUMBERS OF "TRUTH."

Have you been a subscriber to TRUTH from the beginning and have you now all the old copies up to December, 1909? If so, here is a chance to make some money. WE WILL PAY TWENTY-FIVE DOLLARS for the series from No. 1, Vol. I. to the December number of 1909. Address Business Manager TRUTH, 44 Barclay Street, New York.

"THE SHAME OF IT."

We presume that there is not a reader of TRUTH who has not read this excellent brochure by Father Johnston of Balti-

more. In this (February) number of TRUTH you will find the observations on it by an able fair-minded Protestant. Would it not be well for you to have a few extra copies of "The Shame Of It" as reference and for distribution to fair-minded non-Catholics? While the direct incentive to its writing was the publication of a series of slanders and foul calumnies by a notorious individual, it is a scholarly arraignment of the widespread unjust, mendacious campaign carried on against the Catholic Church. It places the responsibility where it belongs, not on the wretched money-making creatures of the Maria Monk type, but on the "respectable" men who finance and encourage the publications of hate and falsehood.

Copies of "The Shame Of It" may be had from TRUTH, 5 cents each.

The conscience of the man who is given over to his passions is like the voice of the shipwrecked mariner overwhelmed by the tempest.—*Roux.*

Jesus Christ, says St. Augustine, never performed a miracle for the sake of performing a miracle; and you, ye artists, imitators of God, you claim to paint for the sake of painting, to sing for the sake of singing, to write for the sake of writing.—*Roux.*

Morality is the fruit of religion: to desire the former without the latter, is to desire an orange without an orange-tree.—*Roux.*

"The habit of obedience to authority is a permanent contribution to our Christianity which we as Protestants are seriously in danger of forgetting. I do not forget how deadly it is for the development of a strong, brave personality, but neither do I forget what an immense moral safeguard this very demand for unquestioning obedience has been nor how permanently necessary in every noble life is the principle of obedience to the highest which in our abuse of freedom we are in danger of losing."

THE FORUM

REPLIES TO CURRENT ATTACKS AND MISREPRESENTATIONS

A REMARKABLE DOCUMENT.

The average Catholic, be he layman or priest, has been taught the lessons of truth and honor so thoroughly that it is practically impossible to convince him of the widespread campaign of calumny, and dishonesty now being waged in these United States against the faith. We do not call attention to this unscrupulous warfare because we are panic-stricken, or fear dreadful consequences, but because a proper appreciation of it is necessary to understand the average Protestant mind and the difficulties to be met in bringing to such mind a true knowledge of our holy faith. The readers of TRUTH would stand aghast if permitted to gaze upon the mass of virulent, lying, obscene papers, magazines, pictures and books which are sent to the headquarters of the International Catholic Truth Society each year by indignant Catholics. TRUTH has already performed a valuable service to its subscribers in giving them some idea of these publications. Let us now call attention to the following statements which appeared in the *Protestant Magazine*, published a few months ago in the City of Washington, D. C., the highly enlightened and progressive capital of our glorious country:

"A REMARKABLE DOCUMENT.

The following document is a public and authoritative one; it has even taken its place among the "Symbolical Books" of the Church of Rome, and I cite it from one of the most recent editions of the dogmatical collections of

the Church. It is from the Roman Catholic Confession publicly prescribed and propounded to Protestants in Hungary and Germany on their reception into communion with Rome. "We confess that the most holy Pope ought to be honored by all with divine honor, with the greater genuflection, due to Christ Himself. We confess and assert that the Pope, as our most holy Father, is to be obeyed in all things without any exception; and that such heretics as contravene his orders are not only to be burnt, but to be delivered, body and soul, to hell. We confess that every priest is much greater than the Mother of God, the Blessed Virgin Mary, who once brought forth Christ, and once only; but a priest of Rome not only when he wills, but whenever he wills, offers and creates Christ, and consumes Him when created. We confess that the Pope has power of changing Scripture, and of adding to it, according to his will. We confess that Mary, the Blessed Virgin, is worthy of greater honor from men and angels, than Christ Himself, the Son of God."

NOW FOR THE FACTS.

The *Protestant Magazine* gives as its authority for the above outrageous "confession" "Letters to M. Goudon by Chr. Wordsworth, D. D." A more correct idea of the source of information would have been given had the *Protestant Magazine* given the full title: "Letters of M. Goudon on the Destructive Character of the Church of Rome, Both in Religion and Polity," and the "Dogmatical Collections," we are informed, were edited by "Streitwolf, who appears to be a Roman Catholic." We beg to inform the editors of the *Protestant Magazine* that Streitwolf died in 1836, that this confession was published in the edition of his work in 1838, that

Streitwolf was not a Catholic, but a Protestant minister of Bodendorf, in Hanover, and that Kleuer who published the hoax was also a Protestant. It was first given to the world by the Calvinistic preacher, Geo. Lani, after his escape from prison, and there is no reputable historian in the world who holds that any such formula was ever proposed to Protestants in Hungary and Germany on their reception into communion with Rome. It is not even mentioned in Schaff's "Creeds of Christendom," nor in Hastings's "Encyclopedia of Religion and Ethics" which contains a thorough account of all the "Confessions" of all Christian churches. It has been conclusively proved to be a forgery by Gordanski (1822), Giefers (1866), and more recently by Duhr in his *Jesuitenfabeln* (fifth edition). Is it too much to hope that when these facts reach the editors of the *Protestant Magazine*, a sense of justice may overpower their antipathy to the Catholic Church, and cause them to act as fair-minded gentlemen, and retract the horrible slander against the Catholic Church.

SCIENCE AND THE POPES.

The following editorial appeared in the *New York Times* of November 17. The answer by James J. Walsh, M. D., a distinguished member of the International Catholic Truth Society, was published in the same paper on November 23.

THE CARDINAL AND THE WIRELESS.

It is worthy to note that Cardinal Farley is the first member of the Sacred College to use wireless telegraphy. From the steamship Kronprinzessin Cecilie he sent a message to Mgr. Mooney at St. Patrick's Cathedral Wednesday night. It would have been as impossible for Mgr. Farley's most distinguished predecessor as Archbishop of New York, Cardinal Mc-

Closkey, to send a wireless message as it would have been for Wolsey or Mazarin to use any form of electric communication. The lapse of the centuries made very little difference in the Church of Rome until lately. The removal of the American branch of the Church from the Propaganda and the recognition of its great power and influence in the admission of three of its prelates to the College of Cardinals, however, indicates that Rome is not standing still.

Cardinal Farley, to be sure, is not a theologian of a progressive type. But he inevitably represents modern progress, in some way, as a representative of America, and there is a certain significance in his use of wireless telegraphy to send a message of thanks to his clergy and their people. Even in the time of Leo XIII the Vatican was inclined to frown on modern inventions as it frowned on the deductions of modern science. There is nothing more modern, more amazing, more clearly indicative of the power of man to turn the mysterious forces of nature to his own use than wireless telegraphy. And the spectacle of a Cardinal of the Church which holds fast to the rulings of the Council of Trent using the wireless is both significant and interesting enough to suggest a new theme for Kipling.

SCIENCE AND THE POPE.

THEY HAVE BEEN ITS PATRONS AND CATHOLICS
ITS PROMOTERS.

To the Editor of The New York Times:

Your editorial article on "The Cardinal and the Wireless," in which your editorial writer so calmly assumes that the Church and of course the Popes and the higher ecclesiastics have had nothing to do with science until the modern times, is very amusing, because it is based on that dear, complacent assumption that there was no science until yesterday. Fortunately the development of the history of science has completely undone that nice bit of conceit of ourselves. There was plenty of science in the past, and the Popes have always been close to it, or at least ecclesiastics have had much to do with furthering, patronizing, even discovering it.

Theodoric, who discovered anaesthesia and antiseptics by means of wine as a dressing for wounds, in the thirteenth century, and got union by first intention and boasted of it, was a

Bishop. We know his work not by tradition, but from his text-book. The father of modern surgery, Guy de Chauliac, in the fourteenth century, was a cleric as well as a Papal physician. The father of modern astronomy in the fifteenth century, Regiomontanus, was a Papal astronomer, and a Bishop. While Vesalius was re-making modern anatomy he was teaching, for a time, at least, at the Papal University of Bologna. Copernicus's great text-book of astronomy with his new theory was dedicated to the Pope. He himself was a clergyman. It was a Jesuit who, under Papal direction, reformed the calendar. Columbus, who discovered the circulation of the blood in the lungs, was a Papal physician. Caesalpinus, who described the circulation of the blood a generation before Harvey (it is easy to get that description in English), was his successor in the post of Papal physician. Let us come to the seventeenth century. Steno, whose book laid the foundation of modern geology, was a priest and a personal friend of the Pope. Malpighi, whose great books on botany were published at the expense of the Royal Society of England because they were thought so much of, was a Papal physician. Malpighi's name, by the way, is attached to more structures in the human body than that of any other man because of his discoveries. The first great series of text-books in science for general use in colleges and universities were issued at the Roman College by Father Kircher, the Jesuit who made the great Kircherian Museum at Rome. In the eighteenth century Lanceli, the father of modern clinical medicine, was a Papal physician. Morgagni, the father of modern pathology (so hailed by Virchow), was the personal friend of four Popes and always stayed with them at the Quirinal when he visited Rome. Spallanzani, to whom we owe so much in biology and who is thought more of now than he was a century ago, was a priest.

It is especially amusing to have the suggestion that now for the first time, as it were, ecclesiastics are occupying themselves with things electrical. Father Diwisch was almost contemporary with Franklin in bringing down lightning from the clouds and showing its identity with electricity. Father Beccaria was made a member of the Royal Society in England before he was forty for his discoveries in electricity in the eighteenth century. Abbé Nollet is looked

upon as one of the great electrical pioneers; the discoverer of the Leyden jar was a clergyman. Galvani was a layman, but a member of the Third Order of St. Francis. Volta, Ampere, Ohm, Coulomb—these were all intimate friends of high ecclesiastics of the Catholic Church and were encouraged in every way in their scientific work.

When a Cardinal in the modern times uses wireless telegraphy he is only taking advantage of a precious development of the heritage of science that has come to him mainly through the work and patronage of Catholic scientists and Catholic ecclesiastics in the past, so that instead of being a matter for surprise it is the most natural thing in the world.

JAS. J. WALSH.

MEXICAN FAITH—"THE BAPTIST STANDARD."

An article appears in a recent number of *The Baptist Standard* from the pen of H. A. Bourland on "The Corruption of Worship," in the course of which he quotes the following words of "Rev. Wm. Butler, a Protestant missionary to Mexico." Speaking of the highly venerated painting of Our Lady of Guadalupe, Mr. Butler says: "To this inanimate thing prayer is offered," and he refers to the Mexicans' idea of the Mother of God as "Most Holy Virgin, Mother of God the Son and Wife of the Holy Spirit." As Mr. Butler belongs evidently to that narrow-minded type of American who does so much to bring into contempt the fair name of America among other nations, it is, perhaps, necessary to inform him that the Mexican no more offers "prayer to the inanimate thing," the picture, than does Mr. Butler honor a piece of cotton or silk when he raises his hat in respectful homage to the Stars and Stripes.

As to the second quotation. What is there in American Protestantism which

causes it to produce so-called ministers of the Gospel who are more ignorant than the unlettered peon in Mexico. If ignorance be not the term, there is but one other—slander! A Mexican child could have told Mr. Butler that there is a vast difference between *mujer* and *esposa*, and that while Mary is addressed as the Spouse of the Holy Spirit, the term “wife” would be incorrect and blasphemous.

We all understand that the term “wife” means the lawful consort of a man, while

spouse is the virgin betrothed. St. Paul says that he has “espoused” the Corinthians “as a chaste virgin to Christ,” and we call a virtuous soul the spouse of Christ because such a soul is on account of its purity more beloved by and more closely united to Our Lord. Men of the type of H. Bourland of *The Baptist Standard* and his authority, Rev. Wm. Butler, might well learn humility and knowledge and truth from the poor peon kneeling before Our Lady of Guadalupe.

AN AGREEABLE CONTRAST

Much of the space of TRUTH is necessarily devoted to recording and exposing the false statements about things Catholic, and to explaining the incorrect deductions drawn by non-Catholics from unwarranted premises. It is exhilarating to find truth and honor characterizing their remarks about the Church.

The Reverend Frederick Lynch, D. D., in a recent number of *The Christian Work and Evangelist*, pays a tribute to the efficiency of Catholic doctrine and practice and calls upon his coreligionists to do some work for Christ instead of devoting so much of their time to criticising and defaming the most efficient moral and spiritual agency in the United States.

The following are some of his remarks:

This is a very serious question and must speedily be answered by the American people, for the Roman Church is becoming a powerful factor in American life. Some of us who spent our youth in country towns remember well the feeling that existed of almost bitter hatred. This feeling was further fanned into flame by weekly papers, which came from Boston, if we remember rightly, and were full of most scurrilous stuff about the Church and its Irish adherents. Societies were formed of Protestants, which excluded all Roman Catholics, and spent

their sessions hearing fearful tales of their doings, and denouncing the Pope. The members of these societies, as we call them, spent much more time attacking the Roman Catholic Church than in assisting the Protestant Church of the community. Feeling ran so high in my home town in Rhode Island that many actually believed and repeated the story that great armories had been excavated beneath the cathedral in Providence, and stocked with thousands of rifles for the day when the Roman Catholics should rise to seize the Government and install the Pope as king in a palace James Gordon Bennett was to build on the Hudson River (near New York, of course).

The criticism of the Catholic immigrant by many Protestants, that he puts allegiance to the Pope above allegiance to country, has been answered by Pope Leo XIII himself. He says: “The Almighty has appointed the charge of the human race between two powers, the ecclesiastical and the civil: the one being set over divine, the other over human things. Neither obeys the other within the limits to which each is restricted by its constitution.” As a matter of fact, the history of the Roman Catholics in the United States has been one of loyalty to the nation, and then—what good Christian does not put loyalty to the Kingdom of Christ first?

When he sees the paganism in our great cities, the utter indifference to religion of thousands of men, the worship of pleasure and the frenzy of the masses over sports, the frivolous

olity of our modern life, the growing evil of divorce, the lessening sense of sin, the graft and corruption in business, the heedlessness of law amounting almost to anarchy, the denial on all sides of the sacrificial life as the true creed of humanity, he thanks God that the Roman Catholic Church is strong, for she is set like a flint against all these real menaces of our modern life. He had infinitely rather see her churches multiplying in Chicago than to see the low music halls, the gorgeous cafes, the halls of pleasure, and gilded halls of champagne and vice, and theaters, given over to nastiness, multiplying on every side. He had a thousand times rather see her preachers of judgment and of the righteousness God demands of men preaching on every corner than to have Nietzsche, Bernard Shaw, and Mrs. Glynn gaining increasing hold upon our people. This is what we Protestants have got to remember.

We Christians have got a long, arduous, and fierce task before us in this century of combating the all-prevalent materialism with idealism, the wide-spread Epicureanism with the gospel of service and of mission. Are we going to waste our energy and our feelings in hating that which, in spite of some doctrines and practices, which we dislike, is with us, *on our side*, instead of welcoming any ally in the fight

against the sin of the world? For, fundamentally, the Roman Church believes as we do: God, righteousness, the sacrificial life, the forgiveness of sin, Christ the only Saviour of humanity, the unparted life of God, eternity in our heart, the immortality of the soul. For our part, we have no time to waste in hating another Christian Church while we stand almost despairing before the thousand enemies of Christ. We count as our friend and fellow worker the great and good Cardinal Gibbons, when he says that the Roman Catholic Church "stands for law and order, for liberty, for social justice, for purity. It works for the loyal observance of the Constitution, and obedience to the Government. It seeks to make better citizens, to destroy civic corruption, to spread the doctrines of right living and right thinking. It uses its vast influence to incorporate into the body politic the horde of immigrants that come through our gates. By word and action it propagates the virtues of justice and charity. . . . Striving to maintain the home, that unit of a strong nation, she has vigorously condemned divorce, permitting only that kind of dissolution of the marriage bonds which is known as separation from "bed and board;" and we count that man our enemy to be overcome who recently said, "I am in this world simply to get out of it all I can for myself."

HOW I CAME BACK TO HOLY CHURCH

BY PROFESSOR DR. ALBERT VON RUVILLE.

(Continued from January TRUTH.)

But was it possible to instil this assurance into every believer? *Was it not conceivable that the modernistic thoughts had penetrated deeply into the Church*, and that the great majority became dazzled by the scientific cloak of the new doctrines and believed them. It might happen that, as in the period of the Church's division, a call would be made for concessions to the new thought, that clergy and laity would clamour for the softening down and the more convenient

expounding of the dogmas, so that they could face Science. How weak and yielding were the Protestant churches! Was the Catholic Church so absolutely safe against attacks of weakness? If once such so-called liberal ideas gained ground, it became impossible to foresee how far the movement might spread. A whole council might be carried away to take dangerous steps, for just as single bishops sometimes strayed into wrong paths, so a majority might choose the wrong

road. And though a council could decide nothing without the Pope, yet even to omit definitions of Faith was under certain circumstances most dangerous.

It became necessary then that the ecclesiastical powers should take a very energetic step against the whole current of thought, hostile to authority and hostile to faith, which had affected the civilized nations since the French Revolution, and which the later revolutionary disturbances stirred up again, which also appeared in the whole drift of Theology as has been just explained. It was imperative that something should be done to demonstrate the Church's absolute independence from such influences, and at the same time, to put up a strong barrier against them. Such a salutary act, however, could only be achieved by the successor of Peter, the bearer of the divine promises. It was needful that the Rock of the Church should come into evidence once again.

In the year 1854 Pius IX had already shown the firmness of his mind when, in accordance with his conviction, he proclaimed the Dogma of the Immaculate Conception of Mary. By the Encyclical and the Syllabus of 1864 he declared in clear words his opinion about the whole new tendencies of the times and their teachings. But the chief stroke fell in the Vatican Council of 1869-70 with the dogmatic definition of the Papal Infallibility.

The Roman Bishops have never doubted that the divine promise vouchsafed to them made them secure against errors in matters of faith, not in the sense that they could never have wrong thoughts or conceptions, or that they were incapable of mistaken verbal or written statements, but in the sense that in decisive moments, when the vital interests and the

unity of the Church were at stake, they were, with the assistance of all suitable human and spiritual means, capable of finding the unassailable truth. They were firmly convinced that in such cases and by using such methods, the assistance of the Holy Spirit could not fail them, that Christ would make His Word true. This conviction gave to the Church the support which she required. Controversies might be raised and discussed by word and book, stirring the whole Church, and might make synods and councils necessary, all without the necessity for the Pope to give an independent opinion. The dissension was under such circumstances adjusted by the ordinary measures. But if all means were exhausted, when a lasting schism threatened the Church, or when Christendom quite evidently was straying on a wrong path, then the Truth found her stronghold in the Roman See, then the Pontiff assigned the victory to those who were in harmony with the Church's traditions.

This authoritative position of the Papacy has always been in existence and remained so, whether it was acknowledged or not. It was the demand of reason, the gift of Christ, a fact of history. It could not be otherwise. *If the Church was to be built on a rock then her fundamental Truths could not rest on the fleeting sands of mere conciliar majorities.*

There had, however, been no dogmatic affirmation of all this, and that was a serious defect. In quiet periods or in times when external and internal enemies endeavoured to destroy the established dogmas in a violent manner, it might perhaps be dispensed with. In such times all who wished to remain Christian and Catholic stood firmly together

to protect the existing doctrine. Whoever denied it, was no more a member of the Church and had no voice. But if, as in the nineteenth century, the danger was, that the dogmas might in the name of a false Science be disintegrated by subtle explanations, and that the whole doctrinal edifice might be undermined, then it became imperative to ensure to the Office, whose duty it was to ward off such attacks, its full teaching authority; then the established right had to be brought to full recognition. For the first time the unquestionable necessity arose for defining the Infallibility of the Pope as a Dogma.

That was a very difficult task; because Christendom (and especially the higher clergy) was by no means permeated with the conviction of its necessity. To awaken gradually the understanding for the Dogma was not feasible. Too much time would have been lost and all kinds of opposition stirred up, because naturally all secret and open enemies of the Church, all friends of modern Science, all the "enlightened" people within and without the Church's borders, all champions of episcopal liberty—in short, all centrifugal elements—would have rebelled against it and endeavored to frustrate the intention. It was necessary to guard the secret as long as possible, *not* in order to surprise and violate the Council subsequently, but to ensure to it true liberty, i. e., to keep away from its members all worldly, and all non-ecclesiastical influence. They were to be enabled to treat the question among themselves and with the Pope according to purely ecclesiastical principles. The Truth would then be victorious.

This course was attempted, but not quite accomplished. The plans were di-

vulged prematurely and thus a party of opposition was able to develop.

It is very instructive to observe how all adversaries of the Pope, of the Church, and of Christianity—especially the whole liberal Press—pleaded with enthusiasm in favour of the dissatisfied bishops. That alone shows on which side lay the genuine Christian Truth. None of those elements would have pleaded in favour of Truth. But to destroy it by a possible deep cleft in the Church, by a strengthening of the shortsighted, centrifugal party—that was to their interest. The tyranny of the Pope was what they professed to oppose, the Christian Faith was what they meant.

I do not feel called upon to give an opinion about the behaviour of the Pope and the bishops at the Council. That would require very careful examination, but I do consider as being very much out of place those statements from the Protestant camp which wish to judge the Church Assembly on the same lines as secular Parliaments, describing all arrangements for dignity and unity as coercion of the members. The great majority *was* inclined to acknowledge the Dogma, and Pius IX, conscious that he alone, even without the Council, was entitled to proclaim new dogmas, was firmly resolved to proclaim this one. Was he not justified to use all legal means for making the existing dissension appear as insignificant as possible, to avoid useless controversial speeches? The point was not to win a majority, to push the Dogma through, but to soften the sharpness of the contrast between minority and majority as far as lay in his power. That was in the interest of the endangered Church, who at the moment of such a bold step had to

meet her innumerable adversaries with complete unity. Pope Pius IX and his assistants did not in the least act out of ambition or other selfish motives, such as the opponents believed and asserted to be a matter of course, but exclusively out of anxiety for the welfare of the Church, whose needs they, from the high watch-tower, could judge so much better than any disaffected bishops. He who judges differently does not know the spirit which lives in Holy Church and most effectively in her centre, but judges only from his own secular experiences.

The Dogma was accepted unanimously, after the opponents, who remained firm, had left the Council. A kind of schism had taken place, but it could not last long. Gradually the grumblers became convinced that the step had after all been right and justified, that the new doctrine which in truth was an old doctrine, had of necessity to be proclaimed just then. In their opposition they enjoyed the doubtful privilege of being praised by all enemies of the Church, which fact, I fancy, contributed largely to their change of opinion. In complete unity and stability the Church could enter the stormy times of the "Kulturkampf."

Outside the Church people had the most grotesque conceptions of the Dogma of Infallibility. They thought the Pope could do with the doctrine of the Church whatever he pleased, create dogmas, and annul or alter dogmas, just as it suited his policy or as appeared convenient for other reasons. They thought he had been declared to be free from error in all his words and deeds, at least so far as religion was concerned. Many even fancied that sinlessness had been imputed to him. In consequence of these misconceptions a whole torrent of attacks, calumnies, and

derision burst over the Curia for their courageous and truly pious act. Every Protestant schoolboy—I myself among them—felt himself far superior to the Pope and the bishops, who had committed such a folly.

Of course there is no question whatever of such absurd rights and qualities of the spiritual Head. The structure of the Church's doctrine had received its shape once for all, by the teachings of Christ and His Apostles. Never, never may that be disturbed. No Pope, no Council may take away or remove a stone thereof. So far, the Pope is tied unconditionally. But he is even further restricted. If doubts arise about some doctrine, and its correct meaning or purport then the supreme judge is not the Pope, but Christ and the Apostles. Their opinion has to be searched out, and if it cannot be ascertained with full security, then the opinions of the Fathers, of the Councils, and of former Popes. Only when the difficulty cannot be solved by means of all these sources, then the Pope's decision "ex cathedra" takes place, a decision which is made known as infallible, final and obligatory for the whole of Christendom. The proclamation of such a decision is prepared with the greatest possible care by consulting all those sources, and also the best informed persons; suitable prayers precede it, and only then, when every imaginable guarantee is given, the decision is proclaimed as a declaration of Faith brought about by the Holy Ghost. There is therefore no question of the old-established Truth. Even newly defined dogmas represent only universally binding explanations of certain hitherto doubtful points in the doctrine of the Church, final definitions of that which Christ and His Apostles have taught about it.

On all other occasions the Pope is just as fallible as every other Christian, and it has never been asserted by anyone in the Catholic Church that he is free from sin. In every Holy Mass which he reads, in every confession to which he submits himself, he confesses his own sins. If people would only discontinue the constant spying for papal statements and pronouncements which have been proved erroneous, and by which they try to disprove the Dogma of the Infallibility and the divine origin of the Papacy! They ought not to call every Papal bull, every judicial utterance, every personal opinion concerning doctrines a decision "ex cathedra." Decisions which really claim infallibility are extremely rare, and every one of them is contained in the teaching of the Catechism. All others are open to criticism and have often been disputed by the most pious and scholarly Catholics without a thought on their part to throw a doubt on the Papacy and the Church. Often enough mistakes have been made, and, if one adds them all together out of two thousand years, there may be a good number. To judge the Papacy and the Church simply by their light, is about the same as to prove the valuelessness of the motor-car by putting together all motor accidents.

The highest gratitude from Christendom and the whole of humanity is, next to Jesus Christ, due to His Vicars on earth, for having clung faithfully and strongly to their supreme task, for having remained the bedrock on which the Holy Church can stand—and not she alone, but also every one of the Christian communities which severed themselves from her. Can anyone believe that the orthodox faith would have kept its place in the Protestant Churches, if its defenders had

not been able always to point out that in the Catholic Church the faith lives in even higher development, if they had not been able to threaten that, if the fundamental dogmas were abandoned, all sincere Christians would become Catholics? I venture to say, that out of antipathy to Rome, in order not to allow Rome to triumph, the Protestant communities still keep themselves on a Christian foundation. If it had not been for the Rock, if the Catholic Church had been given over to Liberalism, then Orthodoxy would not have been able to hold out. It would have had to hide in small conventicles.

And would the Rationalists, the Modernists, the broad-minded preachers in the Protestant Churches, still trouble to retain the name of Christians, to teach a kind of Christian morality, if the Roman danger was not for ever lurking in the background? They dare not overstep a certain line, or else the greater part of their adherents would go over to the orthodox Protestant party. This apprehension would cease if the orthodox Protestant party were to disappear for want of support, i. e., if the Catholic Church had not maintained its ancient strength.

In this sense one can say that the Papacy is the rock on which not only the Roman Church, but also the seceded part of Christendom stands.

One might perhaps ascribe an independent life to the Greek-Orthodox Church, because in her the Spirit of the old Apostolic Patriarchs continues to live. She has, however, always been under powerful State protection and hardly ever exposed to strong temptations. If she should ever be called to bear great trials, who knows whether she too would not need to cling to the Roman Rock? Or is it not a fact that she does already lean towards it?

(To be continued)

PRESENT-DAY THOUGHT

Anent the "Men and Religion Forward Movement," let us say that we think the Exchequer and Commissariat features of the campaign are too much in evidence. A movement in the interest of the religion of Him Who bade His missionaries to take "neither script nor purse," should not too often be heralded by such notices as the following, which caught our eye in a recent issue of the Baltimore EVENING SUN: "The Men and Religion Forward *Lunch-eon*." Perhaps the editor wrote better than he knew. This by way of friendly criticism.

As a matter of fact, the only movements that today show any vitality and promise are to a great extent backward movements. Especially is this true of religion. Sometime ago Bishop Grafton, the Protestant Episcopal Bishop of Fond du Lac, said in a sermon delivered in St. Luke's, Baltimore: "For fifty years we have been cleaning out the wells." Again Dr. Sterrett, in his book, "The Freedom of Authority," tells us that the only religion that has a future is the organized religion. He warns his fellow Protestants that if they are to have a future they must do chiefly two things: stop their "vulgar criticism" of the Catholic Church, and curb their rampant individualism by taking on some of the "superb organization of the Church of Rome."



We learn from over the sea that a direct descendant of John Knox, the "Reformer of Scotland," has made his submission to the Catholic Church. Dr. Washington Gladden (Congregationalist) of Columbus, O., remarks that "Among non-Catholics, even men of education are woefully ignorant of the Catholic Church." Alas!

we know this to be only too true. For an example, Col. Henry Watterson, of the Louisville *Courier-Journal*, a man of wide reading and culture, recently in relating how he came to receive Catholic Baptism, from his Catholic nurse, intimates that the Church holds the doctrine of infant damnation. "Marse Henry" did not mean to offend. He simply misunderstands. Nor do we take offense. We have not forgotten his story of his visit to Rome a few years ago, wherein he paid a glowing tribute to the Church past and present, and predicted for her a future commensurate with her past. He especially observed the Pope and Cardinals and the whole Curia, which no doubt he had heard so much abused, and he tells us he was struck by their learning, their piety and their good sense. Long live "Marse Henry" and the *Courier-Journal*.



The mention of the name of Henry Charles Lea calls up volumes of vilification of the Catholic practices of Auricular Confession and Sacerdotal Celibacy. We were, therefore, amazed to find in his "History of Sacerdotal Celibacy," Vol. I. p. 268, the statement that 'modern civilization owes an immense debt of gratitude to the Catholic Church for her insistent action in the matter of sacerdotal celibacy. "Celibacy," he tells us, "was not devoid of advantages to civilization." It was, "a safeguard against the development of an hereditary ecclesiastical aristocracy which might have proved fatal to intellectual and social progress." However, he says this was not the chief motive that actuated her. Her motive here was not worldly or sordid, but ideal, spiritual, "as being necessary to the ascetic purity of the

Church, to set the priest apart from his fellows, consecrated to the one holy purpose." Vol. I. p. 265. Let our Protestant friends ponder this.

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After God, the best friend of the Catholic Church is Time. Father Time always vindicates her teaching and her policy. When evil comes upon the world the Church can always say: "I told you so!" The divorce question is a case in point. "Abolish the divorce laws of Michigan!" is the cry of Judge Kinne, of Ann Arbor, who has sat upon the bench for the past 25 years. "Hitherto," he says, "It seemed to me that divorce was the only escape from brutality, wretchedness and hopeless unhappiness, but of late the privilege of divorce has been so misused, and I have seen such flagrant disregard for truth, morality and decency, that my former convictions have experienced considerable modification, if not revolution. In my opinion there is only one way to solve this problem. Let the next Legislature enact a law that never again for any cause whatsoever shall there be granted a divorce from the bonds of matrimony in the State of Michigan. In certain cases let there be a decree of separation, but no dissolution of the marriage contract." The Catholic Church told the Judge all this 25 years ago, as she told the "Reformers" 400 years ago, as she told the world 2,000 years ago. The world and the "Reformers" and the Judge would not listen then, as the world will not listen now, neither to the Church nor to the Judge.

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Some say that the future of the Catholic Church lies in the East. Certainly the East has what we of the West today need

most: conservatism. May it be that the West has committed the unpardonable sin and that our house shall be left desolate? Who but thinks and is not alarmed as the gaunt spectre of Socialism steadily rises in the land? "The lone fisherman may yet wash his nets in the river of a thousand masts." Is our civilization a finality? From a land of religious darkness and anarchy Christ may yet withdraw. "Out of Egypt have I called My son." There are not lacking signs that the East will welcome him again. In a lecture at Baltimore, January 17 last, Dr. Nitobe, of Japan, said: "If the Christian religion were properly presented it would sweep the whole of Japan." And in *The Outlook* of March 4, 1911, we read the following by Count Okuma, of Tokio: "The fatal defect in the teaching of the great sages of Japan and China is that while they deal in virtue and morals, they do not sufficiently dwell on the spiritual nature of man; and any nation that neglects the spiritual, though it may flourish for a time, must eventually decay. The origin of modern civilization is to be found in the teaching of the Sage of Judea, by whom alone the necessary dynamic is supplied." While we should be on our guard against Oriental flattery, these words from men representing the best thought of "The Great Britain of the Orient," ring true. Dr. Eliot and the lesser prophets of the "New Religion" take notice.

The long history of the Catholic Church is but a record of loss and gain. She will never be completely victorious, never completely overcome. It is written: "I have come not to bring peace but a sword!" By these words Our Lord means to warn us that the war between truth and falsehood will never end while time shall last.

But He assures us: "Fear not, little flock, I am with you." Therefore the Church has a consolation in every sorrow. As Maculay said, her loss in Europe in the sixteenth century was more than compensated by what she gained elsewhere. Likewise is it with individuals. What a striking coincidence is furnished by the lives of Ernest Renan and Cardinal Newman! Almost at the same hour when Renan walked out of the Church in Paris, John Henry Newman went down on his knees at Littlemore and made his submission to the Holy See. It was evening October 6, 1845, the sun was setting in the West and the day dying out of the sky, a young man of two and twenty quickly closed the door of St. Sulpice behind him went down the steps for the last time hurriedly crossed the street and entered a nearby hotel. It was Ernest Renan going into the wilderness never to return. Only three days later, across the Channel, a man twenty-two years his senior humbly knelt before an Italian Passionist and said: "Father Dominic, I desire to be received into the Catholic Church." It was John Henry Newman at the end of his long journey "o'er moor and fen and crag" and now arrived at the "Kindly Light" of revealed truth. *Ex umbris et*

imaginibus in veritatem. Plainly, the finger of God is here. Renan was destined to win an unexcelled popularity. He became the darling of unbelief in the nineteenth century. What an asset he would have been to the cause of faith in that century? But he went out from us. However, God willed not to leave Himself without witness. "Let his bishopric another take!" and so Newman took Renan's place in the Kingdom of God. Renan, the stylist, the artist, still lives along with Newman, the stylist. Newman, the thinker, still lives and dominates a world of thought. Renan the thinker never was. This is the opinion of John Stuart Mill, of Carlyle, of Matthew Arnold, of the Germans Ewald, Tholuck and Keim; and last but not least of George Eliot whose criticism of Renan's best known work is the following: "This *Vie de Jésus* has compelled me to give up the high estimate I had formed of his mind." Dr. Barry tells us that Renan keenly felt this criticism and protested against it. The average reader only knows that the "*Life of Jesus*" won for Renan great fame and popularity; he does not know that it cost him loss of prestige among the learned.

BART A. HARTWELL.

TESTIMONY FROM WITHOUT

The following beautiful appreciation of the Catholic Church from the pen of the Protestant writer, Sarah Mytton Maury, and published in 1846 in *The Statesmen of America*, is just as valuable today as it was when first printed. In view of the frequent lamentations of the ignorant and the bigoted in various sections of the United States over the increasing power

of the Catholic Church and the consequent danger to our institutions, these words of a gifted non-Catholic writer merit the attention of the present generation:

And looking round in anxious and inquiring solicitude,—for dear, unutterably dear, to me is that America where my childrens' children will be reared, I behold, with grateful heart, provision made by the Supreme Regulator of human things against these ripening dangers;

dangers which the mind dares scarcely pause to look upon. A scheme of infinite mercy has been divulged and committed to the wisdom and energy of appointed messengers to be fulfilled. The Clergy of the Catholic Church of Europe, the Heirs of the first Pilgrims of the Cross in the Western Hemisphere, seek their inheritance; they rest their claims upon the Gospel which they preach, upon the services which they render, and the example which they give; taking neither purse nor scrip across the ocean, they carry with them the inestimable boon which maketh men wise unto Salvation. They have laid the foundation-stone of real education, education of the heart; the formation of character, without which liberty is licentiousness and compared to which the mere accomplishments of the mind and fingers are airy nothings, unsubstantial in possession and useless in application. In the numerous and crowded Catholic schools of the United States are taught the exercise of prayer, the practice of morality, the laws of obedience and responsibility, and self-sacrifice, and moral and spiritual humility, and Good Works as well as *saving faith*, and charity, and brotherly love; and here the strong hand of Discipline is felt and respected. Many well-judging persons of different religious persuasions have assured me that the one really *useful* and *corrective* education is that of the Catholic schools and colleges. So far as I have known, these Seminaries are crowded not only with pupils of their own Creed, but with those of other Sects. And I have high official authority for saying that the ministers and missionaries of the Roman Catholic Church are at this moment doing more good for the cause of virtue and morality throughout the whole continent of America, than those of any other religious denomination whatever.

The Hierarchy of the Catholic Church in the United States seek not endowment; they love their independence; they seek not power; they prize their purity; they seek not sinecures; they value their high prerogative of usefulness. And thus as saintly men do they pursue their steady way, void of offence before God and man, approved on earth and registered in Heaven. I am an Episcopalian, or Protestant of the Church of England. But I am not, can not be blinded to the many excellence of the Cath-

olic Church; and especially as its institutions regard America: they are, beyond comparison, the best adapted to curb the passions of a young, impetuous, intelligent, generous, and high-minded Democracy; to protect the religion of the Republic from annihilation; to subdue the struggling and discordant interests of an immense territory into harmony, and to enchain the sympathies of a whole people in one magnificent scheme of morality and devotion. "There shall be one fold under one Shepherd."

The Institutions, besides, of this Church, are themselves based upon that very *equality* which their *discipline* so efficiently modifies. There is one common law, and one alone, for all—in the words of the Old Testament, so admirably adapted to the description of the Catholic Faith: "Here the wicked cease from troubling, and here the weary are at rest; here the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master." These words can not be said to the same extent of any other Church whatever.

The celibacy of the Catholic clergy is another great advantage in the wilds of this great continent, and in her populous cities. No domestic or personal anxieties distract or lead them from their flock. "*Dès qu'un Prêtre se marie, il n'est plus Prêtre!* (Once a Priest marries, he is a Priest no longer!)" observed the Marquis de Talarru to me one day upon the Mississippi. And I frequently experienced the truth of the remark.

I yield this tribute of just and high commendation to the professors of this faith with pleasure mingled with pain; for I owe them much excuse; I blush for my former weak and contemptible intolerance. I was reared in the vulgar prejudice of ignorance against Catholic teachers and their disciples: in England I knew them not; sought them not; loved them not; but among the many benefits derived from my visit to America, has been that one of exceeding value, the acquaintance and friendship of the excellent and enlightened Bishop of New York (Bishop Hughes), who holds so high a place in his adopted country.

Epochs of decadence multiply that singular contrast of a fine mind and a vile character.—*Roux.*

THE INTERNATIONAL CATHOLIC TRUTH SOCIETY

As TRUTH has now become the official organ of this Society, the following resumé of the scope and methods of the Society will be of interest to the subscribers to TRUTH. They will appreciate more fully why Father Price placed the magazine in the hands of the I. C. T. S. and predicted for it a wider sphere of influence:

The International Catholic Truth Society, founded in 1899, in Brooklyn, N. Y., was incorporated under the Laws of the State of New York April 24, 1900. Its object is the propagation and defense of the Catholic Faith. It aims to secure its object by the following means:

THE PUBLIC PRESS.

It publishes replies to attacks upon the Catholic Church and answers to mis-statements of Catholic doctrines and practices. These replies and answers it causes to be printed, as far as possible, in the same paper or magazine that carried the original attack or misrepresentation.

It is sending out semi-monthly to a number of daily papers one column of "Notes and Comments" which give to the general public some knowledge of the present activities of the Church, of conversions of men and women of intellectual standing, of the lives of devoted missionaries, of some particularly able new book, of the views of representative Catholic upon topics which are discussed in the daily press generally from a non-Catholic view-point. With increased funds, the Society will be enabled to send out its "copy" weekly and thus in the near future we expect to give out a column of instructive matter each week to many millions of American readers.

The International Catholic Truth Society now has agencies in over fifteen foreign countries, upon which it can rely for authoritative denial or explanation of the many false statements and unjust attacks cabled to the daily press of this country from foreign parts. The Society is now printing a cable code which will be the official means of communication among the various Catholic Truth Societies, and similar organizations. The importance of this movement is apparent

to every thoughtful Catholic, and it is equally clear that this systematic plan of refutation by cable and letter cannot be carried on without considerable financial support.

CATHOLIC BOOKS.

The Society advances the cause of our holy faith by creating a taste for Catholic literature, and by giving information concerning Catholic books. It publishes general and special lists of Catholic books, and these lists are distributed to its members, to the officers in Public Libraries, and to any person who asks for same. As a result of this means of acquainting people with Catholic literature, individuals all over the country have been helped to buy Catholic books, and the legitimate desire for our standard works has caused thousands of such books to be placed upon the shelves of Public Libraries.

PAMPHLETS.

For many obvious reasons the bound book is not able to meet the tremendous need for explanation on Catholic doctrine, history, controversy, etc., consequently the headquarters of the I. C. T. S. have become the general distributing agency for the United States, not only for its own cheap little publications, but for all the pamphlets of all the Catholic Truth Societies and similar organizations of the English-speaking world. As there is not a subject of interest to a Catholic, as such, upon which the Society has not one or more pamphlets, and as these timely publications are generally sold at the rate of \$3.00 per hundred, we believe that this department is of great advantage to every Catholic priest and layman throughout the land. Many priests make a practice of distributing among their congregations, or among the members of a society, copies of a pamphlet treating fully on the subject upon which the priest has spoken to them. Catalogues containing a list of all the pamphlets published by the I. C. T. S. by the Catholic Truth Society, of London, of Ireland, of Scotland, and of Australia, will be mailed on request. It might be added here that, although the I. C. T. S. has been largely instrumental in the purchase of many thousands of books and it has sold hundreds of thousands of pamphlets, it has not derived the slightest pecuniary profit from such sales.

REMAILING OF CATHOLIC PAPERS.

It is a well-known and sad fact that the descendants of countless numbers of Catholic settlers in the United States are today outside the pale of the true Church. No priest to preach the word of God, no church or chapel wherein to pray and receive the Bread of Life,—such is the story. Now, while great efforts are being made today to provide priest and church for poor struggling congregations of our brethren, there are sections of the country, sparsely settled, wherein for years to come the opportunities for Mass and sermon and Sacrament will be meagre. A Catholic family or two, here, and the next neighbor of their faith five or ten or twenty miles away! We can do something for such families, not all, indeed, that we would wish to do, but something that will help to preserve a knowledge of the faith and to foster in such homes the loyalty of the children to the Church of their forefathers. The I. C. T. S. receives the names and addresses of such families, and it will supply same to you if you will guarantee to take the trouble to remail to them, after reading, your own Catholic papers and magazines, regularly and gratuitously. We are now supplying over 12,000 such families in the scattered parts of the United States, Canada, Newfoundland, Alaska, etc. We feel confident that if this simple, inexpensive way of doing good be made known we will, in a few years, be in a position to supply this periodical literature to over one hundred thousand homes. The numerous letters received by the Society from the zealous pastors in these difficult missionary fields and from the recipients themselves give ample proof of the good accomplished by the Remailing Work of the Society.

A CLEARING HOUSE.

Finally, the I. C. T. S. is a clearing house for things Catholic in the intellectual order. Information is willingly given to Catholics and non-Catholics inquiring about doctrines of the Church, points of history, records of professional slanderers of the Church of the ex-priest and ex-nun type, etc.; calumnies and misrepresentations of things Catholic appearing in text-books used in public schools may be brought to the attention of the Society with the certainty that competent men will investigate same and make request to the publishers that

the offensive and unjust paragraphs be eliminated from the next edition of the book. During its existence the Society has been successful in having false statements of thing Catholic removed from sixteen works of non-Catholic writers.

The value of an organization such as outlined above must be apparent to every Catholic; it has been commended in the highest terms by the ablest Catholic laymen; it has been indorsed by the National and State bodies of the Knights of Columbus and by other Catholic organizations; it has received the highest commendation from priests, bishops, archbishops and cardinals, and the benediction of Our Holy Father, Pius X., was bestowed upon the work on March 30, 1909, the tenth anniversary of the Society.

MEMBERSHIP.

The Society has no means of support other than the payment by members of the annual dues of five dollars, and the income derived from the Endowment Fund, which is composed of the Life Members' subscription of one hundred dollars each. Life Membership subscriptions, which are the best guarantee for the development and perpetuity of the work, may be paid in two installments of \$50.00 each, or in four annual payments of \$25.00 each. Checks should be made payable to "THE INTERNATIONAL CATHOLIC TRUTH SOCIETY," and all communications should be sent to 407 Bergen Street, New York.

The membership of the International Catholic Truth Society is as follows:

- 4 Cardinals
- 17 Archbishops
- 58 Bishops
- 532 Priests
- 247 Laymen
- 100 Women.

Affiliated with the Society, supporting it by dues and co-operating with the various phases of its work, are ninety-four Councils of the Knights of Columbus and twenty other organizations in the United States and Canada.

The Endowment Funds consists at present of seventy-five Life Membership subscriptions of \$100 each, and of \$800 received from legacies. This fund has been largely utilized in the purchase of the building which is now the headquarters of the Society.

QUESTION BOX

[The answers to these questions are for the most part prepared at several of our largest and most important Theological Seminaries in the United States, and great care is used to have them accurate and correct. We make the Question Box a special feature of this magazine. We will take the greatest interest in receiving and answering any questions on religious topics in general, or on the Catholic Church in particular. We only ask that the questions be asked honestly and in good faith. Our object is to furnish a medium of sound information to any soul desiring religious information. Patronize the Question Box generously.]

QUESTION—What does the Church teach in regard to the theory of the evolution of man, and does it recognize any of Darwin's teaching about the same?

Answer—The common opinion of theologians is against the theory of evolution as applied to the creation of man. The Church has not taken up the subject of the Darwinian teachings and her attitude on the matter is to be learned only from the latitude she grants the thinkers within her fold. While maintaining the direct creation of the human soul some have espoused the view that the human body has come out of the brute level by means of an evolutionary process. This position, though not common in the ranks of Catholics, is not against faith.

QUESTION—Does the Church hold that Mary Queen of Scots was good morally or that she was guilty of causing her husband's death?

Answer—It was the opinion of Pope Benedict XIV. that Mary Stuart Queen of Scots died with the resignation of a martyr at Fotheringay, February 8, 1587 A. D., a victim of hatred towards the Catholic faith. The Church has not been called upon to decide the question of her participation in the death of her husband, Lord Darnley. The prevalent opinion is that she shared in the shame of this murder, though the extent of her guilt seems destined to remain undecided.

QUESTION—Are Catholics supposed to strike the breast when saying "O clement, O pious, O sweet Virgin Mary"?

Answer—Although the custom of striking the breast at the mention of these invocations of the "Hail, Holy Queen" comes from motives of humility, yet the custom itself is without the sanction of the Church, which reserves the striking of the breast for certain prayer-formulas addressed to God Himself.

QUESTION—I have heard that if a woman dies during labor or as a result of confinement she will go straight to heaven without any regard as to her spiritual condition before. Is this Catholic doctrine?

Answer—The teaching as stated in the question is not approved by the Catholic Church. As "there shall not enter anything defiled" in heaven, it is necessary for one whose soul is dead through mortal sin, to rid himself of that sin before it is possible for him to escape hell's eternity of woe. Purgatory is the ordinary place whither they go who died without mortal sin. Life's temptations and distractions are so many that few go into the grave without some dust of venial sin or unremitted temporal punishment still clinging to their soul. The region of temporal pain where the soul thus soiled is purified is the biblical Prison and our Purgatory. Having paid the last farthing there, the

soul "not having spot or wrinkle or any such thing," but "holy and without blemish" enters into the bliss of God's presence. This is the Divine plan which souls must follow in passing from earth to heaven. No exception is made, not even for the woman dying in the heroism of difficult labor. However, when in spite of the worldly teachings of the day that even induce Catholic women to take up with race suicide and hold off from the blessings of motherhood, a woman yields up her life that a child might live or God's law on life be obeyed, it seems but a copying of Heaven's ways to say that God does grant such a woman the grace necessary to cast off any sin that may be weighing down her soul and be keeping Him from hailing her as a daughter "in whom He is well pleased." This grace may come through the administration of the last rites or even in the shape of an act of perfect contrition when the summoning of a priest is not appointed by Heaven. The terrors of approaching death and the meeting with them face to face in the teeth of a strong temptation to violate the demands of God's law are in our opinion indications that even much of Purgatory's pain has been anticipated on earth and the detention from the immediate enjoyment of Paradise materially shortened. Every Catholic woman would be the better off for keeping ever fresh in mind this line of thought which is solid Catholic teaching.

QUESTION—Why can not a Catholic become an Odd Fellow?

Answer—The Catholic Church has prohibited her sons from joining the Odd Fellows because from experience she has learned that a good Odd Fellow cannot be good Catholic. Evidently there must be something in this society which wars

against the faith. This prohibition with such a reason at its basis will prove strange to those who think that the gift of supernatural faith is proof against all assaults of environment and argument. The right view of the gift of faith is to regard it as likened to the natural gift of health. To expose it to unnecessary danger is unreasonable, to bare it to assaults that have weakened others is little less than grievously sinful. The Church by her prohibition has not made the Society of Odd Fellows wrong, as though it was once right, but she has simply spoken out to her children in a motherly command warning them not to expose the precious treasures of their Catholic faith to the dangers revealed in the sad downfall of other Catholics.

QUESTION—Was the Anglican Church ever called "Protestant" in any official manner, viz., by any ecclesiastical authority such as the Archbishop of Canterbury, or York? If so, by whom and in what years? About what year did the Church of England drop the title "Protestant" and assume "Catholic, Holy Catholic," etc.? About what year in America did the Episcopal Church, the daughter of the Anglican, the so-called High Church of the Episcopal denomination begin using "Catholic"? Was the so-called High Episcopal Church ever known as the "Protestant" Church? In what year? What year was the word "Catholic" first used? Is it called Catholic today? Please give authorities for the users of the different terms "Catholic, Holy Catholic," etc., along above lines. The so-called Low Church, is it called Protestant or Catholic?

Answer—The various questions given above have been placed in one group contrary to the method employed by the inquirer. The reason for so doing arises because history does not seem to have preserved many facts which would serve as direct answers to the queries put by our friend. He no doubt knows that the Anglican Church has within its folds three

distinct divisions, linked together by their common antipathy to the Church of Rome. The High Church, detesting the name of Protestant, stands for an historic episcopacy and does not disclaim Mass or the confessional. Their idea of Christianity sets forth Christ's Church as separated into three provinces, the Roman, the Greek and the English. This is the section of the Anglican Church to which the title "Catholic" is dear. Even in the century of the establishment of the English Church, that is, the 16th, there began a cry of protest against the attempts of the Church of Rome to arrogate the name "Catholic" solely to herself. The Protestant Archdeacon Philpot, whose death took place in A. D. 1555, was prominent in this protest. It would seem that the aim of saving the title "Catholic" for at least part of the English Church has never been lost sight of from the time of Edward VI.'s reign down to the present day. The Oxford movement in the second quarter of the past century was according to our information most potent in accentuating the practice of some English churchmen styling themselves Catholic. The name had apparently never been made much of until

the days of Newman and Pusey. The High Church of the American Episcopalianism has been but the transplantation to American soil of the elder English organization. From the earliest days, it has aped the ideas and practices of its English parent with the result that the Oxford movement has had a striking effect even upon it. The Low Church, the second branch of the Anglican Church, is described by Father Robert H. Benson as being essentially Protestant and glorying in the name. It is Anglicanism of a lower type, to which the Episcopacy is of not great moment, for it is only an English copy of the religious tents of Calvin. The Broad Church, the third and last Anglican division, wears about itself a pronounced air of rationalism. France has had much to do with infiltrating England with the poison of purely natural religion. There are two facts that are worthy of note. The King of England, the head of the English Church, is required at his coronation to declare "I am a faithful Protestant." In the Vatican Council the assembled bishops took the stand that the title "Catholic" belongs solely to the Church with the Pope at its head.

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Published by The International Catholic Truth Society

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REV. WM. F. MCGINNIS, D. D.

Treasurer

FRANCIS C. HEENAN

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*See Publisher's announcement on page 8.

CARDINAL'S RESIDENCE
452 Madison Avenue
New York

February 17, 1912.

Rev. William F. McGinnis, D. D.,
Pres., International Catholic Truth Society.

DEAR DOCTOR MCGINNIS:

I am very much pleased to know by your letter of January 22nd that the International Catholic Truth Society has taken over Father Price's magazine TRUTH and that it is to be published in New York. You have already received my verbal approval of the transfer. I now repeat it, with the hope that the united work of the International Catholic Truth Society and TRUTH may prove a fruitful channel for the exposition of Catholic doctrine and the refutation of the many false charges that appear in print from time to time.

Faithfully yours in Christ,
† JOHN CARD. FARLEY,
Archbishop of New York.

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Publisher's Announcement



THE regular annual subscription to Truth after April 1, 1912, will be One Dollar. All the old subscribers to the magazine, and those whose subscriptions are received prior to publication of the April number, will continue to receive Truth in the future at the present rates. As the quality of paper of the regular edition has been improved, and the reading matter considerably enlarged, the regular edition of "Truth" will obviate the necessity of continuing to register "Catholic Truth" in the Post Office as a separate magazine.


All checks and money orders in payment of subscriptions to Truth and for advertisements in same should be made payable to "Truth."

All checks and money orders for pamphlets and dues of members of the I. C. T. S. should be made payable to The International Catholic Truth Society.

The expenses of maintaining and developing "Truth" will be much greater than in the past. You can assist in the good work by securing new subscribers and by patronizing those who advertise in the pages of "Truth." If our readers will patronize our advertisers, the future of "Truth" is secure.



PROTESTANT HISTORIANS OF MEDIEVALISM

 THE following observations were suggested by a most agreeable work entitled "The Medieval Mind; A History of the Development of Thought and Emotion in the Middle Ages," by Henry Osborn Taylor. 2 vols. (Macmillan & Co., 1911).

This work as a whole and allowing for defects to be expected in such a vast study represents the latest step in Protestant sympathetic treatment of the subject. Ever since the Reformation medievalism has had to fight a slow battle for honest and sympathetic study, particularly amongst English speaking peoples. So virulent and widespread was anti-Catholic bitterness on this epoch of history that it was not until the time of Hallam at the beginning of the nineteenth century that there was in the English language from at least a Protestant source any history giving an at all fair or even intelligent account of those ages. They were put down as just "Dark Ages"—ages of brutality and superstition unredeemed by art or true religion or anything in the nature of civilization. So the verdict remained for some two centuries.

But at the beginning of the last century a change began to come over history. Partly as a revulsion from the hollow atheism of the eighteenth century and the bloody horrors of the French Revolution, the "Ro-

mantic" school of literature came into vogue, which meant, in history at least, a return to the study of medieval times. Hallam's studies in the Middle Ages lead the way. They were immensely in advance of anything previously written both as to scholarship and fairness. That was the first step.

But even Hallam's works were badly marred by two things. Fair as he tried to be, the old leaven of anti-Catholic bigotry still largely permeated his work. Then, too, his materials were scanty. It was not until the famous "Rolls Series" began to be published, some two generations after, that there was a real serious attempt on the part of English Protestants to once and for all go straight to all the possible sources and study the Middle Ages scientifically and thoroughly. That was the second step.

Since then the study of medievalism has progressed with astonishing rapidity and thoroughness and sympathy, until now we can say that at last we are in a position to make a just estimate of those times so strangely unlike our own. And what is still more gratifying, in proportion as Protestants know the real and not the so-long caricatured Middle Ages, just so much do they seem to be impressed by their beauty and thought. Their wonderful art now

adorns churches and houses. Saints like Francis of Assisi are become familiar objects of love and veneration. Their architecture is imitated as much as is that of classic Greece and Rome. And so on—medievalism has become almost a cult among the very people whose forefathers looked upon it as a synonym for superstition and utter darkness.

Mr. Taylor's work would seem to represent for the present the high-water mark of this movement. It is distinguished throughout by a most agreeable spirit of fairness joined to profound scholarship; as such it is a tremendous advance upon the past writing of medieval history.

But even yet some of the old leaven of Protestant bias remains and Mr. Taylor's otherwise admirable production is not entirely free from it, though on his part it seems unconscious. Let us notice one of two instances which strike us as so typical of this spirit of unfair criticism. They are dwelt upon not as a mere criticism of a book, but rather in order to show how even the fairest and most scholarly non-Catholic even yet can be a victim to some extent of the ancient prejudice.

In Chapter XXV. the reader is given the story of Abelard and Heloise as a typical instance of medieval passion or "emotion" in the direction of love. Now, once and for all, let us cease our drivelling sentimentality over this supposed romance and see it honestly for what it is, namely, about as dirty a tale as was ever acted. Here are the facts as narrated by the very actors themselves in their own letters.

Abelard, a brilliant young professor in Paris, deliberately sets out to corrupt an innocent girl, Heloise. To accomplish his diabolical purpose he insinuates himself into her guardian's house as tutor. He does corrupt her. Her condition becoming em-

barrassing, he proposes marriage, not as an honorable man would do to pay justice to the woman he wronged, but like a coward on condition that it be kept secret, lest publicity should injure his career. So much for the "hero." Heloise, rather than so injure his prospects, at first refuses marriage. Speaking of her attitude in one of her letters in after years she writes: "I asked no matrimonial contract * * * and if the name of wife seemed holier or more potent, the word *mistress* (amica) was always sweeter to me or even—be not angry—*concubine or harlot*." (Vol. II., p. 12.) So much for the "heroine." However, they do get married in spite of her love of the position of harlot. But her relatives are by this time too mad to be so placated. So one fine night they invade Abelard's bedroom and then and there mutilate him beyond physical power to ruin any more women. So, Heloise hies her to a monastery from which in after years she writes the letter above quoted.

Then there is the dirty tale—as given in their own letters. It is just a plain, low-down case of lust and female corruption such as cause many a scoundrel to have lead shot into him in my State of Maryland. And yet this is the same tale over which Protestants have been shedding tears of pity for some four centuries. To this day decent Protestant women traveling in Europe will go and sentimentalize at the tomb of this Heloise who so candidly said in her letter to Abelard that she preferred the sweeter name of "harlot" to that of an honorable wife.

To account for such a strange condition of mind is easy enough. Most of these people are really ignorant of the facts. And their ignorance is due to Protestant historians who have ignored the facts in their desire to make a martyr out of Abe-

lard. Abelard was constantly—until his late days—at loggerheads with the church authorities. Therefore he is welcomed as a sort of twelfth century Protestant, just as that agnostic Giordano Bruno is taken to their arms for the same reason.

Mr. Taylor, realizing the logic of all this, tries to wiggle out of the difficulty by a statement the astonishing impudence of which shows only too sadly how even a cultured and really sincere writer can be utterly blinded by his prejudice. I cite it as a typical instance of how even yet much of that ancient prejudice remains amongst the best informed. Speaking of Heloise's declination of marriage he attempts to justify it as follows: "She reasoned correctly; she was right; the marriage would do great harm to Abelard and little good to her. We see this, too, if we leave aside our sense of the ennobling purity of marriage—a *sentiment not commonly felt in the twelfth century*. Marriage was holy in the mind of Christ. But it *did not preserve its holiness through the centuries which saw the rise of monasticism and priestly celibacy* * * * *The church sanctioned marriage but hardly lauded it or held it up as a condition in which lives of holiness and sanctity could be led.*" (Chap. XXV., p. 8.) The italics are mine.

Verily one fairly gasps in amusement at such words from a cultured and apparently sincere writer. I would not believe such a man capable of uttering such a tremendous slander unless I saw it in black and white. Yet there it stands—about as brutal and ignorant a falsehood as any man ever uttered against the Catholic Church. He might just as well have said that the Church approved or winked at adultery and fornication and theft. Really I would scorn to even reply to such a gross lie. But the point is that even a cultured Protestant like Mr.

Taylor cannot even yet completely shake off the ancient heritage of Protestant hatred. Even he fails to understand that, although the Church, like her divine founder, does hold up celibacy as a more perfect state of personal holiness, yet nevertheless has she ever, in the days of Abelard as well as in our own days, held marriage to be holy because a sacrament, a state of life in which perfection can be attained and in which all without exception were expected to be holy. As a matter of fact, plenty of people in that very age of Abelard did reach heroic perfection in the married state—witness, Elizabeth of Hungary, St. Louis and those two charming women, Blanche of Castille and Mabel Rich. Really it is ridiculous to even reply to such twaddle as the above. But it is sad to reflect that an historian can utter it. Why is he so blind as to be ignorant that it was precisely his own Protestant ancestors who destroyed the idea of marriage as a holy state by casting it out from the list of sacraments? It all shows how much is yet to be done before perfect justice be done the Middle Ages.

I give another illustration, because it is so typical of the old Protestant inability to completely understand those ages. Chapter XVIII. is a delightful and sympathetic study of that so thoroughly medieval personality, St. Francis of Assisi. And for this reason one is both surprised and pained to find this bit of shabby criticism on page 418: "He" (Francis) "had not taken the Christ handed over by the transition centuries to the early Middle Ages. He had not adopted the Christ of the ecclesiastical hierarchy." Well, then, in the name of common sense, what was the Christ he adopted? And if that Christ was a different one, how account for the fact, so clearly stated by the author, on page 429, that Francis was an "obedient and reverent" son of the church?

Is it conceivable that an honest man like Francis would have obeyed and revered a hierarchy which followed any Christ that seemed to him a false one? True enough! Francis did feel himself directed almost personally by Christ and drew his inspiration from a close study of His life as given by the evangelists. But he obediently submitted his will and inspiration to the judgment of that same "ecclesiastical hierarchy" which he believed to be Christ's visible representative. The same is true of every good Catholic from the Pope to the humblest layman. Everyone kneeling before the Blessed Sacrament or reciting the Lord's Prayer has exactly the same attitude of mind. And how any historian can fashion out of this a sort of near-heresy passes comprehension. If this is not accepting the Christ of the "ecclesiastical hierarchy" then I for one certainly fail to grasp what sort of a Christ it is. The whole passage quoted is just another instance of the refusal of the Protestant mind to understand the Catholic Middle Ages; of its silly persistence in trying to read Protestantism into whatever was noble and beautiful in those ages; of trying to make a "Reformer" out of those great medieval men who would, if they were living, indignantly scout such a suggestion; of its cowardly refusal to look at facts as they were and accept facts as they were.

This is the fatal defect in every work on the Middle Ages from a Protestant source. Mr. Taylor says in his preface (p. ix.): "Whatever may be one's beliefs a realization of the power and import of the Christian faith is needed for an understanding of the thoughts and feelings moving the men and women of the Middle Ages." That is only half true. What is needed, absolutely needed, hopelessly needed is a realization of the "Catholicity" of medieval men and

women. "Christian" is too vague a term. As we know "Christians" to-day they may be anything from a high church Episcopalian down to a rationalistic Unitarian or silly Christian Scientist or fanatic Holy Roller, or just a plain go-as-you-please indifferentist. But "Christian" in the days of Francis meant "Catholic." And the people of those days got their inspiration from every great work—piety, crusades, architecture, university, guild—got it directly from their sublime, undoubting Catholic faith.

So then it is a perversion of history and common sense, a reversal of the ordinary laws of human psychology to attempt to understand them except as Catholics. Whatever they did, be it bad or be it good, be it ugly or be it beautiful, they did as Catholics and are to be blamed or praised as Catholics. You might as well try to read Catholicity into every noble and beautiful thing ever done by a follower of Calvin and Luther as to read Protestantism into every noble or beautiful thing done by Francis of Assisi. No! Take medieval people as Catholic or not at all. Until Protestants do this they will never thoroughly understand them. Until they do this, and do it honestly, they will never be equipped to pass a critical judgment upon this most important epoch of history; history itself will continue to be what it has been for some four centuries a hodgepodge of either malicious misrepresentation or unconsciously absurd judgments.

This then is the point to be kept in view. Accept medievalism as out and out Catholic, and get out of that silly fashion of labeling "Protestant" upon everything great produced by medievalism. I do not say that this is always done intentionally. In fact it is rather hinted at, suggested. But the idea is there all the same—that really absurd and pathetic attempt to put so

many great medieval men in opposition to or at least out of sympathy with the visible church authorities—be he a saint like Francis of Assisi or a philosopher like Roger Bacon, or a mystic like Thomas A'Kempis, or a king like Edward I. of England. Any one would imagine that the Catholic Church was such a narrow thing and its authorities so tyrannical that there was no room nor liberty for variety or healthy freedom, as if everyone had to be exactly like everyone else. On the contrary, it was precisely because of the bigness of the Church that all found under her guidance and through her inspiration and with her blessing an outlet for the varieties of talent so characteristic of medieval life. Different as was Francis from Dominic, Thomas Aquinas from Duns Scotus or Bacon, Saint Louis IX. of France from Edward I. of England, Blanche of Castille from St. Clare, St. Bernard from Bonaventure, all working each in his own way along the lines of his peculiar genius—yet all were united in the same Catholic faith and reverently obeying the Church even though at times sharply disagreeing among themselves and at times even criticising the authorities. I repeat,

until Protestants once and for all accept this fact they might as well give up all hope of understanding medieval men and women, and in good taste they ought to give up writing about them. They have made an awful mess of medieval history in the past, and it is now about time to sit down and try to be sensible.

With these strictures we heartily commend Mr. Taylor's volumes at least to the cultivated readers who will use them with just discrimination. As above said they represent a vast advance in the writing of medieval history—the very high-water mark of English Protestant criticism. It is to be regretted that such a scholarly and genuinely sincere writer should have allowed his otherwise admirable work to be spoiled here and there by such defects as have been pointed out above. May his work stimulate others to make still further advance. Perhaps it will. If so, then at last the English speaking world will be in possession of an adequate and correct estimate of medievalism. But just now it certainly has not any history of any importance which can lay claim to that name.

LUCIAN JOHNSTON.

MARRIAGE AND ITS SOLE DEFENDER

In the *New York Times* of February 19 we find the following in a special from Philadelphia:

DIVORCEES AT LAST FIND A MINISTER.

Methodist Clergyman in Philadelphia Obliges
Paul Lacroix and Mrs. Bailey, of
New York.

After two other clergymen had refused to marry them on the grounds that both had been divorced, Paul Lacroix, of New York, and Mrs. Susie Bailey, also of New York, were married yesterday by the Rev. Wm. B. Chalfont, pastor

of the Thirteenth Street Methodist Episcopal Church at the home of the minister.

"In the Methodist Church," the minister explained, "we differ as to what construction should be put upon divorce proceedings and the right of divorced persons to remarry. Some of us are opposed to marrying those who have passed through the divorce courts, but I believe I take a broad view of the matter when I say that I see no reason why a man or a woman's life should be blasted to the end simply because he or she happens to have been divorced."

Dr. Chalfont appeared much perturbed, however, over becoming involved in the taxicab ride of Lacroix and his bride, which ended, after he

had married them, in their departure for Atlantic City.

"I did not see their divorce papers," he said. "I am sorry now that I did not, although it is not required of us to examine such papers before we marry divorced people.

"All we have to do is to look at the marriage license and convince ourselves that everything is all right and that there is no reason why the couple should not be married and made happy. Of course, there are Presbyterian and Baptist ministers who take a different view of divorce than I do, and even in our own Church some of us will not marry divorced persons, but surely I see nothing unchristianlike in making two persons happy, even though their first experience with matrimony has not been a happy one."

Thus do the daily papers continue to grind out their unclean pabulum of divorce news for the appetite of the American public. In this national dishonor, which tells its sad story of blighted faith and ruined homes, the United States has far outstripped every civilized country on the globe. Perhaps the average American Baptist, Presbyterian, Episcopalian, or Methodist will some day be impressed with the frightful progress that this demon, divorce, is making in our fair land, and will seriously ask if there be any remedy. If remedy there be none, then is destruction and death written in letters of fire across the American continent. But we anticipate no such ending, for the power of the Catholic Church is arrayed in all its might in defense of marriage and of the home. Surely the non-Catholics of this country must gradually become impressed with the striking fact that out of the thousands of marriages of divorcees chronicled yearly in their daily papers, in not a single instance has the so-called marriage been blessed by a priest of the Catholic Church. The utter break down of all Protestantism in the presence of the strong passions of men is daily becoming more apparent. No fault will be

found with ministers if they confine themselves to pious phrases about the love of God, charity to one's neighbor, sensational topics of the hour, descriptions of biblical scenery, etc., but the voice of the pulpit is silent when the cry goes forth from the mind of man: "What is the infallible truth of God in this particular doctrine?" and the tongue of the Protestant minister is paralyzed when he would attempt to say: "You shall not do this under penalty of the damnation of your immortal souls." How can he presume to answer the former categorical demand for knowledge when he knows several clergymen in his own denomination whose reply would be diametrically opposite to his own aye, when the most fundamental tenet of his church bids him tell the inquirer that the latter has as much right as the minister to find out the truth from the pages of the Bible. By what authority can he say to the divorced man: "You shall not marry another woman while your wife lives; you cannot do it except at your peril; the ceremony will not be a marriage, you will simply be living in adultery." Whence the authority for these bold words? May not the divorced man state that he is at liberty to guide his actions by the Bible, and *he* believes that he finds therein sufficient support and example for his proposed reunion. *He* does not see, from his reading of the Bible, that even the polygamy of the Old Testament was clearly revoked by Christ. Again, he reminds the Episcopalian or Methodist minister that he was divorced by his wife for a reason that *these churches admit to be sufficient ground for the severance of the marriage tie*. His innocent wife is free to marry, is she not? Therefore, he is no longer her husband, and consequently he also is free to marry again.

Moreover, let us suppose that this man has some education, that he knows some-

thing of what happened in the sixteenth century. His history has taught him that the founders of his church rebelled against the Catholic Church which did claim, as it alone claims to-day, to teach the infallible truths of Jesus Christ and to command in His name obedience to certain laws. He beholds the state in England, Germany, Sweden, stepping in to enforce ecclesiastical decrees with dire penalties, but he fails to discover any evidence of a claim on the part of his church to speak infallibly or to command by divine right. He turns in amazement from his history of England to the Episcopalian minister and asks if the present separation from Rome, the very existence of the distinct Protestant Episcopal or Anglican church, is not owing to the fact that the Pope refused to Henry VIII. a divorce which would enable him to marry Anne Boylen. Divorce with remarriage must surely be permitted in a church which owes its very existence to such a doctrine put very forcibly into practice by its founder. Or, if our divorced man seeking a new partner happen to be an equally well educated Lutheran, will he not have reason to be indignant at his minister who forbids the marriage as contrary to the law of Christ. The layman hands to the reverend gentleman the copy of the document signed by Luther, Melancthon, Bucer, Corvin, the founders of the Lutheran Church, in which document formal permission is granted to Philip, Landgrave of Hesse, to marry validly Margaret de Saal without even a pretense of divorcing from Philip his wife, Christina, Duchess of Saxony. Moreover, the Lutheran citizen of the United States may assure the minister that his reasons for taking a second wife are precisely those of the Landgrave of Hesse. *Scripta manet.* The state may do something to stop divorces in our midst. It can put the criminals be-

hind the bars, but the Protestant Church must limit itself to advice and pleading. The successors of Cranmer and of Luther are as impotent to stay the flood as is a child to stem the Niagara River.

And so let us not blame too harshly the Rev. William Chalfont, pastor of the Methodist Episcopal Church in Philadelphia, when he admits, "In the Methodist Church we differ as to what construction should be put upon divorce proceedings and the right of divorced persons to remarry," and when he tells us that he takes a broad view of the matter and sees no reason why a man's or a woman's life should be blasted because he or she happens to have been divorced. That is exactly what Luther said to Philip, what the Protestant Archbishop Cranmer said to Henry!

WM. F. MCGINNIS.

The incredulous cease not to clamor: "Oh, the disinterestedness of Crates! Oh, the renunciation of Diogenes! Oh, the austerity of Pythagoras and Epictetus! Oh, the goodness of Marcus Aurelius!" * * * On the other hand, the humble and daily practice of all these virtues, and of others besides, renders them indignant, even horrifies them.—*Roux.*

What is a virtuous man? Some one who possesses a perfect whole of religious, social and domestic virtues, perfumed with delicacy.—*Roux.*

The effort of human reason succeeded in discovering God, though very imperfectly. What remained was to serve God, to love God. Philosophy did not discover this, or the discovery amounted to nothing.—*Roux.*

THE FORUM

REPLIES TO CURRENT ATTACKS AND MISREPRESENTATIONS

Some readers of TRUTH may think that an unnecessarily large amount of space is being devoted to the article "Religious Garb and Insignia." We feel, however, that nothing is settled until it is settled right. Consequently, we believe that we are doing a service to the readers of TRUTH and to the members of the I. C. T. S. in presenting to them the text of Commissioner Valentine's order, President Taft's countermanding order and the exhaustive, authoritative exposition of the whole matter by Father Ketcham. The persistence of certain anti-Catholic individuals and organizations in their efforts to ruin our Catholic Indian schools; the bitter, virulent criticism in practically all Protestant papers of the President's action in the affair; the certainty that this subject will, like Banquo's ghost, continue to rise for some time to come, convince us of the necessity of making the readers of TRUTH cognizant of the history of the whole affair, and thus capable of replying to the widespread misrepresentation of the Catholic Church in the matter of government subsidies of the Indian schools.

RELIGIOUS "GARB" AND "INSIGNIA" IN GOVERNMENT INDIAN SCHOOLS

Commissioner Valentine's order—January 27, 1912:

To Superintendents in Charge of Indian Schools:

In accordance with that essential principle in our national life—the separation of Church and State—as applied by me to the Indian Service, which as to ceremonies and exercises is now being enforced under the existing religious regulations, I find it necessary to issue this order supplementary to those regulations, to cover the use at those exercises and at other times, of insignia and garb as used by various denominations. At exercises of any particular denomination there is, of course, no restriction in this respect, but at the general assembly exercises and in the public school rooms, or on the grounds when on duty, insignia or garb has no justification.

In Government schools all insignia of any denomination must be removed from all public rooms, and members of any denomination wearing distinctive garb should leave such garb off while engaged at lay duties as Government employees. If any case exists where such an employee cannot conscientiously do this, he will be given a reasonable time, not to extend, however, beyond the opening of the next school year after the date of this order, to make arrangements for employment elsewhere than in Federal Indian Schools.

Respectfully,
(Signed) ROBERT G. VALENTINE,
Commissioner.

President Taft's Letter—February 3, 1912:

MY DEAR MR. SECRETARY:

It has been brought to my attention that an order has been issued by the Commissioner of Indian Affairs supplementing the existing religious regulations in respect to the Indian schools. This order relates to the general matter which you and I have had under consideration and concerning which, at your request, the Commissioner was collecting detailed information for our advice. The Commissioner's order has been made without consultation either with you or with me. It not only prohibits the use of distinctive religious insignia at school exercises, but also the wearing of distinctive religious garb by school employees, and provides that if any school employee cannot conscientiously comply with the order, such employee will be given a reasonable time, not to extend, however, beyond the opening of the next school year, to make arrangements for employment elsewhere than in Federal Indian schools. I fully believe in the principle of the separation of the Church and State on which our Government is based, but the questions presented by this order are of great importance and delicacy. They arise out of the fact that the Government has for a considerable period taken over for the use of the Indians certain schools theretofore belonging to and conducted by distinctive religious societies or churches. As a part of the arrangements then made the school employees who were in

certain cases members of religious orders, wearing the distinctive garb of these orders, were continued as teachers by the Government, and by ruling of the Civil Service Commission or by executive action they have been included in the classified service under the protection of the civil service law. The Commissioner's order almost necessarily amounts to a discharge from the Federal Service of those who have thus entered it. This should not be done without a careful consideration of all phases of the matter, nor without giving the persons directly affected an opportunity to be heard. As the order would not in any event take effect until the beginning of the next school year, I direct that it be revoked and that action by the Commissioner of Indian Affairs in respect thereto be suspended until such time as will permit a full hearing to be given to all parties in interest and a conclusion to be reached in respect to the matter after full deliberation.

Sincerely yours,

(Signed) WILLIAM H. TAFT.

Commissioner Valentine's revocation of the "religious-garb" order—February 6, 1912:

To Superintendents in Charge of Indian Schools:

By direction of the President, the order issued in Circular No. 601, supplementing the existing religious regulations in Indian schools, has been revoked and action thereunder suspended pending a hearing to be given the parties in interest before the Secretary of the Interior. You will be governed accordingly.

(Signed) ROBERT G. VALENTINE,
Commissioner.

(By Rev. Wm. H. Ketcham, Director of the
Bureau of Catholic Indian Missions,
Washington, D. C.)

When I read the protests that are made at times by certain Protestant organizations against the employing of Catholic religious in government Indian schools and against the use of Indian tribal funds for the support and education of Indian children in Catholic mission schools, I wonder if those who make these protests realize that the policies and conditions they criticize and oppose are legacies that originated in and have come

down to us from the "Peace Policy" of President Grant, which owed its inception to the influence of Protestant leaders of thought, and which was endorsed and zealously utilized by various Protestant bodies.

The "contract system," which grew out of the "Peace Policy," was as assiduously patronized by Protestant missionary organizations for something over twenty years as it was later bitterly opposed by them.

As to the reason for this sudden "change of heart" in regard to the contract system, the American public will reserve the right to form its own opinion, and in making up that opinion it will take into consideration the discrepancy which in this matter, as well as in that of "tribal funds" contracts and of "denominational insignia" in government schools, exists between their public pronouncements and actual practice. As a result of their agitation Congress, in 1895, adopted the following provision:

That the Secretary of the Interior shall make contracts, but only with present contract schools, for the education of Indian pupils during the fiscal year ending June 30, 1896, to an extent not exceeding eighty per cent. of the amount so used for the fiscal year 1895, and the Government shall, as early as practicable, make provision for the education of Indian children in Government schools.

In 1896 Congress declared:

It is hereby declared to be the settled policy of the Government to hereafter make no appropriation whatever for education in any sectarian school.

In 1899 Congress made its "final appropriation" for education in "sectarian schools," making use of the expression "this being the final appropriation for sectarian schools."

In fact, this *was* the *final* * appropriation

* It is an interesting fact that the State of Maine provides support out of the public funds of the State for three Catholic Indian mission day schools taught by Sisters.

for education in *Catholic* schools, and if Congress had later made such an appropriation it would have evoked a storm of protest from the non-Catholic public. Strange to say, it has every year made, and still makes, a direct appropriation out of public funds for the Indian pupils of Hampton Institute, a distinctively Protestant school, which, by the way, is one of the most successful schools engaged in Indian educational work. Attention is called to the fact that this appropriation is made to a Protestant institution without protest or censure from either Protestant or Catholic organizations.

In this connection it is in order to note that, despite the act of 1895, and despite the declaration (1900) of the Commissioner of Indian Affairs to the effect that the government was prepared to provide for the education of all Indian children of school age, the fact is that, with the numerous Indian schools the government has built since that time, *it could not even now, without the assistance of the sectarian Indian schools, provide for these children.* It is also a fact that with the combined capacity of government and sectarian Indian schools the Indian school facilities are inadequate to the needs, and many Indian children attend no school whatever. I have this on the authority of a prominent official of the Indian Office, who has just returned from a tour of inspection of several of the reservations of the Southwest. This statement would also appear to be verified by Commissioner Valentine's reports for 1910 (page 14) and 1911 (page 29).

Another fact worthy of consideration is that for many years, and this is true in a great measure to-day, the government schools served practically the same purpose, so far as the religious features are concerned, as the Protestant mission schools.

The superintendent was in many instances a minister or a retired minister, and the teachers, matrons and other employees were Protestants, very often bitterly anti-Catholic in their feelings, practices and expressions. The entire student body, Catholic as well as Protestant, was compelled to attend a Protestant Sunday school and take part in a Protestant service. There was really little need for Protestant mission schools, since the government, with its liberal appropriations, was paying the running expenses of the schools and the salaries of the employees, who were Protestantizing the whole student body and proselytizing the Catholic portion of it. Lutherans and Baptists might subscribe to a system of this kind, but Catholics could not. It was against this use of public funds that Catholics raised their solitary protest, and they feel that it is because of the fact that, after many years these conditions have in a *small degree* been mitigated, the Protestant mission bodies have raised the cry against the "distinctive garb" in government schools.

Notwithstanding their disapproval of the use of Indian tribal funds for education in mission schools, which use has been sanctioned by the Supreme Court of the United States, there are Protestant schools conducted under the auspices of several denominations that *at this time* have contracts payable out of this class of funds, and this was the case *at the very time these churches were protesting against the use of such funds, and even while a test case was being thrashed out in the courts.* One of these contracts is made with the executive committee of the Home Missions of the Presbyterian Church of the United States.

I have never heard of any protest being made by the Indian Rights Association or any other body against the granting of these contracts to these Protestant schools.

The enforcement of Commissioner Valentine's order in reference to religious insignia and garb would have resulted necessarily in the removal of the Protestant Bible and all religious "insignia," Protestant as well as Catholic, from every government Indian school, for the reason that to the Catholic the Protestant Bible is just as sectarian as the Crucifix is to the Protestant. In many of the more important government schools, such as Carlisle and Sherman Institute, a large percentage of the pupils are Catholics, while in some of them practically the whole student body is Catholic.

It is believed that the "distinctive garb" serves only as a pretext to the opposing of the employing of Catholic religious and, in the last analysis, of Catholics in government Indian schools.

It is not believed that Commissioner Valentine acted on his own initiative in issuing his "anti-garb" order. I know that during the past year the question of the wearing of the religious habit in government schools was called to the attention of some of the officials of the Indian Office.

Some months since, in speaking with Secretary Fisher on the attitude of Representative Stephens (of Texas) on this subject, I asked whether protests had been received from any quarter. The Secretary replied that protests had been received, and that considerable opposition seemed to be developing. On that occasion I requested that if at any time he should decide to consider these protests he would give me a hearing, and this he promised faithfully to do.

I have known for some time that a storm was brewing, that some one was "making medicine," as the Indian expresses it. I am convinced that the attitude of certain Protestant mission society officials on this subject, far from being in harmony with the views of Americans generally, would be

repudiated by three-fourths of the laity of the several Protestant denominations. Among my devoted friends I count many Protestants, whose friendship I prize most highly. A number of these have warned me that it would be well for me "to be on the lookout," "to keep my eyes open," that some move was in progress intended to embarrass the work in which we are engaged, etc. I thanked my friends for the information they were so kind and considerate as to impart, but, relying on the promise of Secretary Fisher, I made no move whatever and spoke no word of request or protest. I felt then, as I feel now, that all that was needed was a hearing, an opportunity of presenting our side of the question.

I met Commissioner Valentine a day or so before he issued his now famous order. He made no reference whatever to his contemplated action. He simply stated that a few days before he had addressed a meeting of the Home Missions Council, and that his speech on that occasion could have been delivered with equal propriety before an audience of Protestants or Catholics or Buddhists. He said he would be glad to address some of our Catholic mission meetings, and suggested that I obtain an invitation for him to do so; to which request I assented, suggested the annual meeting of the Archbishops, which takes place in Washington shortly after Easter, as an appropriate occasion.

Commissioner Valentine issued his order without giving a hearing or any warning whatever to the Bureau of Catholic Indian Missions or to the parties in interest.

Following are the fundamental facts, historical and otherwise, relative to the schools that the "anti-garb" order would affect, and likewise relative to the schools that it would have affected were they still in operation or still taught by Catholic religious:

In 1874 Gray Nuns from Montreal entered the United States Government service as teachers in the government Indian school for Sioux children, which was established at Fort Totten, Devil's Lake Agency, North Dakota.

Devil's Lake Agency was one of the agencies assigned to the Catholic Church under President Grant's Peace Policy.

The school in question was conducted as a government school until 1877, when its status was changed and it was placed under a contract with the government until 1890, at which time it became once more a government school, and still remains such. At the present time eight Sisters are employed in this school. The superintendent is not a Catholic.

In 1874 the government school of Tulalip, Washington, a Catholic agency, was committed to the Sisters of Providence. This institution was for a time under contract and later a government school. In 1902 the Sisters of Providence declined to serve under a non-Catholic superintendent and resigned.

In 1877 Benedictine Sisters were employed by the government in the government school at Fort Yates, Standing Rock Reservation, North Dakota, where they still serve as government employees. Eight Sisters are employed in this school. The superintendent is a layman.

Standing Rock Agency was one of the Catholic agencies under the Peace Policy, and at one time had for agent Rev. J. A. Stephan, who was later director of the Bureau of Catholic Indian Missions.

In 1877 the Farm School (now called the Martin Kenel School, in honor of Father Martin Kenel, O. S. B., for many years the superintendent), on the Standing Rock Reservation, South Dakota, was committed to Benedictine Sisters, who served as gov-

ernment employees until 1906, when Father Martin, on account of ill health, resigned, and the Sisters resigned also. This school was for a time under contract.

Commissioner of Indian Affairs Oberly made a special request of the Catholic Bureau to provide Sisters as teachers in the government school at Fort Yuma, California. In 1886 Sisters of St. Joseph from Carondolet, Missouri, took up this work and served as government employees until 1899, when they withdrew from the service.

The non-reservation Catholic Indian school at Clontarf, Minnesota, was sold to the government in 1897, and the priest and Sisters were covered into the classified service as government employees of that institution, but resigned during the same year. This school was discontinued in 1898.

About twenty years ago Mother M. Katharine Drexel erected a boarding school building at Elbowoods, Fort Berthold Reservation, North Dakota, but the school was never opened. The Indians continually clamored for a Sisters' school. The bureau, because of financial embarrassment, could not accede to their wishes.

In 1909 the Assistant Commissioner of Indian Affairs visited Elbowoods, and the Indians appealed to him. He was so impressed by their earnestness and by the need of a boarding school on this reservation that he urged the bureau to secure Sisters and open the school. The bureau declined to do so, as it was unable to support another boarding school.

The Assistant Commissioner stated he believed the conditions justified the employing by the government of Catholic religious as teachers, and that he would favor such an arrangement. In 1910 Benedictine Sisters started a boarding school at Elbowoods. On September 1, 1911, the personnel of this school were covered into the government

service, and still serve as government employees. The number of religious employed in this school is seven.

St. Patrick's Mission School, Anadarko, Oklahoma, which for about twenty years has been educating the children of several of the wild tribes of Oklahoma, was burned in 1909.

The superintendent, Father Isidore Ricklin, O. S. B., spent nearly a year collecting funds for the rebuilding of this institution. Among those who were attracted by the good work done by St. Patrick's School and contributed toward its rebuilding was Mr. Andrew Carnegie, whose attitude on the question of contributing to sectarian schools is well known.

About the time Father Ricklin's school was rebuilt a portion of the government school nearby, known as the Riverside School, was destroyed by fire. The government authorities thought it good policy, instead of rebuilding at Riverside, to continue that school on a limited scale and at the same time to make use of St. Patrick's as a government institution. Accordingly, December 1, 1911, the property was leased by the government and the personnel of the mission school, twelve in number, taken over as government employees.

As to day schools, the Catholic mission day schools of Odanah, Red Cliff and Lac Court d'Oreilles, Wisconsin, which were taught by Franciscan Sisters, were leased by the government and the teachers covered into the government classified service. This arrangement was made for Red Cliff (1896) by Commissioner Browning, and for Odanah (1897) and Lac Court d'Oreilles (1898) by Commissioner Jones. After some time the Sisters at Lac Court d'Oreilles resigned, but were reinstated in 1909 by Commissioner Valentine, who appeared to have no misgivings as to the in-

troducing of the "religious garb" in government institutions. The Sisters employed in these schools number six.

Commissioner Valentine likewise took over into the government service the Catholic mission day schools at Jemez, New Mexico, and San Xavier, Arizona, employing the Franciscan Sisters (two) at Jemez and Sisters of St. Joseph (three) at San Xavier.

Twice the United States Government through the Indian office offered to take over ALL THE Catholic Indian schools and to incorporate the entire management of these schools into the classified service. The first offer was made when the Government contracts were withdrawn; the second, in the time of Commissioner Jones. These offers resulted in the "taking over" by the Government of the schools that have been mentioned, but the Church declined to surrender all her schools to the Government.

Commissioner Leupp made an arrangement with the Civil Service Commission whereby members of the Salvation Army could be admitted into the classified service and serve as Government employees among the Indians. Despite the Salvation Army "garb" Mr. Leupp and the Civil Service officials did not balk at this plan which was never made use of by the Salvation Army. No such "plan" was ever devised for Sisters.

A statement of the Indian Office gives the number of employees affected by the anti-garb order as forty-six.

The schools of the Gray Nuns at Fort Totten and the Benedictine Sisters at Fort Yates are conducted in buildings that have always belonged to the United States Government, and during the thirty-eight years of service of the Gray Nuns and the thirty-five years of service of the Benedictine Sisters no complaint as to the religious in-

signia in the school rooms or as to the "garb" has ever reached the Bureau of Catholic Indian Missions from the Indians directly interested, from government officials or, indeed, from any quarter. It remained for the Washington agent of the Indian Rights Association, the Home Missions Council, the chairman of the Indian Committee of the House of Representatives and Commissioner Valentine to raise objections on this score.

It must not be understood that Catholic schools *only* have been "taken over" by the government and their teachers "covered into" the classified service. As late as 1908 the Episcopal Mission Boarding School, Whiterocks, Utah, became a government school in this manner by Commissioner Leupp.

Assistant Secretary of the Interior Adams, at the time Acting Secretary, gave a statement July 22, 1911, in which the following is set out:

On June 3, 1895, Hon. D. M. Browning, then Commissioner of Indian Affairs, upon the recommendation of the then Superintendent of Indian Schools, inaugurated the policy of taking over these schools by asking the Civil Service Commission to receive into the classified service, without further examination on their part, such superintendents, teachers and matrons whom the Indian Office might find competent to continue in the service then employed at the following contract mission schools which he then had under consideration for transfer to Government control: (1) Montana Indian School, Crow Agency, Montana, conducted under Unitarian auspices; (2) Hope School, Springfield, South Dakota, conducted under Episcopalian auspices; (3) Greenville School, Greenville, California, conducted by the Massachusetts Indian Association; (4) Wittenberg School, Wittenberg, Wisconsin, conducted under Lutheran auspices.

On June 10, 1905, the Civil Service Commission approved this recommendation and ordered that the schools named be treated as having been brought into the classi-

fied service, including such of the employees as may be reported to the Civil Service Commission. Vacancies in these schools, however, will be filled from the eligible registers of the commission.

Since the issuance of that order, with the approval of the Civil Service Commission, at various times other mission schools conducted by religious organizations or religious associations have been taken over by the government and the employees "covered in" to the classified service. Vacancies in all places thus "covered in" thereafter have been regularly filled through certification from regular Civil Service eligibles.

No one seems to have protested against the "taking over" of these Protestant schools.

If the Catholic schools "taken over" in this manner appear to be more numerous than the Protestant schools so treated, this probably is because certain day schools in the pueblos of New Mexico, which had been built by the Catholic Church and taught by Catholic lay teachers, became government schools. These schools, with two exceptions, are to-day taught by non-Catholic teachers, and this has been the case for years.

I have not as yet had sufficient time to secure full particulars from all the schools against which the anti-garb order was aimed. In the Fort Totten school (and the other boarding schools in question will no doubt be able to make a similar showing) there are only seven pupils who are not Catholics, and it is possible that these are not members of any Protestant church.

No Protestant children are required to attend schools of this character, as they can be accommodated in other institutions.

As to the day schools, conditions may be judged from the following. The priest who ministers to the Indians at Red Cliff writes:

At Red Cliff *all the Indians* are Catholic, and

they like the Sisters very much. There never was the least trouble about religious garb or insignia. Even some Protestant white children attend the school, though they could attend the public school. No one ever objected.

At San Xavier, Arizona, all the Indians of the reservation are Catholics, and any one familiar with the Pueblo Indians of New Mexico will realize at once that conditions at Jemez are practically the same.

The Catholic Church began active mission work among the Indians of the present territory of the United States in the sixteenth century, and has continued it extensively ever since.

In 1885 she, together with other Christian organizations, were invited to take up Indian educational work under the auspices of the United States Government. Addressing the various denominations, the Indian Office said:

There should be no monopoly in good works. Enter, all of you, and do whatever your hands may find of good work to do; and in your efforts the Government will give to you encouragement out of its liberal purse;

and thus it came to pass that the mission schools were built and were all subsidized by the government, which paid for the support and the tuition in *secular branches* of the pupils.

Trusting in the good faith of the government, the Catholic Church entered earnestly upon the work, expended large sums in the building of schools and met with gratifying success according to the testimony that from all sources bears upon the subject.

When the government subsidies were withdrawn one of three course of action was open to her—to turn her schools over to the government and withdraw from the work, to solicit support for the schools from the Indians or to maintain them by the voluntary offerings of the Catholic people of the United States. The problem with which

she was confronted was a difficult one for her, although the same problem was easy enough for a denomination having only a few mission schools to provide for.

The Protestant churches turned their schools over to the government or secured "tribal funds" contracts or maintained them at their own expense with little difficulty.

The Catholic Church turned a few of her schools over to the government, hence at this date the anti-garb order; secured the help of tribal funds for others, and supported unaided the remainder. At this time she is maintaining *unaided* forty-two Indian schools and thirty-six of these are boarding schools.

The Catholic Church is not responsible for the systems that are now denounced. She is the victim,* not the author, of the Peace Policy and the results it has produced.

She asks for consideration and fair play from the United States Government and the American people.

JOAN OF ARC AND THE PARANOIAC WRITERS.

The Brooklyn *Daily Eagle* recently contained an article by Julius Chambers on Joan of Arc in which the writer classed the shepherd-girl among the hysteriques or epileptics. The following article by Father Irwin was published in *The Eagle* at the request of the I. C. T. S. During the past few days a similar estimate is published in *The Trained Nurse and Hospital Review*, Anna E. Perkins, M. D., writing of "Some

*Had the Peace Policy been carried out equitably, thirty-eight Indian Agencies should have been assigned to the Catholic Church, whereas only eight were, in fact, placed under Catholic auspices. It was because of the injustice inflicted upon Catholic Indian mission interests by those who administered the Peace Policy that the Bureau of Catholic Indian Missions was organized for the safeguarding and championing of these interests.

Common Forms of Insanity," tells us that "there have been some famous paranoiacs as Joan of Arc," etc. If Miss Perkins professes a small fraction of the humility, clear brain, modesty, courage, disinterestedness, and sanctity of her whom the Catholic Church has called "Blessed," perhaps posterity may pardon her for her ignorant libel on one of the most sane and beautiful types of women that the world has seen.

Brooklyn, N. Y.

Editor of the Brooklyn Eagle:—

SIR: As a close reader of the *Eagle* I wish to call your attention to an uncalled-for and unfounded statement made by your versatile and ordinarily interesting contributing editor, Julius Chambers. In your issue of January 15, 1912, he comments most entertainingly and truthfully of Joan of Arc, and then in two lines of conclusion he says these words: "Poor child, she was an 'histerique' or an epileptic—much as was Mohammed." Such a biased judgment from a writer of Mr. Chambers' qualifications sounds out of place. It reminds me of the recommendations of the horse that is reliable and true in harness ordinarily, but is liable at any time to side-step. Mr. Chambers, who ordinarily is sure of his ground before making statements for the press, has certainly side-stepped the conclusions of reason as well as the opinion of modern scholarship when he accuses the Maid of Orleans of epilepsy and hysteria. Even our old friend Mark Twain, who was never found too effusive when dealing with Catholic historical characters, couldn't find words to sufficiently express his admiration at her genius. Joan of Arc was always reluctant to speak of her voices. She never spoke of them to her confessor, and even at her trial she refused to be inveigled into a description of the saints she claimed that appeared to her. Cool, calm and deliberate was her attitude at all times. The modern French rationalist, M. Anatol France, tried to explain Joan of Arc and her voices as the result of religious and hysterical exaltation encouraged by priestly direction and assisted by the existence of certain current prophecies—but the baseness of such a conclusion has been amply exposed by Mr. Andrew Lang (*The Maid of France*, 1909—25

seq.) and other non-Catholic writers. There never was a shadow of hysteria or epilepsy in the child. The severe test before the church and the medical authorities to which she was subjected before they would give her a chance to follow her voices was convincing. It was not natural for the king—Charles VII.—and his court, in the desperate attitude of mind that was theirs, to give ear to the ravings of a simple country child, much less to place her at the head of an army, without requiring proof positive of her exalted genius and exceptional gifts. No historical character of ancient or modern times has ever had to defend herself more from both friend and enemy than Joan of Arc. The reading of her answers when on trial convinces the honest-minded of her absolute sanity. Her inspiration was a supernatural one. She believed in her voices and gave prophetic proof of their power to help her. Such evidence of supernatural assistance always is a stumbling block to the unbelieving world. When Bernadette Soubirous at Lourdes in 1858 told the courts of her town that she had seen in the grotto of Masabielle, "a beautiful Lady" they at once decided that she too was an "histerique" and an epileptic, and yet, in spite of their judicial conclusion, there remains the stubborn fact of modern Lourdes today, with a record of nearly five thousand fully attested cures, on the scientific evidence of the medical faculty of the place, all due to the "beautiful Lady." If Mr. Chambers can explain Bernadette as an "histerique" he might also explain Joan of Arc. The world has often been forced to account for the supernatural as "inexplicable." That word is sufficiently broad to cover one's inability or unwillingness to concede divine intervention. But to abuse the words "histerique" and epileptic by applying them to such a character as Joan of Arc is hardly fair to either modern psychology or the evident facts of one of the world's most gifted creatures, the Maid of Orleans. Dr. Hirsch, a New York all-wise alienist, has just published a new work in Germany in which he calls even Christ a paranoiac, and if we listen to him he will try and prove it to us. It was ever difficult to explain the supernatural in scientific terms, but men will insist on doing so. Hence the smiles of the populace.

Sincerely yours,

JAMES F. IRWIN,

St. Cecilia's Rectory, Brooklyn, N. Y.

"SISTER" CANDIDE, WHO IS RESPONSIBLE FOR HER?

(From Newark *Daily American Tribune* of Feb. 26.)

Sister Candide Swindled Dealers in Precious Stones.

PARIS, Feb. 24.—Sister Candide, a nun who swindled dealers in precious stones out of millions, is out on a suspended sentence of eighteen months in view of the fact that this was her first offense. It was her anxiety to obtain funds for the different charities which she inaugurated that made the nun approach jewelers and procure an immense amount of jewels, telling the owners that she intended to sell them on commission. When arrested it was said that her liabilities were nearly \$3,000,000.

The following reply published in columns of *The Tribune*, so that those who read the above might learn the truth, will be appreciated by Catholics everywhere because the Newark paper is only one of hundreds which are disseminating the same misleading news.

BROOKLYN, March 5, 1912.

To the Editor of the Newark Daily American Tribune:—

SIR: Will you kindly allow me to inform your readers that Mlle. Forestier, alluded to in your issue of Feb. 26 as Sister Candide, the swindler in precious stones, is not a nun, has not been a "sister" for at least the past twenty years, has been denounced years ago by the Archbishop of Paris, and has no legal right to wear the garb of a nun. As far as can be learned, she left, or was expelled from some institution about twenty years ago, became an opponent of the Catholic Church and was accordingly received as a valuable recruit into the anti-Catholic ranks. The Government extended to the renegade all courtesies and privileges while denying justice to the saintly sisters of the Catholic Church. It gave full sanction to her lottery schemes and she was decorated with the Red Ribbon of the Legion of Honor!

Poor "Sister Candide" is evidently to be placed in the Maria Monk class of criminals, but her speculations are as nothing compared to the injustice done to the reputation of the Catholic

Church by the press agents who for the past couple of years have been conveying to the general public the impression that she is or has recently been a Catholic nun.

"FATHER" BOWDEN, THE SOCIALIST.

The Appeal to Reason, a Socialist organ, has been appealing to Catholic laymen and priests to consider favorably its claims upon their allegiance. Some of its articles have been written by "Father" Bowden, editor of the "*Catholic Leader*," and the impression, naturally, has gained ground that here was a Catholic priest in good standing who found it perfectly proper to support the Socialist movement.

The Facts.

Nick J. Bowden was employed on *The Catholic Register* in 1908 as an advertising agent. He was later transferred to the Kansas office of the paper, but his work was so questionable and so many discrepancies arose that he was discharged. He then started a publication and called it the *Leader*. Its life was about twelve issues. He then promoted an advertising scheme called "Catholic Institutions in Kansas." If any of these were ever distributed no one saw them. Failing to make a living by grafting methods as a "Catholic" he entered the ranks of the Socialists. He is of the type of man that believes in letting women do the work. He is too lazy to breathe and without a semblance of self-respect or pride. His wife and sister did the work that he was being paid for. There is no limit to what he will do to keep from working. He was never a priest, didn't study for the priesthood, and as an "editor" couldn't compose a two-line society local.

He was dropped from the Knights of Columbus, C. M. B. A., and A. O. H. He is about six feet tall and weighs probably 250 pounds. Has massive jowls and a baby,

innocent and misleading face. He is about 45 years old and light complected.

In 1909 he married a girl seventeen years of age. She became a convert just before her marriage to Bowden and while she was working for him as a subscription solicitor. She doesn't attend Mass any more. She later divorced him for non-support. He has left a trail of unpaid debts wherever he has been.

One photographer in Armourdale, Kas., hired a rig and took pictures of all the Catholic institutions in both Kansas Citys for Bowden. Bowden got the pictures but the photographer hasn't seen Bowden since. This is but one of the many instances of Bowden's crooked methods.

CATHOLIC ACTIVITY IN THE CAUSE OF MORALITY.

The greatest teacher of morality was the Founder of Christianity. The Son of God became incarnate not only to redeem fallen humanity; but also to show men how to live in order to merit super-naturally. Christ said, "Preach the Gospel to every creature," but He also said. "Be ye holy as I am holy." When Jesus Christ commanded all men to believe the Gospel under pain of eternal damnation; He likewise made it known that if any man should put away his wife and marry another, he is guilty of adultery.

The Catholic Church was always active in the cause of morality, since the Church is the expounder of morals. She is the champion of public decency and civic morality. The Church condemns the immoral stage, and puts the ban on bad and indecent literature. If the minds and bodies of men are impure, human society will fall to the level of the brute creation, and Christian homes and families will be ruined.

A great crusade is taking place in Ireland

—a crusade against bad reading, it is an effort to rid Erin, the land of Saints and Poets, of immoral and indecent literature.

Vigilance committees have now been permanently established in important centers of population to carry on the crusade against immoral publications, Bishops, priests, and laymen are united in an effort to rid the country of a plague which is threatening to destroy the morals of the people. Most Rev. Dr. Clancy, Bishop of Elphin, writing to the chairman of a meeting held in Sligo to initiate a campaign in the district, says a well-sustained and determined effort on the part not alone of the clergy, but also of the laity, is necessary in order to avert the danger. Immediate action should, he urges, be taken to suppress the vile traffic which fattens on the demoralization of the innocent. The Most Rev. Dr. Foley, preaching in Carlow Cathedral, appealed to the congregation, as their Bishop, to join in the good work. The Most Rev. Dr. Sheehan, presiding at a public meeting in Waterford, said they found themselves engaged in a serious struggle with the powers that were arrayed against the faith and morality of their people. In St. Colman's Cathedral, Queenstown, on Sunday night. Rev. Denis Turner, C. Ss. R., in the course of an eloquent sermon dealing with the subject, asked were there no dark clouds in Ireland foreboding the approach of a storm, which might burst upon them as it did upon other Catholic nations in the past. Let the principles of evil be sown broadcast, as they were on the Continent, by the press, and then the harvest of evil must surely follow. He appealed to his hearers to support a wholesome Catholic press in Ireland. Many priests and laymen all over the country have joined in the campaign and are promoting it enthusiastically.

A similar movement is on foot in the

Philippine Islands. The Knights of Columbus have taken an active and decisive stand against the venomous and offensive exhibitions in some of the theaters.

From time to time, during the past year or more, local members of the Knights of Columbus and others, including Filipinos, Spaniards and Americans, visiting the cinematograph theaters with ladies and children, found themselves embarrassed, to say the least, by the salacious character or by the venomous offensiveness of not a few numbers on various programs. They felt, to a man, that not only did they have a right to protest against such exhibitions of prurient licentiousness and of hate-engendering bigotry, but that for the sake of their wives and children and as men who have the courage of their religious convictions, it was their duty to do so. To get the matter before the public in a helpful way, it was accordingly brought to the attention of Manila Council, No. 1000, Knights of Columbus. After some deliberation, a committee of investigation formulated the following resolutions, which were adopted at a regular meeting and made public Oct. 24, 1911:

Resolutions.

WHEREAS, certain cinematograph theatres are open offenders against what a majority of the community regards as sound social ethics and Christian morality, by presenting subjects and themes which virtually glorify lawlessness and crime and show the constituted authorities and guardians of public order in a disparaging and contemptible light, and which furthermore are an outrage upon public decency, a shock to modest minds, and an undoubted means of perverting and corrupting youth, and

WHEREAS, all right-thinking citizens of whatever nationality or creed must deplore such evils as directly or indirectly tend, if they do not positively aim, to overthrow Christianity's high ideals of the purity and honor of womanhood, or

such as attack the sanctity of the home, and defile the imaginations of children.

RESOLVED, That the Knights of Columbus in council assembled hereby denounce the exhibition in our city of cinematograph films which are derogatory to morality and religion, and ask the co-operation of individuals and of civic organizations in investigating the extent to which the abuse obtains and in eliminating said abuse from our midst.

Responses soon began coming in. From the general tenor of them, it can be gathered that the Knights of Columbus made a move in the right direction. Among the newspapers that had already been in the field, pursuing the same object. *Libertas* the Catholic daily, the daily *Bulletin*, and *El Comercio*, are mentioned with grateful appreciation of their work. They and the *Cablenews American* commended the stand taken by the Knights, and may be assuredly be counted upon to continue the campaign as long as shall be necessary.

The following addressed to the Manila Council, No. 1000, is worth reading:

CITY OF MANILA

MUNICIPAL BOARD

November 6, 1911.

Gentlemen: With reference to your circular of October 24, relative to cinematograph theatres, I have the honor to advise you that all papers in connection with this matter have this day been forwarded to His Excellency the Governor-General, recommending that a strict censorship be established, that with this in view, a Board of Censorship, of which the Insular Collector of Customs shall be chairman, be appointed, and that no cinematograph film be permitted to be exhibited in Manila until it shall have been approved by the Board of Censors.

By direction of the Board,

H. L. FISHER, *Secretary*.

Read what Prof. Murray Bartlett has to say. He congratulates the Knights upon their stand in the cause of morality.

THE GOVERNMENT OF THE PHILIPPINE ISLANDS
UNIVERSITY OF THE PHILIPPINES

MANILA

OFFICE OF THE PRESIDENT.

November 6, 1911.

Gentlemen: The resolutions adopted by your body regarding cinematograph exhibitions, with the accompanying letter, have been received.

I congratulate you upon the position you have taken in this matter. It is another indication of the fact that the Knights of Columbus is one of the strongest influences for good in our American social life. The position you have taken is the right one, not only from the point of view of public morals, but also from the point of view of the interest of the cinematograph business. I believe that the cinematograph theater should be and can be a great source of popular education and innocent enjoyment. It brings before the minds of many people information and instruction they can gain in no other way. Its legitimate field is so wide that there is absolutely no need, even from a business standpoint, of "presenting subjects and themes which virtually glorify lawlessness and crime and show the con-

stituted authorities and guardians of public order in a disparaging and contemptible light, and which furthermore are an outrage upon public decency, a shock to modest minds, and an undoubted means of perverting and corrupting youth." This tendency should be effectually prevented as soon as possible.

The competent supervision and censorship, introduced some years ago in the city of New York, by which every view shown by a licensed theater is examined and approved, has actually increased the profits of the cinematograph theaters and put them upon a sound and permanent foundation. A movement which will secure for Manila the same safeguard is worthy of your efforts and should receive the endorsement of all good citizens.

Very respectfully,

MURRAY BARTLETT,

President, University of the Philippines.

More power to the sons of Erin; more power to the loyal Knights of the Church. They are surely the champions of the Truth, since they are the defenders of public decency and civic morality.

QUESTIONS AND ANSWERS

(The answers to these questions are for the most part prepared at several of our largest and most important theological seminaries in the United States, and great care is used to have them accurate and correct. We make the Question Box a special feature of this magazine. We will take the greatest interest in receiving and answering any questions on religious topics in general, or on the Catholic Church in particular. We only ask that the questions be asked honestly and in good faith. Our object is to furnish a medium of sound information to any soul desiring religious information. Patronize the Question Box generously.)

THE BOY SCOUTS.

QUESTION—Will you please explain to me the attitude of the Catholic clergy in the matter of the Boy Scouts? What reasons exist to explain the unfavorable views of the clergy towards this organization?—*Rev. —, South Dakota.*

Answer—Thus far the Catholic Church has taken no official attitude towards the Boy Scouts. This may be owing to the fact

that the organization is of very recent origin, that it is not of sufficient importance, or that the authorities of the Church have not been requested to take official action thereon.

Lieut-Gen. Baden-Powell is now in this country in order to effect a union of the Boy Scouts in America with the Boy Scouts of England, and while the visit has aroused

considerable attention, the movement seems to be on the wane. The organization has already given up the Boy Scouts' offices in Boston, and the movement has failed in Philadelphia, and in St. Joseph, Mo. The original Boy Scouts of America, however, is a society which was conceived and partially organized in 1900 by Ernest Thompson Seton. In his official handbook of the organization Mr. Seton says:

We have lived to see an unfortunate change in the American boy, partly through the stereotype forms of religion losing their hold. This has resulted in turning a large proportion of our robust, manly, self-reliant boyhood into a lot of flat-chested cigarette smokers, with shaky nerves and doubtful vitality. To combat these conditions will be the purpose of the Boy Scout movement.

In the same handbook we find the following words under the title of "Religion":

An organization of this kind would fail in its object if it did not bring its members to a knowledge of religion. Let it be introduced by sips here and there at the discretion of the scout masters. Religion ought to be taught to the boy, but not in the milk and watery way or in a mysterious and lugubrious manner. The boy is very ready to receive it if it is shown in its heroic side as a natural, every-day quality in every proper man, and it can be well introduced to boys through the study of nature. For this reason the boy may attend church on Sunday or take part in church parade and devote the rest of the day to scouting in the shape of nature study."

From what we have been able to learn from personal correspondence and from occasional notices in the Catholic press, we believe that the consensus of opinion among the priests and the bishops is against the enrollment of Catholic boys in this organization. The words just quoted from the pen of the American founder of the organization, reveal the danger lurking for our Catholic boys in such organizations as the Boy Scouts. For Protestant boys we heartily commend the aim and the methods

described by Mr. Seton, and precisely because we do commend them for Protestant boys, we object strongly to the reception of Catholic boys in the ranks of the Boy Scouts. It is the same question of the Young Men's Christian Association all over again. We have no objection in the latter organization to gymnasia and to swimming pools, to its courses of stenography and typewriting, to its concerts and civil-service courses of study, but, notwithstanding all this, every Catholic priest and layman in the country knows perfectly well that the Y. M. C. A. is distinctly sectarian Protestant work, and that the average Catholic boy who belongs to same runs a great risk of losing his faith, and, consequently, his morals. The promoters of the Y. M. C. A., and those of the Boy Scouts, loudly proclaim that these movements have nothing to do with religion, that they are not sectarian in character, that a boy will surely not be in danger of losing his faith because he frequents the swimming pool or takes lessons in rifle or drill practice. In answer we say that the distinctly anti-Catholic character of such organizations is none the less harmful because it is insidious and not *ex professo*. The usual plan is to decoy the Catholic young man in the name of athletics, civil service positions, etc.; little by little he finds he is inoculated with a drop of poison in this or that lecture, even though it be on geography or astronomy, he is introduced to this or that reverend minister of the Presbyterian or the Episcopal churches, he is assured that the concert in which he is to take part, although held in the Methodist Church, has really nothing to do with divine service, the periodicals which he finds on the library table and the books which he is recommended to read unconsciously dilute the strong faith of his childhood, the companionship of hundreds of young men of all

religions or of no religion, quietly obliterates the line between faith and heresy, and the mixed marriage, with the odds now heavily against him, complete the story. From actual knowledge we can say that this description is true of many a Catholic young man in our large cities.

While the particularly offensive regulation of the Y. M. C. A., excluding Catholics from office, does not obtain in the Boy Scouts, the quiet persistent identification of the organization with the Protestant church is none the less apparent. Into his ears will be poured the same old tales of the Y. M. C. A. promoter: "This has nothing to do with your religion," "you can go to church where you like," "this movement is simply to teach us to be brave, to drill, to shoot, etc." Watch, however, the occasional notices about the doings of the Boy Scouts in the daily papers and you will find that the Scouts were addressed by the Rev. Mr. So and So of the Episcopal Church, that a Protestant minister conducted religious services for the Boy Scouts while they were off in camp in such a place, etc.

A Catholic Boy Scouts organization would be most welcome. It might possess every feature of Seton's and Baden-Powell's organization with great profit to its members, and with none of the dangers that we have pointed out.

And so, to sum up: there is no particular motive, act or regulation that we can lay our finger upon and pronounce it evil, yet, when the average boy with all his strength and frailty is considered, we say emphatically that it is far better for him to be a member of the "Junior Holy Name Society," to mix with his own Catholic companions, to keep in close touch with his own pastor, even though he is too poor to compete with Protestant organization in the matter of rifle supplies, swimming pools and gymnasias.

THE MARRIAGE OF PRIESTS

QUESTION—I understand that priests are permitted to marry in the East. Why not in the West? Is not the Catholic Church one and the same all over the earth?—*Elm Creek, Nebraska.*

ANSWER—The universal discipline of the Catholic Church forbids the marriage of any of our priests. The choice of the married state, or a life of celibacy is offered to the young man for the last time when he approaches the altar for ordination. The Church, however, has always permitted the ordination in some of the Eastern rites of men who had already been married and whose wives were yet living, consequently, you will see that ordination has been permitted after marriage, but not marriage after ordination. You ask why the Church permits in one country what she denies in another? In reply we state that there is perfect uniformity throughout the whole Catholic world in all its doctrines of faith, of morals and of the sacraments, but not in matters of discipline, and the celibacy of the clergy is a matter of discipline. The law which imposes celibacy upon the priests of the Catholic Church in the vast majority of countries is not a divine law, but one which proceeds from the authority of the church based upon excellent reasons. Virginity is indeed a higher state than matrimony. It is sanctioned by the example of our blessed Lord and His holy mother, yet the Church could permit her priests in every land to take wives to themselves, because in so doing she would contravene no divine law given by Christ to the world. She wishes, however, her ministers at God's altar to consecrate their bodies as well as their souls to the service of God, and she knows that they will thereby be able to discharge the duties of their sacred office with greater profit to themselves and to the people. St. Paul tells us, "He that is without a

wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided."

Consequently, it stands to reason that the celibate priest can afford to give all his time to prayer, study and ministering to the spiritual and corporal needs of his flock. Again, were he a married man he would be obliged to obtain more money from the people in order that he might properly support his wife, maintain and educate his children. When we read every now and then of a minister being "called" from a poor to a rich parish, from the slums to a select neighborhood, can we blame the poor fellow for desiring and accepting the change? Personally he might be willing, like the Catholic priest, to live and die in a neighborhood where poverty and vice hold strong sway, but we must admit that his home and surroundings there are hardly those that an educated and refined man would like for his little boys and girls. The Catholic priest, owing to his celibacy, has no such impediments. Again, as wife and children have claims upon the Protestant minister's purse and time, so also have they a claim upon his life. Hence it is, as Protestant writers have often observed, that when a pestilence such as cholera, yellow fever, etc., visit a section, the Catholic priest will be found dying at his post realizing that none but God and his people have a claim upon him, whereas the married minister will naturally think of his wife and children, and endeavor to escape contamination with the victims of dread disease.

A.-P.-A.-ISM

QUESTION—What is A.-P.-A.-ism?—*Another query from Nebraska.*

Answer—The term is usually given to

the anti-Catholic secret society known as the American Protective Association. The oath taken by all its members oblige them "at all times to endeavor to place the political positions of this government in the hands of Protestants to the entire exclusion of Roman Catholics." Its founder was Henry F. Bowers, of Baltimore, who died within the past month. The A. P. A. preceded Mr. Bowers in its death. Depending, as the movement did, entirely upon ignorance and prejudice, fed as it was by the violent threats of fanatics, and the incredible slanders of the ex-priest type of lecturers, it could not long thrive in this country of liberty and intelligence. As a disturbing factor in our country's life, it existed from 1891 to 1897.

While this particular organization is now dead, the spirit that animated it is found to-day in many societies which shun the light; and in many communities wherein the Catholic Church is hated and its members are persecuted.

VICTOR EMMANUEL AND THE TAKING OF ROME

QUESTION—It is stated in one of the histories which a friend of mine has been reading that Victor Emmanuel was perfectly justified in seizing Rome and the Papal States. The writer claims that the condition of affairs was such as to force the Italian army to take the Pope's City in the interest of civilization and morality.—*Pittsburgh, Pa.*

Answer—There is absolutely no truth in the statement made in the history of which you speak. This plausible plea has often been made, but it is completely refuted by many reliable witnesses who give evidence of the high moral standing and the contentment of the people in Rome and the Papal States prior to 1870. In particular might be mentioned the lengthy report of the Count de Tournon, the Commissary of Napoleon.

The following words from the scholarly pen of John J. O'Shea will throw some light upon the matter. In the course of an able article on "Italian Unification" he says:

A popular history of Italy (Dr. Abbott's) propounds the theory that Victor Emmanuel had no alternative, when the French were withdrawn from Rome, but to seize the city and repress disorder. The defense is plausible, but it can hardly hold water. The natural reply to it is that the forces of disorder had been sent into Rome and the Papal States furtively by the agents of the Italian Government for the very purpose of creating disorders, and so create the pretext which the Government needed. But the most anti-Papal historians are forced to admit the utterly untenable and indefensible character of the pretext. It was the Government press in Florence that first raised the cry, "On to Rome!" and shouted triumphantly that the hour of doom for the Temporal Power had struck and that the power must be extinguished. The Italian Government had raised a demon, and it was his slave. There was as much danger for Victor Emmanuel's throne as for the Pope's, for Mazzini and Garibaldi hated monarchy in any shape. It was the firm determination of these infidel plotters to re-establish in Rome the Republic, ushered in with the murder of the eminent and enlightened statesman, Count Rossi, in 1848. The journal *Italia* of September 15, 1870, declared openly that "the Italian democracy had seen in the question of the capital too good a pretext to perpetuate agitation to permit it to escape them." Caught thus "between the devil and the deep sea," the wretched intriguing monarchy determined to forestall the strategy of its whilom tools and seize the stake for which they had been playing while ostensibly playing it for the House of Savoy. The Pope was helpless and friendless. He could do no more than protest and make a show of resistance against an invader, it was plainly seen; and so the desperate plunge was determined on by the Janus-faced king and his pliant ministerial tools. On the 7th of September the Italian Minister of Foreign Affairs in Florence issued a circular to the Cabinets of Europe, in which he stated that the interests of the Italian Monarchy demanded immediate action in taking possession of the States of the Church. "The security of Italy," he wrote, "renders it essential that an end should be put to

a state of things which maintains in the heart of the peninsula a theocratical government in open hostility to Italy, and which, by its own confession, can only subsist by means of foreign intervention, and whose territory offers a base of operations to all the elements of disorder."

This pretext was as bold a falsehood as any lying Talleyrand ever propounded. Napoleon's commissaries whom he sent to the Papal States to administer them during the captivity of the two Popes, Pius VI. and VII., found them wonderfully well administered, prosperous and contented.

THE OBSERVANCE OF SUNDAY.

QUESTION—Is it not a fact that the Catholic Church fails to teach its people to observe the Sabbath Day? Do you think that Protestantism is more careful to keep this Commandment than Catholicism?—*Trenton, N. J.*

ANSWER—Were it not for the Catholic Church there would be no Lord's Day at all in the modern world. The Jewish Sabbath, with its distinctly Jewish and non-Christian character, might obtain to some extent, but the Catholic Church designated Sunday as the day of service and of rest in honor of God and of His Only Son, Our Lord Jesus Christ. There is no "Sunday observance" for the *logical* Protestant; his Bible is his only guide, first, last and always, and his Bible bids him observe as holy the seventh, not the first, day of the week. This was admitted a few weeks ago by many Protestant ministers and laymen who recently compassed the defeat of Senate Bill 237, "for the observance of Sunday in the District of Columbia."

They claimed that the legislation proposed was a union of church and state, and they proved that Sunday could be accepted as a holy day only by those who accept the authority of the Catholic Church. (See "Sunday Legislation," by Alonzo T. Jones, *Washington Herald*, Feb. 16, 1912.)

Now as to the actual practice of observ-

ing Sunday among Catholics and Protestants. The church that instituted the Lord's Day has never given its sanction to those fanatic individuals who would turn Sunday into a day of misery for children and of gloom for men and women. But let us quote for you the words of His Eminence, Cardinal Gibbons, of Baltimore:

The desecration of the Sabbath is a social danger against which it behooves us to set our face and take timely precautions before it assumes proportions too formidable to be easily eradicated.

Sunday, or the Lord's Day, is consecrated by the Christian world to public worship and to rest from servile work, in order to commemorate the resurrection of our Saviour from the grave, by which He consummated the work of our redemption, and to foreshadow the glorious resurrection of the elect and the eternal rest that will be theirs in the life to come. If it was proper to solemnize the day on which God created the world, how much more meet to celebrate the day on which He consummated its redemption.

It is a well known fact that, in our times, the enemies of religion are the avowed opponents of the Christian Sabbath. I have seen the Sabbath violated in many capitals of Europe, and even in Rome I have seen government workmen engaged on the Lord's Day in excavating and in building, a profanation which grieves the Holy Father. Who are they that profane the Sabbath in those cities of Europe? They are men lost to all sense of religion, who glory in their impiety, and who aim at the utter extirpation of Christianity.

A close observer cannot fail to note the dangerous inroads that have been made on the Lord's Day in our country within the last fifty years. If these encroachments are not checked in time, the day may come when the religious quiet now happily reigning in our well-ordered cities will be changed into noise and turbulence, when the sound of the church bell will be drowned by the echo of the hammer and the dray, when the Bible and prayer-book will be supplanted by the newspaper and the magazine, when the votaries of the theater and the drinking saloon will outnumber the religious worshippers and salutary thoughts of God, of eternity and of the soul will be choked

by the cares of business and by the pleasures and dissipation of the world.

Our churches exercise on the truths of revelation an influence analogous to that exerted by our courts of justice on the civil law. The silence and solemnity of the court, the presence of the presiding judge, the power with which he is clothed, the weight of his decisions, give an authority to our civil and criminal jurisprudence and invest it with a sanction which it could not have if there were no fixed tribunals. In like manner, the religious decorum observed in our temples of worship, the holiness of the place, the sacred character of the officiating ministers, above all the reading and exposition of the Sacred Scriptures, inspire men with a reverence for the divine law and cause it to exert a potential influence in the moral guidance of the community.

If the observance of the Sunday were irksome and difficult there would be some excuse for neglecting this ordinance. But it is a duty which, so far from involving labor and self-denial, contributes to health of body and contentment of mind. The Christian Sunday is not to be confounded with the Jewish Sabbath. It prescribes the golden mean between rigid Sabbatarianism on the one hand and lax indulgence on the other. The Lord's Day to the Catholic heart is always a day of joy. The Church desires on that day to be cheerful without dissipation, grave and religious without sadness and melancholy. She forbids, indeed, all unnecessary servile work on that day, but she allows such work whenever charity or necessity may demand it.

The incessant calling into question of that which is already solved, or of that which is evidently not to be solved, constitutes the vain extravagance which people dare to decorate with the name of philosophy.—*Roux.*

"The soul," says the Council of Trent, "is the substantial form of the body." Admirable definition, unknown to the ancient philosophers, disregarded by the modern philosophers, and which sets forth in the light, without withdrawing it from its profundity, that great question of the *Homo duplex*.

BACK TO HOLY CHURCH

THE NURTURING POWER OF THE CATHOLIC CHURCH.

(CONTINUED)

By DR. ALBERT VON RUVILLE.

Professor of Modern History at the University of Halle-Wittenberg, Germany

When in August, 1909, the Eucharistic Congress was held in Cologne, the great majority of Protestants—one might say the majority of educated and religiously minded Protestants—had no idea what the object of it really was. They thought it might be some mystical Catholic doctrine or point of Ritual which was to be discussed there, something which any sane and independent mind would straightway reject. Just a few only may have understood that it was the innermost kernel—the chief characteristic—of the Catholic Faith that was under discussion. I may therefore be allowed to explain shortly what the Holy Eucharist means to the Catholic Church.

The word Eucharist (in English, "Thanksgiving,") has been applied to the Sacrament of the Altar from the most ancient Christian times; it means the sacrificial act of the New Covenant which, founded upon the Old Testament sacrificial rite, is performed according to the precepts given by Jesus at the last Supper. The bloody sacrifice which Jesus Christ, as High Priest and sacrificial Lamb in one, offered to His Heavenly Father on the Cross for sinful humanity, is being represented in the Holy Eucharist in such a way that every believer can take part in it by bodily and spiritual presence and can receive a share in the blessings connected with it. It is an essential part of the Eucharist that the bread and wine be changed by the word of the ordained priest into the true Body and Blood of Jesus Christ: it is an essential

part that the sacrificial Lamb, now present, be offered up to God the Father: it is an integral part that the sacrificial gift be partaken of by the priest, and also, either bodily, or only spiritually, by the congregation. In this way the single historical occurrence of the sacrifice on the Cross is made a daily, ever renewed act, from which ever and ever again rich blessings can flow on all generations to come. There is no need to explain to the people by long sermons of a philosophical character that a sacrifice offered nineteen hundred years ago, has been offered also for their sake. Before their eyes, with their assistance, the sacrifice is actually performed. The blessing which flows from it is administered to them direct. They themselves are at liberty to share in the sacrificial feast, provided that they have worthily prepared themselves for it. All this is not only a beautiful religious exercise, an emblematical ceremony, but in truth, full truth, a real Sacrifice of the really present Christ—indeed, the only absolutely valid sacrifice of history, in comparison with which the Old Testament ones appear as prototypes only, as symbolical acts. We know that a full atonement is effected here which was wanting there.

In this sacrifice lies then the fundamental difference between the Catholic and Protestant divine services. In the Protestant service there is praying, singing, teaching, reading. In the Catholic service all this occurs too, though not all at one time, but it has, so to say, only a subservient position. The chief thing is the *act*—the sacrificial

act, with which everything else organically combines. The whole is one organism, very carefully and thoughtfully constructed, whose soul is represented by the sacrifice. It is not only a *worship* of God, but a real *service*; it is a priestly act, duly invested with a ritual, soulful and dignified in its smallest detail. It would be unseemly if the priest appeared for such an eminently solemn, holy act in a plain, meaningless black gown, when there is a possibility of wearing richer vestments. It would be equally unseemly if the altar were not adorned in a manner proportionate to the means of the Church and its congregation. All objects must be brought into symbolical connexion with the sacrifice, so that the whole appears as an emblematical, harmonious, and soulful image before the eyes of God and the congregation. To this end the wisdom, the love and the imagination of the centuries have worked to equip the ritual of the Sacrifice with as much dignity and sentiment as possible. He who despises or scorns this endeavour, despises the Faith and dishonours God. In accordance with this, therefore, the Catholic Church building is quite a different thing from the Protestant. It does not represent a hall for prayer, an assembly room for the congregation, but a real temple in the classical and Jewish sense, a habitation of the Most High where sacrifices are offered. These sacrificial acts with all the prayers and ceremonies appertaining to them are called the Holy Mass.

The Holy Eucharist is a miracle. The bread is changed at the consecration by the word of the priest into the flesh of Christ, the wine into His blood. It is a miracle which can only be understood by faith. According to appearance, bread and wine remain bread and wine. On what then rests our faith in the actual accomplishment of

the miracle? In the first place on the quite definite, repeated, undeniable and irrefutable declaration of Jesus Christ.

The words of Jesus in St. John vi. are well known where He calls Himself the "Bread come down from Heaven" and where He points out the Eucharistic miracle in ever sharper outline. He promises to give His hearers "His flesh to eat," "His blood to drink," that they may have an eternal life which cannot otherwise be obtained. It does not constitute a contradiction that He also says: "Whosoever believes on Me has eternal life," because the faith consists, as is evident by the context, in the acceptance of the Eucharistic precepts, and manifests itself in obedience to the same. Faith in His person and in His mission was the most important demand of the Lord, but He knew also that this faith required nourishment; and therefore He instituted the Sacrament of the Altar, therefore He demanded faith in this Sacrament.

The climax of His words is reached when He answers with insurpassable determination the indignant retort of the Jews: "How can this man give us His flesh to eat?" "My flesh is meat indeed and My blood is drink indeed." Jesus proclaimed here really and truly the Eucharistic miracle. That is also evident by the fact that, when many of His adherents turned away from Him, in consequence of that declaration, He did not call them back with moderating philosophical explanations, but simply let them depart. He even put it to His disciples, whether they also wished to leave Him if His words did not please them. Herein He gave a glorious example to His Church, which with His help she has so far faithfully followed. Strictness in matters of faith belongs to her innermost nature and assures her permanent existence.

It is important to note that the Redeemer had made it easier to believe in these words by a previous miracle. He did not want to address the "hard saying" to unprepared minds, therefore the convincing miracle of the increase of bread had gone before. He who was able to feed thousands with a few loaves and fishes, could also make it possible to give His own flesh as food—to Him no miracle was impossible.

The previously announced miracle of the Eucharist was now actually performed at the Last Supper by Jesus, and He again on this occasion expressed His will and His conception of it in a most unmistakable manner. The holy words of consecration are too well known; I need not quote them here. The disciples could not dream of understanding them otherwise than as Jesus meant them, because they had been prepared by former sayings. They could not but see in them the fulfilment of former promises. A symbolical or purely spiritual conception was unthinkable.

What happened here was, however, not a single miraculous act performed just once, but the institution of a miracle to be continually repeated, for whose enacting the disciples received strength and power, and not only they, but also all those to whom they transmitted their strength and power. Otherwise the new Sacrament would have remained limited to the duration of the Apostles' lives. The fact that the Christian communities acted in this way is sufficient proof for us that such was the will of Jesus, for the first Christians were naturally better informed about His will and opinion than we who have only the short Gospel records.

It is a mysterious, unexampled miracle, incomprehensible to the human reason, which stands before us in the Holy Eucharist. Not the wonderful birth, not

the miraculous deeds, not even the resurrection of Jesus can be compared to it. All these facts can be approached by human reason to a certain extent by bringing the thought of God's power to bear upon them. Why should not the Most High interrupt the laws of conception, why should He not endow His only-begotten Son with supernatural power, why should He not instil into Him after His death new life? All this is imaginable. But that a simple piece of bread and a chalice of wine should, at a spoken word, be transformed into the living Christ—yes, that the living Christ, sitting at the table should transform the bread and wine which He holds in His hands, into His own flesh and blood, that is not even imaginable, that is far above all law of human thought. It is the strongest demand with which human reason has ever been taxed. And yet Jesus demands unconditionally that we should take His word for it; he who cannot bring himself to do this, may go away, as so many have gone, even were he an Apostle.

Francesco Pizarro, the Conqueror of Peru, fell into great distress on his way to the land of gold, so that all his companions despaired and demanded that they should return home. Then Pizarro stepped among the men, drew with his sword a line from East to West, and said: "To the North of this line a comfortable life awaits you, free from dangers, but with it poverty and lowliness. South of this line you are threatened by the most strenuous exertions, struggles, and misery; but in case of success, riches, power, and honour are yours. Now, choose your place." All thronged to the North side. Only twelve men stepped across to Pizarro. The thirteen sons of fame (*los trece di fama*) reached their goal. In a similar way Jesus also drew a line which separated his faithful ones from

the opponents. This line was the Holy Eucharist. The man who did not dare to cross it He could not use for His great work; but he who, overcoming all doubts, had sufficient faith and confidence in Him to step valiantly across, he was one of His very own; he could help to establish the Church. Peter was the first who resolutely placed himself on the side of the Master with the words: "Lord, whither shall we go, Thou hast the words of Eternal Life;" he was followed by the other disciples.

Now the decision was given. Now they could with full faith become acquainted with the new Sacrament at the Last Supper and receive it; now they could accept the power to perform this miracle, when through Jesus' Passion, Death, and Resurrection, a deeper understanding of it had come to them. It was they who subsequently made it clear to others, to those who had previously forsaken Him, that Jesus had spoken the truth. Those twelve men of Pizarro did not remain the only conquerors of Peru. When they had found

the land of gold, they drew many after them. They had only been the pioneers who kept the idea aloft and carried it safely over the critical moment. Just so with the work of Jesus. The disciples did not remain alone in their conviction, and in their work. Soon many gathered round them, who in the same way attested as God's truth the words of Jesus, who in the same way accepted the Incomprehensible by Faith. But it had been the twelve who had paved the way, who had prepared the first basis on this earth for the acknowledgment of the unprecedented miracle. In them the divine mystery possessed twelve men, by whom it was defended without wavering and without doubts, against a world of adversaries; in them it found the first safe place from which it could spread far and wide. *The fame which St. Peter won by stepping to Jesus' side in advance of the disciples and of all humanity will not fade in all eternity.*

(To be continued.)

PIUS X. AND THE CATHOLIC UNIVERSITY

All the friends of truth and of religion owe a debt of gratitude to our Holy Father, Pius X., for the following letter concerning the Catholic University of America. May it be a consolation to His Eminence, Cardinal Gibbons, and those who have stood by the university from the day of its birth, an incentive to professors, students and laity, to make it worthy of the place it deserves in the field of education—a university second to none in its learning, its resources, its number of students and its splendid Catholicity.

Pontifical Letter of His Holiness, Pius X, to His Eminence, James Cardinal Gibbons, Concerning the Catholic University of America.

To Our Beloved Son, James Gibbons, Cardinal Priest of the Holy Roman Church of the Title

of Santa Maria in Trastevere, Archbishop of Baltimore, Chancellor of the Catholic University of America.

PIUS X. POPE.

Beloved Son, Health and Apostolic Benediction:

By no means surprising or unexpected is the steady and vigorous growth of the Catholic University which, located at Washington, the capital city of the American Republic, built up by the offerings of the Catholic people and invested by the Apostolic See with full academic authority, is now become the fruitful parent of knowledge in all the sciences both human and divine. Knowing, as We do, the faith and generosity of the Catholics of America, We had not the slightest doubt but that through their efforts this newly established home of Christian wisdom would

quickly win for itself an honorable name and a place among the foremost institutions in your country. None the less gratifying, however, was the information on this subject which you lately sent Us by letter, not only because it was highly pleasing to have the statement from you personally, but also because you gave Us assurance in regard to a matter We have so deeply at heart, to-wit, that in this noble seat of learning the finest culture is thoroughly united with purity of faith, in such wise that the students, both clerical and lay, are trained in the truths and practice of religion and in the various branches of science as well. We have, therefore, good reason to congratulate, first of all, you, Beloved Son, to whose solicitous and provident care We ascribe the prosperous condition of the University, then also the other Bishops of the United States who so ably assist you in the administration of the University, and finally the Rector and the Professors whose teaching and devotion to their work have produced such splendid results.

But, as you yourself acknowledge, the University is still hampered and its full development retarded through lack of resources. Hence the necessity of appealing to the loyal generosity of the faithful, of which you have already received striking proof and which you would again call to the aid of this highly useful institution during a further period of ten years. We praise, as on a former occasion We praised, your foresighted design whose success and beneficial result for the University is guaranteed by the prompt responsive liberality of your American Catholics; nay, We are confident that even those whose readiness to give is limited by the slenderness of their means, will nevertheless gladly contribute their share—the more so because from the University as the source may rightly be expected all those advantages for Christian education which flow out through our Catholic schools to enrich the intelligence with knowledge and to strengthen the heart in the practice of virtue.

We take this occasion to renew the exhortation given by Our Predecessor of happy memory, Leo XIII., who, in writing to you on June 12, 1901, urged the Bishops of North America to send to the University from each diocese some specially chosen clerical students whose ability and eagerness for learning would give more than ordinary promise of success in their studies. We are quite certain, Beloved Son, that the Bishops will readily comply with Our express wish in this matter from which each diocese will derive beyond doubt the greatest benefit. For these

clerics elevated to the priesthood and returning to their respective dioceses will, in any position which the Bishops may assign them, discharge their duties with an earnestness all the greater because of the deeper and wider knowledge they will have acquired at Washington.

In this connection also We bestow deserved praise upon the Superiors of the Religious Orders whose houses of study are established at the University, forming as it were a circle of devoted children around their cherished mother. This grouping indeed is of mutual advantage: the Colleges add to the adornment of the University and enhance its prestige, while on its part the University affords the religious who, along with their own studies, may follow its courses, opportunity to profit by the teaching of the ablest professors and attain more thorough knowledge. Carefully considering these relations and concerned above all that those who are called to the service of the Lord should by growth in holiness and knowledge become *workmen that need not to be ashamed, rightly handling the word of truth*, We regard these Colleges with special favor and We exhort the Superiors of other Religious Orders, while preserving intact their regular discipline, to establish similar institutes.

It was furthermore a pleasure to learn from you that the Bishops who are directors of the University had, with prudent foresight, devised a plan whereby the teaching Sisters also, without in any way slackening the observance of their religious rules, might more easily enjoy the advantages of university study and thus attain greater efficiency in their work of educating girls.

What We have thus far set forth makes it plain that We are fully determined on developing the Catholic University. For We clearly understand how much a Catholic university of high repute and influence can do towards spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore, and to quicken its growth is, in Our judgment, equivalent to rendering the most valuable service to religion and to country alike.

As an omen of God's favor and a token of Our own good-will accept the Apostolic Benediction which We most lovingly in the Lord bestow upon you, Beloved Son, as also upon the Rector, the Professors and the students of the Catholic University.

Given at St. Peters, Rome, the eve of the Epiphany, 1912, the ninth year of Our Pontificate.

PIUS X. POPE.

PRESENT DAY THOUGHT

Following a decision of the Missouri Synod of the Lutheran Church that "Free Masonry conflicts with the Christian Church," the Rev. J. P. Reidel of New York prohibited a Masonic funeral in his church. We are pleased to learn that at last some of our "separated brethren" are beginning to see the point.



Professor Foster (Baptist) of Chicago University predicts that two new world religions will soon take the place of the present Christian denominations. Dr. Foster declares that "the present question of religious freedom points to a union of all Protestant Churches with the Catholic Church against the freethinkers." The free thinkers need not become alarmed. Our observation forces us to the conclusion that sooner than join with the Catholic Church the average Protestant Church would rather embrace Buddhism or paganism of the Marcus Aurelius type.



The fact of the Roman Index of prohibited books is considered by many of our Protestant friends as an unanswerable argument in support of the charge that the Catholic Church is opposed to the spread of knowledge among the people. This charge has been made and refuted so often that it is not necessary for us to give it any notice here. But we will call attention to a late history of the Index by George Haven Putnam (non-Catholic) entitled, "The Censorship of the Church of Rome," 2 vols. Putnam Sons, New York. It would be well for our Protestant critics when they are tempted again to abuse the Catholic Church in this matter, first to consider the following statement of Mr. Putnam found in his work just mentioned. He says that he wishes

"to make clear that the censorship of the Roman Church was (at least outside of Spain) not so autocratic in its principles, nor so exacting and burdensome in its methods as was censorship which was from time to time attempted by state governments acting for the most part under Protestant influences."



Who has not heard the charge against the Catholic Church that she would use force if she dared to accomplish her ends. That this unwarranted suspicion exists in the minds of many of our Protestant fellow-citizens is undeniable. May we ask, what are we to think of the present conduct of the Protestants of Ulster, Ireland, threatening to resist a lawful decree of Parliament, denying the right of public meeting and free-speech to John Redmond and Winston Churchill, collecting arms and preparing to oppose unto blood the age-long aspirations of the vast majority of their fellow-countrymen? Such a spectacle carries us back to the sixteenth century, to the days of the "glorious Reformation" where we of the twentieth century can get a bird's eye view of how the deed was done in that turbulent era. If it is true, according to the press, that the Protestants of Ulster never miss an opportunity to attack and destroy the property of their Catholic neighbors, we can well understand why they fear that Home Rule may bring retaliation. However, this fear is groundless. The Catholic the world over simply desires to be let alone. The action of the Irish Protestants in this matter of Home Rule is not unique in history. The Protestants of Scotland won the day against Catholicity by bartering the independence of their country. The same was attempted in France. Even here in our

own country when the American Constitution stood in the way of their policy they called it a "covenant with Hell."

At the twenty-ninth Episcopal Church Congress, held in Washington last April, the Rev. Dr. C. Ernest Smith defined a Protestant as being "a person who is opposed to the Roman Catholic Church," and he asked the following question: "What have the free people of America to do with the Church of Rome?" The *New York Globe* (non-Catholic), commenting editorially on the homecoming of Cardinal Farley, says: "The Pope is no longer under indictment, except by a few negligible fanatics, as an alien enemy of free institutions. * * * The homecoming of Cardinal Farley is thus more than a tribute to a man or to a Cardinal. It is associated with national pride and is eminently patriotic."



The *Globe* is not alone, among non-Catholics, in disagreement with Dr. Smith's attitude towards the Catholic Church. The well-known Mr. Brisbane, of the *New York Journal and American*, joined the *Globe* in paying tribute to the Church. In one of his famous editorials he tells us that the Catholic Church was "the first great republic of our era, and that it is a great republic now. Cardinal Farley, greeted with enthusiasm by his people, welcomed with respect and pleasure by the entire citizenship, represents in his person the republican system of government that has done so much to make the Catholic Church the greatest useful power in the world. Cardinal Farley began life humbly, he was a poor boy, today Cardinal Farley stands with the Princes of the Church. It is well for those who read about him in this country to know that the Church which has made him a Cardinal has been for many centuries as truly republican in government as the system that

puts a President in the White House at Washington. It is encouraging to all that believe in republican government and who want to believe that this nation, properly managed, can endure, to realize that the greatest, oldest, most powerful organization in the world is the great Catholic Church, based spiritually upon the Rock St. Peter, and materially upon a republican form of government, a true democracy, recognizing no birthright, no aristocracy, other than that of intellect, character and devotion." (*Baltimore Star*, Jan. 23, 1912.)



On the cover of the *Protestant Magazine*, published in Washington, D. C., we read the following indications of its purpose: "Advocating Primitive Christianity," "Protesting Against Apostasy." Of course, by "Primitive Christianity" the editors understood Protestantism. Accordingly they will by no means relish the conclusions, on this point, of Dr. A. C. McGiffert, professor in Union Protestant Seminary, New York. In his last book, entitled "Protestant Thought Before Kant," he denies that the so-called Reformation was a return to primitive Christianity. After telling us that Luther was not just to the old system he says: his (Luther's) "interpretation of scholastic theology * * * led him to draw an unwarranted contrast between the Ancient and Mediaeval Church, and to treat the latter as an apostate from the principles of the former." p. 23. Again he says the Mediaeval Church was at one with the Ancient Church, and "the difference between Luther and the early fathers was at bottom as great as between him and the schoolmen." On page 24 he tells us that "to claim that the Protestant Reformation was due primarily to ethical considerations, and was the result of dissatisfaction with the moral state of the world, and the desire to raise the moral tone

of society is nothing less than a travesty upon the facts." "The Protestant Reformation was not exclusively nor even chiefly a religious movement." p. 9. Commenting upon what is known as "Evangelicalism" he remarks, p. 175: "Becoming identified in the minds of many with Christianity, its narrowness and mediaevalism, its emotionalism and lack of intellectuality, its crass supernaturalism and biblical literalism, its want of sympathy with art, science and secular culture in general, turned them permanently against religion. In spite of the great work accomplished by evangelicalism,

the results in many quarters was disaster." Any tyro in church history to-day knows that Dr. McGiffert is not the only Protestant scholar who has been forced to give up the claim that Protestantism is primitive Christianity. There's Dr. Briggs, Rev. Newman Smyth in his *Passing Protestantism*, etc., and a host of others in America, not to speak of Harnack and his numerous followers in Germany, France and England, all Protestants to the manner born, and for the most part occupants of Protestant pulpits.

BART. A. HARTWELL.

INTERNATIONAL CATHOLIC TRUTH SOCIETY

ANNUAL MEETING.

The thirteenth annual meeting of the International Catholic Truth Society will be held Thursday, March 28, 1912, at the headquarters of the society, 407 Bergen Street, Brooklyn, N. Y.

"TRUTH" FOR MEMBERS.

As TRUTH has now become the official organ of the Society, it will be sent regularly to all members of the I. C. T. S. without other charge than the payment of the regular dues of the Society.

THE YEAR'S WORK.

Members who will attend the annual meeting will see and hear for themselves that the past twelve months have been taxing to the utmost the forces of the Society and have been proportionately productive of splendid results.

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for these very institutions we need a strong, fearless defender. Such a defender the I. C. T. S. will be in future days when perhaps naught but a well equipped press may stand, humanly speaking, between our cherished possessions and municipal, state or national persecution. That man is blind who fails to realize that the Church, ultimately, will have to face here in the United States the enemies who have attacked and stripped her in other lands. There is little danger at present, but let us do all in our power for the future of Catholicity in this country. Already discontented thousands in the United States who bear allegiance to no church are agitating for the taxation of churches. Around New York we are familiar with the persistent efforts of those who would close our orphan asylums and drive out our sisters from the hospitals and the homes for the aged. The State is daily becoming more and more powerful not because sensible Americans are enamored of Socialism, but because the State can be used as a club for the benefit of those who hate society, church, anything that is stable. The chief *human* remedy is knowledge. In the periodical press and in millions of pamphlets let us make men know the Church and, if they know it they will love it and all that it stands for.

DUES BEFORE THE MEETING.

Pay your dues before the meeting so that the Treasurer may be able to give a report that will delight the members and that will be a token of still wider and deeper work for God and His Holy Church during the year to come.

BOOK REVIEWS

HISTORY OF POPE BONIFACE VIII. AND HIS TIMES. By Dom Louis Tosti, Benedictine Monk of Monte Cassino, translated from the Italian by the Rt. Rev. Monsignor Eugene J. Donnelly V.F., Pastor of St. Michael's Church, Flushing, L. I. Christian Press Publishing Association, New York.

The pontificate of Pope Boniface VIII. was short (1294-1303); but in those few years this greatly abused Pope, by his unflinching defense of the prerogatives of the Church, strengthened them so firmly that his successors were encouraged to imitate his valor in the forced position to maintain these prerogatives.

Pope Boniface VIII. has received from history a very unfair, blackened character because he never faltered in the performance of a disagreeable task which he regarded as his duty; every effort has been made to discredit him; his falsifiers have stopped at nothing, and even around the resignation and death of his predecessor, the saintly but decidedly unfitted St. Celestine V., they have cast such suspicion as to lead open-minded scholars to review these events with fear.

The hatred of Dante was political at first, then personal; and historians, otherwise sensitive of their reputation as fair-minded and critical, have been more persuaded by the assumed license of a poet to vilify, to attack Boniface than by the plain facts of history to defend him.

If Boniface VIII. had yielded to the threats of Philip the Fair, the Church to-day would be unable to rise from the consequent vassalage to the civil power; this despotic king, with a mind decayed from a licentious career, steeled himself against every moral obligation; he was bound only by his own conceited ambition, and the rights of God's Church, of which he pretended to be a faithful member, were ruthlessly and unscrupulously assailed by Philip, one of the most deceitful and dishonorable kings known to history.

Boniface found himself in a period when he had to resist the intrigues of barons and kings who were friendly to the Church when it suited and helped their schemes, but soon forgot their manners when their robberies were opposed. The

opposition of Boniface VIII. prevented the establishment of national religions, independent of the See of St. Peter.

There are some sketches of the life of Pope Boniface VIII. in the English tongue, too brief, however, to render justice to a Pope who sacrificed personal feelings and suffered revilement to defend the rights and the name of the Church committed to his care.

Abbot Tosti, a learned Benedictine, prompted by a love of justice, has written a classic reparation in Italian and called it "The History of Pope Boniface VIII. and His Times." Monsignor Donnelly's translation places this invaluable history in our hands. The good which the Monsignor's efforts will bring about has been fully acknowledged in the varied and flattering reviews of the secular and religious American journals.

The present reviewer recalls the painstaking and devoted care extending over many years used by Monsignor Donnelly to give to students of history an accurate translation and an honest life of his favorite Pope, clothed in a faithful English dress; and of his intention, in a second edition, of removing some typographical errors which escaped the eye of the proofreader in the first edition. Monsignor Donnelly may feel fully justified that his translation is an addition to true history and will remove much of the prejudice and calumny connected with the name of Pope Boniface VIII.

THE PRAYER BOOK FOR CHILDREN.

Mother Loyola has added to her already long list of books a new one bearing the title "The Prayer Book for Children." It is indeed an excellent prayer book for children, for from the first to the last of its 151 pages it is written in a style that will surely appeal to the child's mind. The last chapter on "Helps to Love God," subdivided into "Walking with Our Father" and "Working for Our Father," will prove a great influence on any child's mind. Pastors and teachers in need of a prayer book for their schools or Sunday Schools will do well to bear this little volume in mind. Eight fine illustrations adorn its pages. P. J. Kenedy & Sons, New York, are the publishers.

JESUS ALL HOLY. By Father Gallerani, S.J.

Considerable pleasure and not a little profit awaits the reader of Fr. Gallerani's third volume, "Jesus All Holy." The author's aim is to excite in us an unbounded confidence in our Lord Jesus Christ, and filled with this spirit of confidence, the imitation of Him Who has said, "Be ye holy because I am holy," will become less difficult. In the first chapter he impresses on us the fundamental truth that if we would attain to our last end, there is only one road to travel and that is the road of the Imitation of Christ. He strives to clear away some of the largest stumbling blocks and dissipate some of the biggest bogeys which have risen up, no one knows whence, to frighten the timid and make the road seem to them so full of pitfalls and terrors. In the succeeding chapters we learn of the Detachment, Humility, Meekness and Charity of our Lord. He is also held up to us as the Model of Mortification, the King of Apostles, Confessors, Virgins and Martyrs. Father Gallerani's quotations from Scripture and many other sources are apposite, and we wish for his book a wide circle of readers. It is translated from the Italian by F. Loughnan. The work is well done. In binding and get-up it is a companion volume to "Jesus All Good" and "Jesus All Great," and is published by P. J. Kenedy & Sons, of New York. The price is 50 cents.

THE PAPACY AND MODERN TIMES. By Rev. William Barry, D.D. New York, Henry Holt & Co. Net, 50 cents.

In his preface to this volume Dr. Barry frankly tells his readers that his object is not to resolve religious questions nor give a treatise on Canon Law, nor yet to write a Church history. He calls his little book a "political sketch" (1303-1870), and as such he offers it to the reader and begs his indulgent sympathy. A sketch it is throughout its 250 odd pages, but withal an interesting sketch. In a somewhat drastic fashion he sketches many events from Avignon to the Fall of Rome in 1870. He proves himself well acquainted with Church history; a commendable thing indeed, for it is difficult to estimate the injury done to our whole view of Gospel truth by our ignorance of ecclesiastical history. As Newman says, "Every department of theology acts

upon the rest, and if one is neglected the others suffer."

Dr. Barry is not afraid to tell the truth as he sees it, but we are free to confess that his vision does not always seem to us to be clear. For instance, on page 21 he says that "St. Olaf rudely constrained the Norsemen to receive baptism, and as much as could be given them of southern culture." Olaf I. was indeed rather a fierce apostle. It is related of him that when the beautiful Queen of Upsal came to see and espouse him, because she refused baptism he treated her rudely, flung his gauntlet in her face, and caused her to be ducked in the sea. But it appears that St. Olaf was a much milder Christian and spread Christianity in his kingdom by the more fitting means of example and instruction.

Dr. Barry makes a plea for sympathy, which cannot always be accorded him. Of course, one cannot write even a political sketch without having opinions and we must admit that Dr. Barry has his own and that of a very decided character. They will be found in plenty throughout the seven chapters of "The Papacy and Modern Times," and will at times make sorry reading for Catholics. In language distinct and occasionally caustic, he has drawn out the facts of a momentous and wonderful period of history. It was no small labor for him to read the original sources diligently and present them as skillfully as he has done. Dr. Barry is a clear and forcible narrator. In each chapter he makes a great many points and strives to make every one of them tell. We think he has erred in airing his own private opinions and if we mistake not his sketch will meet the same fate as Duchesne's recent work on Church History. The last four pages of the book are devoted to an index and a copious bibliography which one must take with discrimination.

BOOKS RECEIVED

OUR DAILY BREAD, TALKS ON FREQUENT COMMUNION. By Father Walter Dwight, S.J. Press of the Apostleship of Prayer, New York.

THE AMERICAN GOVERNMENT. By Fred-eric J. Haskin. J. B. Lippincott & Co., Publishers, Philadelphia.

PRACTICAL HANDBOOK FOR THE STUDY OF THE BIBLE AND OF BIBLE LITERATURE. By Dr. Michael Seisenberger. Translated from the sixth German Edition by A. M. Buchanan, M.A., and edited by the Rev. Thomas J. Gerrard. New York, Joseph F. Wagnér.

WAITING ON GOD. A Retreat for Lay Persons, with an Instruction on the Practice of Meditation. Adapted from St. Alphonsus Liguori. By Right Reverend Alex. MacDonald, D.D. New York, Christian Press Publishing Co. Net, 25 cents. Flexible cover, 50 cents.

PRAYERS AT MASS FOR SCHOOL CHILDREN. Arranged by Rev. E. P. Graham, LL.D. Second edition. New York, Christian Press Publishing Co. 50 copies, \$1.50.

HANDBOOK OF SETTLEMENTS. By Woods and Kenedy. New York, Charities Publication Committee 1911.

MISSION NOTES

By M. B.

The following notes on the Catholic Foreign Mission Seminary of America are interesting:

The Seminary organizers have opened up headquarters at Hawthorne, N. Y. (a village near New York City), and are making preparations for the actual beginning of Seminary work next September.



At Hawthorne there are now three priests and several co-operators at work. There, too, is placed *The Field Afar*, the official organ of the work, and a bureau for the dissemination of information and carrying out the various ramifications of the work. For the present two houses have been rented—one for the priests and one for the co-operators.

There have been some thirty or forty applications for information with a view to taking up the work, coming from priests and students more or less advanced in studies, and those in charge have reason to believe that at least a small number of students will be ready to start the seminary courses with next September.



A great number of Sisters, convents not a few and thousands of lay persons are praying daily for the seminary, and the number is growing all the time.



Father McGlinchey, diocesan director of the Propagation in Boston, has translated from the Italian the work of Father Menna, "The Workers Are Few." This is an excellent book on the Foreign Mission Field, the best, in fact, we know of, and we trust it will have a wide circulation. The book, in truth, is of so excellent a make-up that it would be well, we think, to get out a cheap and popular edition so that it may be spread broadcast somewhat after the fashion of the Faith of our Fathers. Every seminary and religious home ought to have this work. It would serve excellently for spiritual reading during Lent. The translation is well done. Both Father Menna and Father McGlinchey are to be congratulated on the get out of this opportune and splendid work.

Our soul, which the world pretends to divert with its vanities, resembles the child which is consoled by the offer of a rattle in lieu of star.—*Roux*.

A proof that human reason alone would not have discovered supernatural truths is found in the fact that they do not yet exist for its followers.—*Roux*.



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NEW YORK, APRIL, 1912

No. 4

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452 Madison Avenue
New York

February 17, 1912.

Rev. William F. McGinnis, D. D.,
Pres., International Catholic Truth Society.

DEAR DOCTOR MCGINNIS:

I am very much pleased to know by your letter of January 22nd that the International Catholic Truth Society has taken over Father Price's magazine TRUTH and that it is to be published in New York. You have already received my verbal approval of the transfer. I now repeat it, with the hope that the united work of the International Catholic Truth Society and TRUTH may prove a fruitful channel for the exposition of Catholic doctrine and the refutation of the many false charges that appear in print from time to time.

Faithfully yours in Christ,

† JOHN CARD. FARLEY,
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Publisher's Announcements



Regular members of the I. C. T. S. will receive copies of the monthly magazine "TRUTH," the official organ of the Society, without other charge than the payment of their annual dues of five dollars.

Subscribers will please advise the Manager of "TRUTH" of any change of address or failure to receive their copies of the magazine; when sending change of address, always send former address as well.

All checks and money orders in payment of subscriptions to "TRUTH" and for advertisements in same should be made payable to "TRUTH."

All checks and money orders for pamphlets and dues of members of the I. C. T. S. should be made payable to The International Catholic Truth Society.

The expenses of maintaining and developing "TRUTH" will be much greater than in the past. You can assist in the good work by securing new subscribers and by patronizing those who advertise in the pages of "TRUTH." If our readers will patronize our advertisers, the future of "TRUTH" is secure.



Vol. XVI.

NEW YORK, N. Y., APRIL, 1912

No. 4

AN EXAMINATION, HISTORICAL AND STATISTICAL, INTO THE LOSSES AND GAINS OF THE CATHOLIC CHURCH IN THE UNITED STATES, FROM 1790 TO 1910

By RT. REV. REGIS CANEVIN, D.D., Bishop of Pittsburgh

[A subject of profound interest to our readers is the proportion of Catholics to the general population of the United States, in past years and at the present day. Occasionally, an over-enthusiastic Catholic writer, ignoring hard facts, claims a membership that the Church does not possess, but such a writer is a *rara avis*. More familiar is the pessimist who has not hesitated to proclaim from the housetops the "enormous losses" that the Catholic Church has sustained in this country. The Cahensly Memorial of 1891 states that "there has been a loss of sixteen millions." Again, the figures given by the U. S. Census Department are invariably below those given by the more exact Catholic authorities. It is unnecessary to blind ourselves to the fact that the Church of God in this land has lost many of her children during the past few decades, but it is also true that she has made magnificent progress. Let us labor and pray for the conversion of America to the Catholic Church, let no opportunity to stop the leakage be lost, let us fully realize the strength of the coalition that is against us—the world, the flesh and the devil—but let us also give thanks to God for a harvest of souls, for a sterling, united Catholic population, for a triumph that has no parallel since the days of the Apostles.]

The following valuable data and remarks of the Bishop of Pittsburgh will give to the readers of *TRUTH* a clear and exact idea of the whole subject. Much of the ignorance has been caused by a neglect of "statisticians" to take into consideration these two facts: Hundreds of thousands of Catholic immigrants have returned to Europe, yet the Catholic Church in America is supposed to have lost them; secondly, tens of thousands of immigrants to our shores are not counted as Catholics by our priests because they never go to Mass or to the sacraments, but the Catholic Church in America has not "lost" them. They are what they were before they sailed from Europe.—*Pres. I.C.T.S.*]

I.

FOREWORD



HERE have been so many conflicting statements about the leakage and losses of the Catholic Church in this country that a careful inquiry into the historical facts and statistical proofs on which such statements are based ought to be made in the interest of truth and for the vindication of the zealous priests and devoted Catholic people who have preceded us in the way of faith, laying, in poverty and sacrifice, the foundations of the Catholic Church in this country.

Can it be that these dark and gloomy recitals of leakage and losses have been made without definite knowledge or thorough investigation of the facts? Some of the writers and lecturers have placed the losses of immigrants and their descendants so far above what the highest possible natural increase of Catholics by birth and the total number of foreign born persons in the country would warrant, that they may be set aside as exaggerated and unreliable calculations. It is evident from all statistics at hand, that in the early missionary period there were not many Catholics lost to the

faith, for the reason that there were not many Catholics in the country to lose; and, that, in the most trying periods, the Catholic movement was steadily onward by fidelity in faith and conversions, rather than backward by leakage. History shows a decided gain to the Church in the early days, apart from immigration. John Gilmary Shea, Rt. Rev. Thomas O'Gorman, the Most Rev. John Ireland, and others who have studied the question closely, fail to find any convincing evidence of the appalling losses that our pessimists deplore. A thorough examination of the baptismal registers of the first half of the nineteenth century would show a large number of converts received into the Church,—a number much larger perhaps in proportion to the Catholic population than the number of converts at the present day. But it is not proposed to deal, in this paper, with gains to the Church by conversions, but with the losses from direct apostasy and other causes. That there have been some losses, all must admit; for men have fallen from truth and grace in every period of the history of Christianity; but has it been proven that the defections from the Church in the United States have been so extensive as to be reckoned by millions?

When merely nominal Catholics, or members of condemned secret societies, skeptics, infidels and atheists, who were baptized Catholics, immigrate and continue what they have been in their own country, it should not be counted as loss to us. The apostasy was not here. They were estranged from the Church before they came. Neither can our pastors and people be charged with remissness in guarding the flock, or in seeking out and saving those lost, strayed, or stolen from the fold. The condition of the Church in the United States to-day is the best refutation of such a charge.

Therefore, in settling the question of leakage we must bear in mind the vast numbers of baptized but uninstructed and unbe-

lieving men and women who land upon our shores from countries in which the Catholic religion is supposed to prevail. Let us always ask: In what relation to the Catholic Church did the immigrants stand in their own country? What percentage of them were really Catholics, as we count Catholics, before they left their native land? Was it sixty per cent., or even less? Why then should it be said that the other forty or fifty per cent. have been lost to the faith after they landed on our shores?

It must also be kept in mind that not all the Catholic immigrants remain with us. Government statistics show that large numbers of immigrants die within ten years after their arrival and that, in each decade, for the past forty years the number of foreigners who left the country was forty per cent. of the number that arrived in that decade. This shows that many persons are counted as immigrants more than once, because they come to our shores and return to their native land several times.

To estimate correctly the number of foreign-born Catholics that must be accounted for, we must calculate, not by the number of Catholic immigrants within a given period, but by the number who survived and were living in this country at the end of that period, according to the census reports showing the number of foreign-born persons living in the United States at the end of each decade. Not the immigrants who come and leave, but the immigrants who remain in the United States increase our foreign-born population.

II.

LOSSES EXAGGERATED

At the Declaration of Independence in 1776, it is estimated that there were 25,000 Catholics within the territory of the United States. The population was then about 3,000,000. In 1790, when Bishop Carroll was consecrated, he placed the number of

Catholics at 30,000 in a population of about 4,000,000.

The settlers of the original thirteen colonies were nearly all Protestants, Maryland being the only colony that had any considerable number of Catholics, and it was only after the Revolution that the widely scattered families and little groups of the faithful, outside a few centres where chapels had been established, were gathered into missions and visited, sometimes at long intervals, by the pioneer missionaries of those days.

Statistics as to the number and nationality of immigrants coming to the United States from 1790 to 1820 are not as definite as the statistics after that period, but there seems to be an agreement of opinion among the best authorities, that the total number did not exceed 250,000 at the highest. The dominant elements were English, Scotch, Irish and German. The early German immigrants were largely Protestants, and the same may be said of the early Irish immigrants who came chiefly from the north of Ireland. Like the Germans, many of them settled on farms. This is evident from the number of Lutheran, Presbyterian and other Protestant congregations in the country districts throughout New England and the Middle and Southern States which have been in existence a hundred years or more.

To compare with them, there are few Catholic parishes which go back farther than sixty or seventy years, and even at the present time there are long settled and well-populated counties in many States in which there is not a single Catholic congregation. With the exception of a few of our older settlements, the memory of men and women still living goes back to the time when but one or two Catholic families resided in cities, towns and country districts, which now have large Catholic parishes.

The history of all our dioceses shows that the Catholic population and Catholic immi-

gration were increasing very slowly until after 1830. From 1840 to 1860 Catholics were coming in such large numbers from Ireland and from Germany that bigotry was aroused, violent anti-Catholic movements were planned and put in operation, and an aggressive and unscrupulous proselytism was carried on in different parts of the United States. Against these and other antagonists in American political and social life, the Church has had an incessant struggle, in which there have been losses, as there ever have been and ever will be in her warfare with the world until the end of time.

When we are told that the losses have been enormous, that they have exceeded by millions the gains through conversions, let us pause to consider the evidence on which such statements rest.

When Bishop England wrote in 1836 that "within the last fifty years (1786-1836), there must have been a loss of three and a quarter millions of Catholics," that, "in that period there had come into the United States eight millions of immigrants"; he certainly had not examined into the statistics of immigration, or he made an enormous error in his calculations. He may have meant 800,000 instead of 8,000,000. His estimate of loss would then have been 325,000. The most reliable data places the total immigration into the United States from 1786 to 1836 at less than 600,000. Another estimate, which has been often quoted, was published in 1852 by a representative of a European University. It declares that there were two millions of apostates, mainly Irish, in 1850. The official census of 1850 places the total foreign-born population, all nationalities, in the United States at 2,244,602.

The total Irish immigration from 1820 to 1850 as shown by official records was 1,038,824, plus 100,000, the estimated Irish immigration from 1776 to 1820, making the total Irish immigration from 1776 to 1850,

1,138,824. In other words, the writer referred to would have us believe that all the Irish immigrants up to 1850 and many of their descendants had apostatized.

Another assertion which passes in histories and encyclopedias as authority on losses to the Church, is a report which appeared in the New York *Tribune*, July 30, 1851, of a "carefully prepared discourse," evidently for political purposes, of Hon. W. E. Robinson, M.C., in which he states that "in 1850 there were 3,000,000 Irish born persons in the United States." The total foreign-born population of all nationalities, was, in 1850, according to the United States census, 2,244,602, and the total Irish born population did not exceed 1,138,824.

The Lucerne Cahensly Memorial of 1891 states "that Catholic immigrants and their

descendants in the United States should number twenty-six millions." "There has been a loss of sixteen millions." In June, 1910, the Honorable Mr. Cahensly presented another Memorial to the Holy Father in which he asserts that the "Memorial" of 1891 "showed that the Catholic Church in the United States had already lost more than ten million souls." Other computations have followed the foregoing and similar exaggerated statements and have reached the same unreliable conclusions.

III.

STATISTICS

Let us now proceed to study the problem of our loss and gain as told by the official statistics of the United States census and the Commission of Immigration.

Table A

Date	Total Population	Per Cent. of Increase by Births and Immigration	Per Cent. of Increase by Births only	Period	Immigration	Increase of Population by Immigration	Foreign-Born Population	Date
1790	3,929,214							
1820	9,633,822	145.18	140.09	1790-1820	250,000	200,000	200,000	1820
1830	12,866,020	33.55	33.24	1821-1830	143,439	28,960	228,960	1830
1840	17,069,453	32.67	29.55	1831-1840	599,125	400,416	629,376	1840
1850	23,191,876	35.86	26.40	1841-1850	1,713,251	1,615,226	2,244,602	1850
1860	31,443,321	35.58	27.41	1851-1860	2,511,060	1,894,095	4,138,697	1860
1870	38,558,371	22.63	18.08	1861-1870	2,377,279	1,428,532	5,567,229	1870
1880	50,155,783	30.08	27.11	1871-1880	2,812,191	1,112,714	6,679,943	1880
1890	62,622,250	24.85	19.73	1881-1890	5,246,613	2,569,604	9,249,547	1890
1900	75,994,575	21.35	19.61	1891-1900	3,687,564	1,091,729	10,341,276	1900
1910	91,972,267	21.02	17.07	1901-1910	8,796,286	3,002,307	13,343,583	1910

RULES OF COMPUTATION

First.—To ascertain the real increase of the Catholic population in any period, we must find two factors: the rate of natural increase (births over deaths), and the increase by immigration.

Second.—The rate of natural increase for the Catholic population has been determined by a comparison of the excess of baptisms over deaths in various growing dioceses in this and other countries. It ranges in each decade from thirty-five per cent. under the most favorable conditions, down to twenty per cent., and is modified in each period by the increase or decline of Catholic immigration. The natural increase is higher in new countries where there is a large and equal proportion of young men and women than in old states; and larger where men are settling on farms, or establishing homes for themselves in towns, than where they are engaged on public works or living in the crowded quarters of large cities.

Third.—The increase by immigration in any period is the difference between the foreign-born population at the beginning and at the end of the period.

Fourth.—The Catholic increase by immigration is found for any period by adding to the Catholic population the same percentage of the total increase in the foreign-born population as will represent the proportion of Catholics in the countries from which the immigrants came.

These facts of calculation can be determined from the reports of the United States Census, the Commission of Immigration and the percentage of Catholics in the countries from which the immigrants come.

1790-1820

The census reports (Table A) give the rate of increase of the population of the United States from 1790 to 1820 at about 145 per cent., as the immigration was small we may begin by taking 145 per cent., an increase of about 35 per cent. in each decade, as the basis of Catholic increase.

To the estimate of Bishop Carroll 30,000, which is considered low, let us add 10,000, making the Catholic population of the United States in 1790, 40,000. If 40,000 be increased 145 per cent. we have 98,000 Catholics in 1820. Between 1800 and 1820, Florida, Louisiana and the West, with a Catholic population, according to Archbishop Marechal, of 75,000 had been added to the territory of the United States. The Catholic population was then 98,000, plus 75,000, and to these figures we add 70,000 as the Catholic portion of the foreign-born population, giving us a total population and a new basis of calculation, in 1820 of 243,000.

1820-1830

The rate of natural increase, births over deaths, for the total population for this period is 33.24 per cent. (Table A). This warrants 34 per cent. as the rate of natural increase in the Catholic population. The foreign-born population is increased but little in this decade. The Catholic portion of the increase by immigration is estimated at about 12,000. Catholic immigrants did not come in any considerable numbers until after 1830.

243,000 Catholic population in 1820.
82,620 Natural increase, 34 per cent.
12,000 41 per cent. of increase in foreign-born
— population.
337,620 Catholic population in 1830.

1830-1840

The process of calculation is the same as in the preceding period. Immigration is much larger, and the Catholic percentage much greater.

337,620 Catholic population in 1830.
111,414 Natural increase, 33 per cent.
212,220 53 per cent. of increase in foreign-born
— population.
661,254 Catholic population in 1840.

1840-1850

In this period the Catholic percentage of the foreign-born population is larger than in any other period. While greater numbers of Catholic immigrants came in later periods, greater numbers of non-Catholics also came, and, relatively, greater numbers of Catholics returned to their native countries. From 1840 to 1860, Ireland was sending over 45 per cent. of all the immigrants, and over 80 per cent. of the Irish immigrants were Catholics. A large proportion of the German immigrants of this period were Catholics. In 1910 Ireland was sending only about 4 per cent. and Germany only about 8 per cent. of the total immigration.

From this period our calculations can be made with an additional degree of accuracy, on account of the more exact system of taking the United States Census, and especially on account of its recording the countries from which the foreign-born population came, and the number of persons from each country.

661,254 Catholic population in 1840.
218,213 Natural increase, 33 per cent.
888,374 55 per cent. of increase in foreign-born
— population.
1,767,841 Catholic population in 1850.

1850-1860

1,767,841 Catholic population in 1850.
583,387 Natural increase, 33 per cent.
1,041,752 55 per cent. of increase in foreign-born
— population.
3,392,980 Catholic population in 1860.

1860-1870

3,392,980 Catholic population in 1860.
 780,385 Natural increase, 23 per cent.
 728,501 51 per cent. of increase in foreign-born
 population.
 4,901,866 Catholic population in 1870.

The ravages of the Civil War with its breaking up of families, large number of killed, increased emigration from the country, are evident in the above statistics of low birth rate and small immigration during the decade, 1860-1870.

1870-1880

4,901,866 Catholic population in 1870.
 1,568,597 Natural increase, 32 per cent.
 556,357 50 per cent. of increase in foreign-born
 population.
 7,026,820 Catholic population in 1880.

1880-1890

7,026,820 Catholic population in 1880.
 2,108,046 Natural increase, 30 per cent.
 1,284,802 50 per cent. of increase in foreign-born
 population.
 10,419,668 Catholic population in 1890.

1890-1900

10,419,668 Catholic population in 1890.
 2,604,917 Natural increase, 25 per cent.
 513,112 47 per cent. of increase in foreign-born
 population.
 13,537,697 Catholic population in 1900.

In this decade numbers of Hebrews and other non-Catholics immigrated. Many Catholics emigrated, and the Catholic per cent. of increase by immigration was lower than at any time since 1830.

1900-1910

13,537,697 Catholic population in 1900.
 3,384,424 Natural increase, 25 per cent.
 1,561,199 52 per cent. of increase in foreign-born
 population.
 18,483,320 Catholic population in 1910.

The steady and rapid fall in the rate of natural increase of the population of the United States during the past fifty years, shows that race suicide, divorce, decrease of marriages and late marriages are doing deadly work outside the Catholic body. Only

immigration, which, in each decade since 1860, has supplied from thirteen to fifteen per cent. of the total population, and the high Catholic birth rate, have kept our natural increase above the low level of dwindling France in the last thirty years. During that period Catholics have not altogether escaped the unchristian influences of their environment, especially in the decrease of marriages and custom of late marriages. Their increase has been retarded also by the small proportion of women among Catholic immigrants, but despite all these hindrances there has been a high excess of births over deaths in the Catholic population.

IV.**A DISCREPANCY EXPLAINED**

The foregoing calculations place the whole number of Catholics to be accounted for at the end of 1910 at 18,483,320, which is 3,864,559 more than 14,618,761, the figures given for the Catholic population of the United States by the Catholic Directory (1911). This discrepancy does not mean that 3,864,559 Catholics are to be counted as lost to the Church. In the 18,483,320 are contained about 2,300,000 Italians, including their children, and nearly a million more made up of the later immigrants from France, and Belgians, Cubans, Spanish-Americans and their descendants, of whom not more than thirty per cent. would be included in the usual parish census from which the statistics of the Directory are compiled. Yet nearly all of this eclipsed tenth are as Catholic to-day as the same class of people in the countries of their ancestors. Besides the merely nominal Catholics that are passed over in the parish census, there is a very large number of real Catholic immigrants, "foreigners," as they are called, scattered all over the United States, yearning for the Bread of Life, but having no priest, or none whom they can understand, to minister to them. If the Directory included all these,

the discrepancy would be greatly reduced, if it did not entirely disappear.

Again, the 18,483,320 omits no element that goes to increase the Catholic population, except the increase by conversions. The Catholics in the foreign-born population are estimated at the highest percentage that the census and immigration reports will allow. The Catholic natural increase is fixed in each decade much higher than the average natural increase of the whole population of the country.

Any estimate of Catholic increase might be considerably reduced by making allowance for two facts. First, in the great Italian and Slav immigrations of late years, far the greater number were men who brought with them neither wives nor children, the women immigrants being less than thirty-three per cent.; and, secondly, the exceedingly high mortality among the children of these immigrants, during the last twenty years.

V.

MILLIONS ACCOUNTED FOR

If 18,483,320 in 1910 will account for the total Catholic population with accessions by its natural increase and immense immigration since 1800, some one may ask, what has become of the millions of Catholic immigrants? As already stated, immigrants die from decade to decade, and the statistics of immigration show that at least forty per cent of immigrants do not remain in this country. The immigration to the United States from 1880 to 1890 was 5,246,613, which, added to the foreign-born population of 6,679,493, as given by the Census of 1880, would give a foreign-born population of 11,926,106 in 1890—but death and emigration of foreign-born persons from this country had reduced the 11,926,106 to 9,249,547 in 1890.

The total immigration between 1890 and 1900 was, owing to industrial conditions

in this country, much smaller than in the preceding decade, being 3,687,564, which, added to the foreign-born population of 9,249,547 in 1890 would increase it to 12,937,111 in 1900. The census of 1900 accounts for a total foreign-born population of 10,341,276. In other words, 2,595,835 of the foreign-born population left the country or died between 1890 and 1900, and the increase of population by immigration was only 1,091,729 instead of 3,687,564. The greatest immigration in the history of the country came between 1900 and 1910, when 8,796,286 immigrants landed. Added to the foreign-born population of 10,341,276 here in 1900, we would have 19,137,562. But the decennial census of 1910 records a total foreign-born population of 13,343,583. According to these statistics 5,793,979 foreign-born persons died or left the country and the gain to our population was not 8,796,286 but only 3,002,307. In was a decade of great immigration and of great emigration. These are facts which many writers and speakers have not considered in their estimates of Catholic leakage and losses.

The statistics of immigration also show that the immigration of late years from countries that have a large percentage of Catholics, like Italy and Austria-Hungary, is less permanent than that from other countries, and large numbers of Italians and Austria-Hungarian immigrants return to their own country; so that while Catholic immigration during the last twenty years has averaged sixty per cent. of the whole, the percentage of Catholics in the total foreign-born population of the United States at the end of each decade has been from forty-seven to fifty-two per cent. of the whole. The number of foreign-born persons from each country is given in the United States census of the foreign-born population, and the number of Catholics can be found by the percentage of Catholics in the population of the country from which

the immigrants came, by tables similar to for each decade since 1830 in preparing this the following, one of which was made out statement:

Table B
FOREIGN-BORN WHITE POPULATION OF THE UNITED STATES IN 1900 AND 1910*

Countries	Per Cent. Catholics	Foreign Born 1900	Catholics 1900	Foreign Born 1910	Catholics 1910
England .....	.056	842,078	46,556	875,400	49,022
Wales .....	.056	93,682	5,246	82,600	4,625
Scotland .....	.13	233,977	30,417	263,400	34,190
Ireland .....	.75	1,618,567	1,213,923	1,351,400	1,013,550
Germany .....	.37	2,666,990	986,786	2,242,999	829,909
Canada and Newfoundland—					
English .....	.42	785,958	330,102	798,667	335,440
French .....	.90	395,297	355,768	399,333	359,400
Sweden .....	.0002	573,040	114	665,500	133
Norway .....	.0005	336,985	168	403,500	201
Denmark .....	.0014	154,284	215	181,500	254
Russia .....	.15	335,036	50,254	956,333	143,449
Lithuania .....	.95	89,060	84,607	164,766	156,528
Italy .....	.95	484,207	459,997	1,341,800	1,274,710
Poland .....	.95	383,510	364,335	838,120	796,214
Austria .....	.78	433,240	337,927	1,064,482	830,295
France .....	.90	104,341	93,907	117,100	105,390
Switzerland .....	.40	115,851	46,340	124,800	49,920
Holland .....	.35	105,049	36,872	120,000	42,120
Mexico .....	.90	103,410	93,069	218,800	196,920
Cuba and West Indies....	.80	25,586	20,468	51,228	40,984
Hungary .....	.78	145,802	113,725	468,500	365,430
Belgium .....	.95	29,804	28,314	35,000	33,250
Portugal .....	.95	30,618	29,088	60,786	57,747
Spain .....	.95	7,072	6,719	37,344	35,477
South America .....	.90	4,761	4,285	12,889	11,601
Finland .....	.0004	62,638	25	129,600	51
Greece .....	.005	8,564	42	101,100	505
Pacific Islands .....	.40	2,049	819	1,807	722
Syria .....	.50	20,000	10,000	46,754	23,377
Atlantic Islands .....	.75	9,784	7,338	15,560	11,670
All Other Countries.....	.30	12,577	3,773	172,515	51,754
		10,213,817	4,761,199	13,343,583	6,854,838

* Does not include Chinese, Japanese and other Asiatics.

VI.

SOME CAUSES OF LEAKAGE

Among the principal causes of loss to the Church in the United States, particularly during the first half of the nineteenth century, we may mention the inadequate supply of priests and churches, the want of Catholic schools, the scandals and schisms arising from trusteeism, mixed marriages, intemperance and the degraded poverty of which it was the cause, the social exclusion, and sometimes the social and political persecution of Catholics; the proselytism of orphanages and of men and women of weak faith.

To-day our Catholic people must withstand the strong secular and materialistic spirit of the age, a spirit which places materialistic progress, profits in trade and the accumulation of wealth and means of living in luxury and ostentatious display, as the great end of human existence. The soul and the claims of religion are disregarded in public education, and Catholic faith and morality must constantly resist the weakening influences of the baneful atmosphere of godlessness that pervades society. Against these forces of evil, pastors must contend with all the powers and agencies of good

that God has given to His priests and people; powers sufficient, if rightly used, to check all the leakage for which we shall be held responsible, and to build up and increase still more the Church of Christ. Our greatest efforts should be devoted to strengthen the weakest parts of the Catholic body in this country. The one great source of loss is mixed marriages. To this all the other causes that tend to weaken and destroy faith seem to converge and contribute. Mixed marriages would not be as frequent as they are if it were not for the facility with which dispensations are obtained, and the want of vigilance, earnestness, and uniformity of practice, in striving to prevent the too often unhallowed and disastrous unions.

Another cause of leakage is the absence of a real missionary spirit and training in the education of our Catholic people. Zeal and sacrifice for souls is not a special part of their education as they should be. The result is that immigrants and their children are in many places neglected because there is no Confraternity of Christian Doctrine, or society of lay catechists, to seek them out and bring them to the Church, encourage them by kindness, instruct them in their religion, and minister to them freely until they have learned to contribute in their turn to the support of religion.

With the increasing number of priests, educated and ordained for our dioceses, and our parochial schools rapidly growing and improving, the future of our Catholic people presents no problem that cannot be solved, with the exception of the descendants of a few races, which, as has been explained, send many immigrants to this country who are Catholics in name only.

The Belgian and Latin race immigrants, as a body, are lamentably ignorant of the truths of religion and utterly devoid of the zeal and loyalty to the Church, which is characteristic of the humble immigrants

from other lands, who welcome the coming of a priest, travel long distances to fulfil their religious duties, and contribute generously from their scanty wages to erect and support churches and schools. The Italians, in particular, from their poverty, lack of religious education, indifference and apathy towards the Church, are a favorable field for proselytizers who by presents, favors, imitations of Italian customs and traditions, entertainments, clubs, and other devices, endeavor to attract them to their schools and missions and win them over to Protestantism. Had the sons of Italy the robust faith of the Irish and German immigrants of seventy and eighty years ago, or the militant Christianity of their fellow immigrants from Northeastern Europe, the story of our loss and gain in recent years would be vastly different; but there are hopeful signs of change, especially in the younger Italians. Many of them, instructed in Catholic schools and organized into parishes, are learning to respect the clergy as Catholic Americans respect their priests, and to contribute to the support of their churches; by doing so they will surely grow in faith and love of religion.

If the conversions recorded in the baptismal registers of the United States since 1790 could be set against the losses of the Church in the same period, on which side would the balance fall?

We do not know how many have been gained to the Church in the last one hundred years by conversion, but the gain has been great, greater than in any country in Europe. Some parishes are largely composed of converts and the descendants of converts. I am loath to believe that our losses have been greater than our gains, especially when we consider that while less than one hundred years ago Catholics were one in fifty of the population, they are now more than one in six.

The words of John Gilmary Shea are as

true of the Catholic Church in the United States in 1910 as when he wrote them thirty years ago. "A Church which has so developed in fifty years (1830-1880) that from half a million of believers it numbers six millions," and in thirty years more (1880-1910), eighteen millions, "is a fact that cannot be overlooked." "Increasing more rap-

idly than other portions of the population by its birth rate, as well as by its immigration, its influence is steadily advancing while polemical attacks, mob violence, hostile legislation, and the trickery of shrewd and bigoted politicians, seem, by successive failures, to give it new strength as it continues its work of teaching and saving all nations."

A CATHOLIC PRINCESS OF JAPAN

Forty years has elapsed since Japan's first apostle, St. Francis Xavier, had sown the first seeds of Christian Doctrine in the Land of the Rising Sun. The grace of God, the zeal of the Missionaries and the faithful co-operation of the neophytes had produced marvelous results. The Church of Japan, although only forty years old, had a membership of 100,000 souls. The largest and best congregations of Catholics were in the South and West of the island empire.

It was in the year 1587. Father Cespedes, S.J., was laboring for the salvation of souls in the populous city of Osaka. One day he saw a lady, accompanied by two servants, entering his church. With deep interest she viewed the altars, statues and pictures. And before she left the building, she asked the missionary's permission to have a conversation with him about the Catholic religion. The Father acceded to the request with pleasure. When, however, he asked her name, she excused herself from revealing it by the remark, that, for very serious reasons, she wished to remain unknown.

This lady soon afterwards became a fervent member of the young Church of Japan, edified all with whom she came into contact by her virtues, and at last ended her life in a very tragic manner.

The history of Japan of this period is a history of uninterrupted, most bloody civil wars. The nobles of the country had deprived the emperor of all influence on the government and destiny of the nation. The

country was divided into many small principedoms. The most influential of these princes (daimyo) strove to extend their dominions by attacking and conquering their weaker neighbors. The weak princes protected themselves against their strong enemies by concluding treaties with their friends for the defense of themselves and their dominions. This way civil feuds lasted for a century. One of the smaller princes at last brought peace to Japan. Every Japanese schoolboy knows the name and exploits of this prince. He is one of the greatest of Japan's national heroes; Robunaga (1534-1582). He ruled over the whole of Japan for fifteen years. The missionaries—the Jesuits were at the time the only ones engaged in the evangelization of Japan—were treated by him with kindness. Had he been able to execute his plans, Japan would very likely have occupied the place which it now holds in the concert of the nations, three hundred years sooner.

Robunaga, however, in the midst of his successful career, fell a victim on June 22, 1583, to the treachery of a spiteful prince, whom he had formerly greatly favored. Akechi Mitsuhide was the prince, whose name is detested by every Japanese. However, he did not obtain what he had sought for. Thirteen days afterwards he was beaten and killed. He was not only a valiant soldier, but also a man of letters and a poet.

The lady mentioned above was his daugh-

ter. He had given her an excellent education, and when she had reached the age of fifteen given her in marriage to the son of his companion-in-arms, Hosokuwa Fuzilaka.

Tadaoki—such was the name of the young husband—also only had just reached the age of fifteen years, but had already shown such bravery in war that he had been able to carry home as trophies the skulls of many enemies slain by him. Tadaoki was very much attached to his young, beautiful and cultured wife. He loved and guarded her with the greatest jealousy.

The first three years of their married life were spent very happily together in their beautifully situated castle in the environs of Migasu. Both families were numbered among the most powerful and influential families of the country. The event, of which we have just made mention, the tragic death of Robunaga, came like a thunderbolt in the midst of their joy and happiness, for the traitor, the murderer, was the young wife's father.

Tadaoki's chivalrous spirit, which was such a characteristic trait of the Japanese noblemen of old, triumphed over the love of his wife. When his father-in-law invited him by special messenger to range himself on his side with his soldiers, and offered him in reward one of the largest and most opulent of the country's princedoms, he did not even deign to send him a reply. On the contrary, he at once informed Hideyoshi, the general of the fallen Robunaga, of the event and urged him to a war of revenge against his father-in-law. He curtly said to his wife: "Your father has committed a heinous crime. My father and I shall never forget our benefactor Robunaga, and always remain grateful. The daughter of a miscreant can no longer remain my wife." He at once ordered her to be taken to a secluded place in the mountains, where she

was henceforth to spend her life under the supervision of trustworthy servants.

The unfortunate young lady resigned herself without a murmur to the will of God and full of courage entered upon her journey to the mountains.

Only a few days after she had reached her place of exile, the chief of her guardians brought the severely tried lady the sad news of the defeat of her father, of his death and the murder of all the members of her family. He added:

"You are only a weak lady; but you are the daughter of a traitor. Would it not be more honorable for you to take your own life, as you are sure to be condemned to death?"

With wonderful coolness the lady answered: "Were I to take my life without having received the order to do so from my husband, I would offend against the obedience I owe him. I do not fear death, but I await the command of my husband."

The order did not come: love for his wife was not entirely extinguished in the heart of Tadaoki. The lady spent two years in this place of exile, occupying her time by needlework and the writing of poems.

Soon after, the whole of Japan came under the sway of one man, Hideyoshi. In the history of Japan his fame even exceeds that of Robunaga. Tadaoki belonged to his most beloved and faithful friends. He had told his old general of his wife being the daughter of the traitor, and of his having exiled her to the mountains, although he loved her very much. Hideyoshi himself ordered Tadaoki to have mercy upon his young wife and to take her back again. This happened in 1584.

Some years passed by in peace. The severely tried lady devoted herself entirely to the education of her three children. The warlike times caused her husband frequently to be absent from home. One of his friends and companion-in-arms was a

Catholic, Takayama Magafusa, whose Christian name was Justus. This friend spoke to Tadaoki frequently and earnestly of the Catholic religion, and used his best endeavors to bring about his conversion. Tadaoki acknowledged the beauty of the Catholic religion, but could not decide himself to embrace it. He did not become a Catholic; on the contrary, when afterwards the Catholic religion was proscribed in Japan, he became a persecutor of its adherents. To afford some distraction to his wife, he told her what he had learned from Takayama about the Catholic faith. The information she thus received about the Catholic religion awakened in her a most earnest desire to become thoroughly acquainted with its tenets, and she felt irresistably drawn to embrace it.

Tadaoki received the command to get himself ready for an expedition to Kiushiu Island. Before he set out, he took his wife and children to the city of Osaka. Jealous as he was, he gave a twofold command to his servants: firstly, never to speak about his wife in the presence of Hideyoshi; and secondly, on no condition whatever to allow his wife to leave the house. The lady had around her a number of faithful female servants who sincerely esteemed and loved her.

One day she expressed to the latter her earnest desire to pay a visit to the Catholic church in the town, in order to have a conversation with the missionary about the religion. The servants pointed out her husband's strict prohibition, the objections the porter would raise to her proposed visit, and the serious consequences it may entail for herself. But the shrewdness peculiar to women soon found a way out of the difficulty. One of the servants suggested that she might be able to leave the house by a side door which was never used, and of which she had the key, if she would assume the dress of one of them, so as to escape the vigilance of the guards.

The lady greeted this proposal with enthusiasm. For the realization of her plan she chose a Buddhist feast, when nearly the whole staff of the house had taken leave of absence. Dressed in humble clothes, she secretly left the house, and, accompanied by two of her most faithful servants, made her way straight to the Catholic church.

She asked Father Cespedes to allow her to have a conversation with him about the Catholic religion. The missionary acceded to her request, and after his catechist had returned home, this religious conference became more and more animated so that dusk had set in before she thought of retiring. She had not mentioned her name to the missionary.

The female servants who were unaware of what had happened were not a little surprised to find the lady absent, and gave the alarm. The porters were in great fear and immediately went in search of the lady in all the temples of the town; but in vain. At last one of them suggested to look for her in the Catholic church, where they found her in earnest conversation with a foreign priest.

The noble lady had now seen and heard so much of the Catholic religion that she could find no rest. She tried by all means to be received into the Church. Next day already she sent her most faithful servant to the missionary to thank him for his kind reception and to ask a few more questions. Often and often she sent her servants to the Catholic church, to get some more information concerning certain points of doctrine, or to listen to the sermons which they had to repeat to her. The result was that seventeen of her servants received baptism at the hands of Father Cespedes. The happiness of her entourage enkindled in her the desire to share in the same. She prepared herself for baptism most assiduously by prayer and study of the religion; she kept the fasting and abstinence days and

spent the Sunday in private devotions. But how could she ever again hope to see the missionary? The plan to let herself down from the window on to the street in a box in the darkness of the night she abandoned on the advice of the priest. Then occurred a sad event which was to hasten on the obtaining of the so ardently longed-for grace.

Hideyoshi, the imperial general-in-chief, the real regent of Japan, returned triumphant from the field of battle. For the Catholics it was news mixed with gall, for Hideyoshi had become a persecutor of Christians. In July, 1584, he issued an edict forbidding the Catholic religion in the Japanese Empire, and requiring all the foreign priests to leave the country within the space of twenty days.

Father Cespedes received order from his superiors to depart from Osaka. But he did not forget his princely zealous catechumen. He requested her to send him a trustworthy servant, whom he would instruct how to administer baptism. From the latter's hands she would then receive the long desired grace. The happiness of the princess may be easily imagined. At once she communicated this plan to her most trusted servant, Mary, who, afterwards, with hands trembling from inward emotion, administered to her lady the sacrament of regeneration giving her the name of Grace. Seldom have neophytes thanked God more earnestly for the grace of baptism than these two.

Mary, the faithful servant, informed Father Cespedes of having administered baptism to her mistress, and added the following memorable sentence: "God has been pleased to use me as the instrument of His grace; I shall consider myself henceforth as consecrated to Him. I pray you to allow me to pronounce in your presence my vow of perpetual virginity." The same day she had her hair cut off to show publicly that she had renounced the world. On

reading this, one involuntarily recalls the memory of the virgin-martyrs of the first centuries of the Church.

Shortly after these events, Tadaoki returned home. How he had longed for this happy moment!—But how disappointed he was when he learned that, during his absence, his wife had embraced the Catholic religion, which his general-in-chief had now proscribed! All, his wife and her servants, were ordered at once to abjure this detested religion and return to the ancestral cult of Buddha. His wife replied in a kind, but decisive manner: "I will obey in all things, except in denying my religion. I give up my life rather than my religion."

Tadaoki feared his chief, and was anxious to preserve his principedom. He dared not to call a Catholic lady his wife. He thought of obtaining a divorce, which then, as now, was easily granted in Japan. But he felt very much attached to his wife, and could not entertain the idea of separation.

Seeing that he could not prevail upon his wife, he turned his wrath upon her servants. He ill-treated them in the presence of his wife, imprisoned them in dark recesses, and, at last, banished them from his house. Mary alone was allowed to remain, most likely because she was of noble birth. One day when Tadaoki was in an extraordinarily angry mood, and his wife feared he would not spare her life, she prostrated herself at the feet of her servant and humbly made a confession of whatever sins she may have had committed. With naive simplicity she informed of this occurrence Father Cespedes, who was staying on Hirado Island, and with whom she kept up constant correspondence. One of her letters is still preserved. It reads thus:

Dear Father:—

I have learned with much pleasure that you have not been obliged to leave Japan. I hope soon to have the honor of seeing you again. . . . After your departure I have not had one day of peace. I have been constantly persecuted and

tormented for the sake of my religion, but, with the help of God, I have succeeded in not fearing death any more. My youngest child has been very ill; he had been given up by the doctors. Not being able to save his body, I wanted to save his soul, and therefore I requested my faithful servant Mary to baptize him. At once he recovered, and he is now in good health. We have given him the name of John. My husband is still an enemy of the Christians and continues to treat me very harshly. After his return from Kiushiu, he ordered the nose and ears of the nurse of my youngest daughter to be cut off because she had not obeyed him in a trivial matter, and he then banished her. All my female servants he has sent away, after having had their hair shaved off. I try to come to the assistance of my poor servants and to send them all they need. . . . I know not of anything that gives me greater comfort than receiving some good advice from you. I pray you, do help me and my children to preserve our faith. Pray for me and my family, and abandon me not in all my trials.

GRACE,

The Wife of the Lord of Tongo.

The persecution of the Christians assumed a more violent character day by day. An order was given to seize and put to death all the Catholics of Kiushiu and Osaka who should refuse to apostatize. Grace and her Catholic entourage were so overjoyed at the prospect of gaining the crown of martyrdom that they prepared most beautiful garments for this happy day.

In the meantime Hideyoshi died (1598). Civil war broke out again. Tadaoki ranged himself on the side of Yeyasu, who eventually triumphed. With a heavy heart he went to battle (July, 1600), for he felt he would never see his wife again. Indeed, death came to her rapidly.

Warfare in the Japan of former times was more cruel than now. The belligerents endeavored to seize hold of persons of nobility of their opponents' families whom they led away as hostages. In case of defeat, these hostages were of the greatest advantage to them to enable them to conclude an honorable treaty of peace with their conquerors. No sooner had Tadaoki

left Osaka for the battlefield than the enemy marched into the town. A messenger of the enemy's general came to Grace to entreat her and her children to follow him as hostages. Grace refused. But the general insisted upon his will being carried out. Already some hundreds of soldiers had surrounded the house of the princess. In all haste, the latter made arrangements for the escape in disguise of her daughter-in-law, the young wife of her eldest son, a daughter of the powerful Prince Malda in Kanazawu. Then she ordered all the doors to be shut, and she withdrew to her little private chapel. One of her husband's chief officers now appeared before her carrying a small sword on a lacquered tray. He saluted his princess in a reverent manner and said: "My lord, the prince, has ordered me not to allow you to fall alive into the hands of his enemies. I pray you to put an end to your life with this sword as it behooves a lady of your rank. Time presses, as the enemy has already surrounded the place. Should you disregard your husband's wishes, I shall consider it my duty to take your life. Such is the irrevocable command of my lord. I venture to hope that you will spare me the execution of such a painful duty. You may be convinced that every one of us will follow your example. The enemy will only find the corpses of men, who remained faithful to their lord until death."

What was the dear lady to do under the circumstances? She soon made up her mind and replied: "You have known me for a long time. You are aware of my contempt for death. I am prepared to obey the order of my husband. But I am a Catholic, my religion forbids me to put an end to my life with my own hands. Nothing else remains but for you to execute the command of your master. Only give me a few minutes."

Quietly the heroic lady made her last arrangements. She called together her faithful servants, ordered them to escape by

a secret door, handed over to them her two children, a boy of ten and a girl of nine, and withdrew for a few minutes to her private chapel. After having recommended her soul to the mercy of God, and having offered her life for the salvation of her family, she came forward, knelt down, bared her neck and gave a sign that she was ready. The officer bended his knee before her, as custom prescribed, the sword flashed, and invoking once more the holy names of Jesus and Mary, the noble lady expired.

After the officer had executed his master's orders, he ordered the house to be fired at the four corners; all the other noble officers gathered around him, saluted each other, and, without the least sign of nervousness, pierced their bodies with the small sword they and they alone were allowed to carry. The flames soon enveloped the whole wooden structure, and sealed the fate of all its inhabitants.

Next day the Catholics of the town came to search for the remains of the princess. Her charred body was carried to the Catholic church where Father Gnechi performed the funeral service.

Tadaoki survived his virtuous wife by forty-five years. He kept her memory in honor; even once had a Requiem Mass celebrated on the anniversary of her death. But he could not decide himself to embrace the religion which his wife had so heroically professed. On the contrary, as he advanced in age, he became a more zealous Buddhist. The new ruler of Japan, Yeyasu, had rewarded his services by granting him the large estate of Kokura.

And what became of the children of this heroic confessor of the Catholic faith? Her eldest son, Tadataka, was disinherited by his father on account of having returned back to his young wife, who had escaped from Grace's house, rather than put an end to her life, to her parents in Ranazawa. He lived unknown in Kioto,

The second son, Tadatoshi, became the heir of the family estate; unfortunately he apostatized. We must remember, however, that he lost his mother, who was his support in these troubled times of persecution, at the early age of ten.

The third son also, Tatsutaka, who was baptized during a severe illness, forgot the teachings of his mother and worshipped false gods. He was lord of Udo.

Her two daughters became the wives of powerful princes. Will they have persevered in their faith?

The family of Rasokawa exists still in Tokyo. Their palace is situated in one of the suburbs, Koishikawa on Mejaro hill, quite close to the Catholic church. We wonder whether the Marquis, when he looks at the cross on the church tower, remembers sometimes that Christian blood flows in his veins, and that one of his ancestors was a heroic, we might say, a holy Catholic lady.

—*Illustrated Catholic Missions.*

GOOD WORK BY K. OF C.

Idaho Council Supplies Book-case of Catholic Literature for Public Library

Twin Falls, Idaho.—The Knights of Columbus of Twin Falls, Idaho, are doing commendable work by their method of supplying Catholic literature to the reading public.

At their own expense they have had built a neat and substantial book-case containing a very good selection of up-to-date books, also a file rack on which may of the leading Catholic weeklies and periodicals can be found. Above the case is a neat inscription reading "Catholic Literature."

These have been placed in a conspicuous place in the Public Library.

It is undoubtedly greatly appreciated and doing much good to counteract some of the erroneous impressions so many hold about Catholic doctrine, especially in this Socialist age.

THE FORUM

REPLIES TO CURRENT ATTACKS AND MISREPRESENTATIONS

SAN DIEGO INDIANS DEFEND THE SPANISH PADRES AND THE MISSION INDIANS

In a recent number of the *Redlands Review*, a writer who signs himself "Major D. A. Shaw," added insult to injury by depreciating the work of the Spanish priests of California and by holding up to ridicule and contempt the mission Indians of to-day. Even if conditions were as described, 'tis a sorry trick to well nigh kill and rob the priests, force whiskey on his converts and then cry out: Lo! behold the failure of Catholic missionary activity. But let the redmen speak for themselves:

To the Editor of the Redlands Review:

The voice of nearly one thousand Mission Indians of the tribes of Pala, Pauma, Rincon and La Jolla Indian Reservations of San Diego County, California, rises in protest at the statement made in your paper that "the disappearing Mission Indians in California are drunkards, thieves, gamblers and dissolute women."

The Indians in council at Pala, on the 19th of February, express their grief that any white man should add insults to the many injuries so uncomplainingly borne in the past, and say:

We cannot understand why we are called "fast disappearing," when the birth record of the past two years on file in the Indian Office at Washington shows an increase over the death record.

We are heart-sick to feel that our efforts to keep the white man from peddling liquor in our villages should be met with the accusation that we are drunkards.

THE JAIL RECORDS

The jail records on file at the reservation offices (U. S. agents) show a total of six arrests of Indians for drunkenness during the past twenty-four months.

Our rules and regulations are stricter and more rigidly enforced than your laws and ordinances regarding the sale and use of liquor. Is it justice or Christian to call our people drunkards because

six of them were guilty in the space of two years?

We are called "gamblers," but we do not know the meaning of the word. It is true we offer prizes, generally cash, for our games of recreation, but we do not play poker or bridge whist.

INSULTS TO WOMEN

What we feel most keenly is the insult offered our mothers, wives and daughters. You call them dissolute women. Our Padres teach us the virtue of the Sixth Commandment; divorce is unknown to us, our wives consider it a blessing to bear children, neither do they, under any circumstances, try to prevent conception, for as Catholics our Church teaches that such a thing is a grievous sin. Our daughters are never out after dark, unless with their parents, and it is a well known fact that an Indian maiden rarely becomes an inmate of an immoral resort.

We are called thieves. The Mission Indian was never hostile, never warlike in his dealings with the white man; yet his land and his home were taken from him. The story of our people, as pictured in "Ramona," is not untrue, and yet we are called thieves. Is this just? Is it right? Is it Christian? If so, it is not the sense of right the early Padres preached to our parents, and which is to-day taught us by our priests.

HEALTHY AND THRIFTY

Not one Indian on these reservations receives rations from the Government. As we are healthy and well fed, it follows that we are thrifty, and with the small amount of land and water allotted us, our work compares favorably with that of the white man.

We ask you to publish these statements, because they are true, and because we want all fair-minded people to know that the Mission Indian understands the possession of a body and soul—and a conscience.

CAYETAN WELLMAS,
JESUS ORTEGA,
SALVADORO NOLASQUEZ,
ANTONIO CHAVEZ,
JUAN SIBIMOOAT,
NICHOLAS PENA,

Councilmen Pala Reservation.
Pala, Cal., Feb. 1912.

AMERICAN INDIANS DEFEND CATHOLIC CHURCH

Unequivocal Condemnation of Valentine's "Anti-Garb" Decree and of "Major" Shaw's Vilification of Spanish Padres

A refreshing sight, is it not, to see American Indians, in this year of grace 1912, rise in protest against the injustice and falsehood hurled at the Catholic Church by educated "pale face" citizens of the republic. Readers of the March number of TRUTH have seen the order of Indian Commissioner Valentine telling the Sisters that they must lay aside their religious garb or cease to teach in the schools. The following communication from non-Catholic Indians to the Secretary of the Interior at Washington rebukes the bigotry of Commissioner Valentine and does honor to the Indians of North Dakota:

To the Honorable Secretary of the Interior:

We, the undersigned Protestant patrons of the Fort Yates school, North Dakota, beg to inform you that we have no complaint to make of the Sisters who teach in that school. We have never objected, and do not now object, to the religious emblems that have been heretofore displayed in the school, nor to the manner in which the Sisters dress. We believe that this is a free country and that citizens of the United States, no matter how they may be employed, should be allowed to dress as they see fit, provided only the dress they wear be decent.

(Signed) B. Fiske, J. A. Stiles, C. E. Hoover, George S. Roberts, A. Colville, S. J. Hagg, W. H. Brown, R. Colville, W. Davidson, George Lennant, J. W. Cu'bertson, Anton Runbeck, G. W. Jones, Charles Duncan.

THE SCANDAL OF CZENSTOCHOW

Russian Government, Not the Catholic Church, Responsible for It

The scandalous conduct of a few monks in the monastery of Jasna Gora has been duly chronicled in the daily press of every country on earth. Needless to say, respon-

sibility for same is expressly or tacitly laid at the door of the Catholic Church, and we may expect to have the choice morsel served for years to come by anti-Catholic writers as proof of the wickedness of the Church of Rome. Consequently our readers owe a debt of gratitude to the foreign correspondent of the *Catholic Standard and Times* for the following detailed statement of the case:

If proof of the sentiments of good-will (?) entertained by the Russian civil and ecclesiastical authorities towards the Catholic Church were needed, it is to be found in the very careful arrangements made to have every detail of the scandal of Czenstochow heralded to all quarters of the globe. The presiding judge, Walkow, told the journalists before the opening of the trial that he had taken special pains to have the press well accommodated. He also gave free access to the artists and photographers of the illustrated newspapers. A sudden change seems to have come over the Russian system of administering justice. Up to the present it was customary in the dominions of the Czar to dispense "justice" as charity should be dispensed, in secret.

The court of Petrikau has passed sentence on the degenerate monk, Damasus Maczoch, and his accomplices. The disclosures made during the trial point to a heartrending state of affairs in the monastery of Jasna Gora. How was it possible, the Catholics of the whole world ask themselves, that such lawlessness could reign supreme for years in the very shadow of a shrine visited annually by hundreds of thousands of pilgrims?

The answer, says the *Schlesische Volkszeitung*, is simply this: Czenstochow is in Russia; the Russian Church and State policy made it possible that such a virulent moral pestilence could rage so long among the monks and lead to such direful consequences. The Church cannot be made responsible for the appalling scandal. In Russia, as all the world knows, the hands of the ecclesiastical authorities are tied, and in the case of Jasna Gora the Russian Government had made inspection and visitation by the proper ecclesiastical superiors impossible. The Government had, moreover, the last word to say both in regard to the admission of candidates for the priesthood and the appointment of the prior. Direct communication between the monks and Rome was held a misdemeanor.

That the civil authorities connived at the degen-

eration of monastic discipline is clearly shown by the fact, which came to light during the trial, that Father Pius, a holy and zealous monk, who had fearlessly condemned the prevailing abuses and taken preliminary steps to have them reformed, was banished to some forlorn corner in the interior of Russia. After the Toleration Ukase of 1905 Father Pius returned from exile, but it took five years to break the domination of the unscrupulous Prior Rejmann, whom the Government persisted in keeping in office till their own interests counseled them to abandon him to his fate.

In St. Petersburg, Rejmann was *persona gratissima*; in Rome he played the reformer and resorted to the meanest devices to deceive the Pope and the Sacred Congregation of Regulars; in Czenstochow Damasus Haczoch and his abettors were his favorites and consultants.

In 1910 Rejmann was not re-elected to the priorship, but the Government refused point blank to ratify the choice of the better portion of the monks, which had fallen on Father Walonski, a conscientious man and a friend of Father Pius. That the majority of the monks were not corrupted, in spite of the daily bad example of a number of their fellows and in the midst of this pestilential atmosphere, certainly redounds to their honor. No doubt the new prior, with the aid of the well-disposed majority, would have gradually reformed the community from within, had not Damasus Maczoch committed his horrible crime just before his expulsion from the monastery.

Whoever looks at the whole sad affair with unprejudiced eye must confess that the crime must be charged in the first place to the monk Maczoch and his accomplices, and in the second place to the Russian civil authorities, the self-constituted guardians of ecclesiastical and monastic discipline; only blind fanaticism can lay the blame at the door of the Catholic Church and her head.

Several well-informed Polish papers, such as the *Gazeta Naradowa*, the *Dziennik Polski* and the *Kuryer Warszawski*, maintain that proofs will soon be forthcoming to show that Damasus Maczoch was a paid spy of the Russian Government. In the classical land of political corruption such a supposition is not in the least improbable. It is also asserted that the authorities in St. Petersburg eliminated no less than fourteen pages from the original indictment, because they contained matter calculated to compromise the Duma elected in 1907 and the Russian Secret Service.

THE CATHOLIC CHURCH IN CHINA

During the past year the daily press of the United States has devoted considerable space to the progress of the revolution against the Manchu dynasty in the Celestial Empire. Protestant missionaries and "home secretaries" seem to have given the impression that whatever Christianity is found in China to-day is the result of Protestant missionary activity. Consequently the following communication to the *New York Sun* was a timely act on the part of the Rev. Wm. J. Fitzgerald, of Millville, N. J.:

To the Editor of the Sun:

SIR.—It seems to me that the title "Christianity in China," of an editorial article in the *Sun* of February 11 is a misnomer, unless it be assumed Protestantism and Christianity are *quid unum et idem*. The article quotes Mr. Barton's figures giving a total Christian population of 278,628. These figures are very much at fault, or Dr. Barton is simply ignoring or passing by as non-Christian the work of the Catholic missions in that vast empire.

I have before me the yearly report of the Seminary of Foreign Missions of Paris for the year 1909, and under the charge of that one community alone in the Chinese empire are 871,001 Christians, with 712 foreign and 626 native priests; thirty-two seminaries with 1,841 students, and 3,505 schools with 82,301 pupils. Now this, remember, is the work of only one of the many communities laboring in that fertile field. In the Pontifical year book for 1912 I find fifty-nine bishops and five apostolic prefects, equivalently sixty-four dioceses, but under another name. Of these fifty-nine bishops twenty-two belong to the Paris Seminary for Foreign Missions, ten are Franciscans, nine Lazarists, four Dominicans, two Jesuits, three come from the Italian foreign missionary seminary, four from the Society of the Immaculate Heart, and five from various communities. Consequently the figures given by the Paris foreign missions for their work must be multiplied considerably.

It is a fact that when there is a question of foreign mission work the immense part the Catholic Church has in it is deliberately ignored, so much so that sometimes even Catholics are ignorant of the great work constantly going on. Evidently the missionaries keep in mind the words of our Lord: "Let not thy left hand know what thy right hand doeth." Matthew vi., 3.

Millville, N. J.

W. J. F.

THE MAID OF ORLEANS

What is to be thought of *her*? What is to be thought of the poor shepherd-girl from the hills and forests of Lorraine, that—like the Hebrew shepherd-boy from the hills and forests of Judea—rose suddenly out of the quiet, out of the safety, out of the religious inspiration, rooted in deep pastoral solitudes, to a station in the van of armies, and to the more perilous station at the right hand of kings? The Hebrew boy inaugurated his patriotic mission by an *act*, such as no man could deny. But so did the girl of Lorraine, if we read her story as it was read by those who saw her nearest. Adverse armies bore witness to the boy as no pretender; but so did they to the gentle girl. Judge by the voices of all who saw them *from a station of goodwill*, both were found true and loyal to any promises involved in their first acts. Enemies it was that made the difference between their subsequent fortunes. The boy rose to a splendor and a noonday prosperity, both personal and public, that rang through the records of his people, and became a by-word amongst his posterity for a thousand years, until the sceptre was departing from Judah. The poor, forsaken girl, on the contrary, drank not herself from that cup of rest which she had secured for France. She never sang together with them the songs that rose in her native Domrémy, as echoes to the departing steps of invaders. She mingled not in the festal dances at Vaucouleurs which celebrated in rapture the redemption of France. No! for her voice was then silent. No! for her feet were dust. Pure, innocent, noble-hearted girl! whom, from earliest youth, ever I believed in as full of truth and self-sacrifice, this was amongst the strongest pledges for *thy* side, that never once—no, not for a moment of weakness—didst thou revel in the vision of coronets and honors from men. Coronets for thee! Oh, no! Honors, if they come

when all is over, are for those that share thy blood. Daughter of Domrémy, when the gratitude of thy king shall awaken, thou wilt be sleeping the sleep of the dead. Call her, king of France, but she will not hear thee! Cite her by thy apparitors to come and receive a robe of honor, but she will be found *en contumace*. When the thunders of universal France, as even yet may happen, shall proclaim the grandeur of the poor shepherd-girl that gave up all for her country, thy ear, young shepherd-girl, will have been deaf for five centuries. To suffer and to do, that was thy portion in this life; to *do*—never for thyself, always for others; to suffer—never in the persons of generous champions, always in thy own; that was thy destiny; and not for a moment was it hidden from thyself. “Life,” thou saidst, “is short, and the sleep which is in the grave is long.” This poor creature—pure from every suspicion of even a visionary self-interest, even as she was pure in senses more obvious—never once did this holy child, as regarded herself, relax from her belief in the darkness that was travelling to meet her. She might not prefigure the very manner of her death; she saw not in vision, perhaps, the aerial altitude of the fiery scaffold, the spectators without end on every road pouring into Rouen as to a coronation, the surging smoke, the volleying flames, the hostile faces all around, the pitying eye that lurked but here and there, until nature and imperishable truth broke loose from artificial restraints; these might not be apparent through the mists of the hurrying future. But the voice that called her to death, *that* she heard for ever.

Great was the throne of France, even in those days, and great was he that sat upon it; but well Joanna knew that not the throne, nor he that sat upon it, was for *her*; but, on the contrary, that she was for *them*; not she by them, but they by her, should rise

from the dust. Gorgeous were the lilies of France, and for centuries had the privilege to spread their beauty over land and sea, until, in another century, the wrath of God and man combined to wither them; but well Joanna knew, early at Domrémy she had read that bitter truth, that the lilies of France would decorate no garland for her. Flower nor bud, bell nor blossom, would over bloom for *her*.

On the Wednesday after Trinity Sunday, in 1431, being then about nineteen years of age, the Maid of Arg underwent her martyrdom. She was conducted before mid-day guarded by eight hundred spearmen, to a platform of prodigious height, constructed of wooden billets, supported by hollow spaces in every direction, for the creation of air currents. "The pile struck terror," says M. Michelet, "by its height." There would be a certainty of calumny rising against her—some people would impute to her a willingness to recant. No innocence could escape *that*. Now, had she really testified this willingness on the scaffold it would have argued nothing at all but the weakness of a genial nature shrinking from the instant approach of torment. And those will often pity that weakness most who in their own person would yield to it least. Meantime there never was a calumny uttered that drew less support from the recorded circumstances. It rests upon no positive testimony, and it has a weight of contradicting testimony to stem..... What else but her meek, saintly demeanor won, from the enemies that till now had believed her a witch, tears of rapturous admiration? "Ten thousand men," says M. Michelet himself, "ten thousand men wept; and of those ten thousand the majority were political enemies." What else was it but her constancy, united with her angelic gentleness, that drove the fanatic English soldier—who had sworn to throw a faggot on her scaffold as *his* tribute of abhorrence that *did* so, that fulfilled his

vow—suddenly to turn away a penitent for life, saying everywhere that he had seen a dove rising upon wings to heaven from the ashes where she had stood? What else drove the executioner to kneel at every shrine for pardon to *his* share in the tragedy? And if all this were insufficient, then I cite the closing act of her life as valid on her behalf, were all other testimonies against her. The executioner had been directed to apply the torch from below. He did so. The fiery smoke rose up in billowy columns. A Dominican monk was then standing almost at her side. Wrapped up in his sublime office, he saw not the danger, but still persisted in his prayers. Even then, when the last enemy was racing up the fiery stairs to seize her, even at that moment did this noblest of girls think only for *him*, the one friend that would not forsake her, and not for herself; bidding him with her last breath to care for his own preservation, but to leave her to God. That girl, whose latest breath descended in this sublime expression of self-oblivion, did not utter the word *recant*, either with her lips or in her heart. No, she did not, though one should rise from the dead to swear it.

THOMAS DE QUINCEY (*Miscellaneous Essays*)

LIFE MEMBERSHIP SUBSCRIPTIONS.

When Archbishop, now Cardinal, Farley, at an annual meeting of the I. C. T. S., suggested that the efficiency and perpetuity of the Society would be guaranteed by the creation of an Endowment Fund, composed chiefly of Life Membership Subscriptions of one hundred dollars, he proved himself a wise prophet and sincere friend of the Society. He gave the first one hundred dollars, and over a hundred others have since become Life Members. The first result of this Endowment Fund is that the I. C. T. S. now owns, free of all incumbrances, the modest building which it calls its headquarters, which was an immense improvement on the two rooms in the Arbuckle Building, and yet which is now too small for the work! Aside from space required for all the other departments of activity, considerable room is needed for about two hundred thousand pamphlets and brochures with over fourteen hundred different titles.

PRESENT DAY THOUGHT

By REV. BART. A. HARTWELL

We have heard Ralph Waldo Emerson quoted against the Middle Ages with its monks and scholastic philosophers. Recently, we came across these lines from his pen:

"I like a church; I like a cowl;
I love a prophet of the soul;
And on my heart monastic aisles
Fall like sweet strains, or pensive smiles."



So far, the "Men and Religion Forward Movement" has not produced the results promised by its perfervid press agents. It was to be, we were told, "as the rising bell to the greatest accomplishment yet undertaken in the interest of religion. The greatest spiritual awakening that humanity has ever known, which would fire the world with enthusiasm and religious fervour." However, to quote Horace, "the mountain was in labor, a ridiculous mouse is born." Already it is in a state of collapse. Many who were considered its sympathizers are disclaiming any connection with it. At the second annual missionary Conference of the Evangelical Lutheran Joint Synod of Ohio, which closed its sessions February 26th last, the "Men and Religion Forward Movement" was denied endorsement. One of the speakers, the Rev. Dr. Mees declared: "This movement may have been originated by men who want to take the church back to its old spirit, or it may have been launched for ulterior motives, to give certain men prominence who could get it in no other way." The Rev. Isaac M. Motter, a reformed minister of Frederick, Md., seems to share the opinion of his Lutheran confrere. He says: "I do not know exactly where I stand. Some months ago we heard of a layman's missionary movement that stirred the church and clergy to activity. That has been relegated to the

rear and its leaders in this community are now foremost in the forward movement. While I do not desire to throw cold water on the present work, I confess I have been at sea as to what it means or its outcome." Thus this latest attempt to galvanize into life a "creedless Christianity," a "religion without dogma," begins to disappear upon the horizon to be succeeded no doubt by others just as promising. The words of the Rev. S. D. McConnell addressed to his own church (Episcopal) in a recent issue of *The Churchman*, equally apply to all non-Catholic religious bodies. "The supreme task of our church," he says "is not to expand herself in a great missionary spasm but to increase the flow of milk in her dry breasts for her own children." This they can do only by preaching the creed, the dogmas proclaimed by Jesus Christ and cease preaching the sugar-coated socialism of Carl Marx and Herr Bebel.



That a religious organization cannot exist without a creed and definite beliefs is strikingly exemplified in the rise and decline of the Salvation Army and the Young Men's Christian Association. There was something attractive and winsome about the Salvation Army in the days when Cardinal Manning praised it, when it sang of the Blood and the Fire (Redemption and Sanctification). Today its glory has departed. "Social service" is crowding out the "Evangelium," "the good news" of redemption and sanctification. A few years ago at the Grand Council of the Pan-Presbyterian Alliance, held at the Fifth Ave. Presbyterian Church, the Rev. A. F. Forrest of Glasgow said that "the Salvation Army through its expansion into economic fields, has lost its mission of saving souls." At the same meeting Judge Forbes

of St. John's N. B. went so far as to say that the Salvation Army has become "a tremendously rich oligarchy." "The Salvation Army," says Dr. Howard A. Kelly, a prominent Protestant of Baltimore, has lost "the respect and esteem in which it was once held." As for the Young Men's Christian Association, Bishop Kilgo of the Methodist Episcopal Church voices the opinion held of this organization by many serious minded Protestants: "Originally" he says, "the Young Men's Christian Association was a most excellent organization. It was designed solely to train youth in religious leadership. But the spirit and the efforts of it have changed. It has become chiefly a club with the trend wholly towards a sporting club." He advises Methodists to withdraw their support from it. This is the fate awaiting all "It-does-not-matter-what-you-believe" religions.



At a dinner in honor of the late Lord Lister one of the speakers addressing him said: "My Lord, it is not a profession, it is not a nation it is humanity itself which with uncovered head salutes you." Could eulogy go further? Lord Lister always claimed that this tribute belonged to his friend Pasteur. In a letter to Pasteur he generously acknowledges his debt to that great Catholic scientist. "Allow me" he said, "to take this opportunity to tender you my most cordial thanks for having by your brilliant researches demonstrated to me the truth of the germ theory of putrefaction, and thus furnished me with the principle upon which alone the antiseptic system can be carried out." What have the apostles and devotees of the "Religion of Humanity" contributed to the cause of suffering mankind, other than talk, that can begin to compare with the work done for that cause by Lister and Pasteur, the latter of whom proudly proclaimed that with all his scienti-

fic knowledge and research he still had "the faith of a (Catholic) Breton peasant?"



Certainly there is abundant evidence for the proof of the assertion that back of all unbelief is intellectual pride. Examine the works of most of those who are loud in proclaiming their unbelief and how glaring is their conceit, with what contempt they wave aside the opinions of others, especially if they differ from their own? What can surpass in variety this utterance of Ernest Renan, the renowned unbeliever of the last century? "I am the only man of my century who understands Jesus Christ and Francis of Assisi." Another example. Some time ago an ex-clergyman in an address before the congregation of a Unitarian Church in Brooklyn, N. Y., stated that when he found he was no longer a Christian, before he made up his mind to leave his church, the thought occurred to him that possibly if he remained in the church, the church might catch up to him. To use his exact words: "The church is in a state of evolution and it may in time get to believe as I do." This is a far cry from the words of Him who said: "Unless you become as little children, you shall not enter into the kingdom of Heaven." Jesus Christ actually thanked God that such men did not believe; "I thank Thee Heavenly Father that Thou hast hidden these things from the wise and prudent, and hast revealed them to the little ones."



Those who take to heart the terrible words of Our Lord concerning the "unpardonable sin," the sin against light which a man commits when he deliberately shuts his eyes to the truth of God's revelation, these will be distressed and amazed at the following account of an interview held by the Duke of Argyle with Charles Darwin. About a year before Darwin died, Argyle tells us he called to see Darwin. "In the

course of the conversation," says the Duke, "I said to Mr. Darwin with reference to some of his own remarkable works on the 'Fertilisation of Orchards' and upon 'The Earthworm' and various other observations he made of the wonderful contrivances for certain purposes in nature—I said it was impossible to look at these without seeing that they were the effect and the expression of mind. I shall never forget Mr. Darwin's answer. He looked at me very hard and said: 'Well, that often comes over me with overwhelming force; but at other times,' and he shook his head vaguely, adding, 'it seems to go away!'" Did Darwin sin against light? Did he commit the sin which Christ said: "shall not be forgiven in this life nor in the life to come?" (Life and Letters of Charles Darwin, vol. 1, p. 316. cf., Kneller—Christianity and The Leaders of Modern Science, p. 372.)



A writer in the Protestant Magazine maintains that Protestant missions are "justified in South America because the Roman Catholic Church has not given the people Christianity." He then proceeds to make the usual Protestant tirade against crucifixes, images, etc. This recalled to our mind a letter written from Rome in 1849 by Ernest Renan, certainly no friend of Rome, in which he tells us how all these things impressed him. It is as follows: "I came to this country singularly prejudiced against the religion of the south. I had in my mind set phrases as to this sensual, unwholesome and subtle worship. To me Rome was the perversion of the religious instinct. I intended to ridicule freely the ornamental ingenuity of the Church of Christ and of the superstitions of this land. Well, my friend, the Madonna has conquered me. Amongst these people, in their faith, in their civilization I have found an incomparable sublimity, poetry,

and idealism. How can I convey it all to you? How can I give you a proper conception of the life into which I throw myself with passion? Our idealism is abstract, severe, unimaginative. The idealism of this people is plastic, fond of form, irresistibly inclined to translate and express itself. One cannot walk about a quarter of an hour in Rome without being struck by the prodigious number of works of art. Everywhere statues, pictures, churches, monasteries. Nothing banal, nothing vulgar; the Ideal is universal." Rid yourself of prejudice, my friend of the Protestant Magazine and perhaps you too will be able to see something in all these little and big aids to devotion which the Catholic Church contrives for the benefit of her children. It's all in the point of view.

BIGOTRY IN A NOVEL

The *New York Times Book Review* is not noted for undue partiality towards the Catholic Church. Consequently when it places "Valadero Ranch" under the above caption, the book must be a wretched performance and certainly unfit for a Public Library. If you come across it in your Public Library, just copy the following estimate of the book from the *New York Times Book Review*.

Narrow-minded anti-Catholics will find much pleasure in reading Hope Daring's "Valadero Ranch" (American Tract Society, \$1), for its whole tenor is antagonistic to the Catholic Church. The writer has tried to make her villain a sort of early nineteenth century Cardinal Richelieu, and every chapter breathes contempt for Rome. The story is laid in Southern California in 1832, and the plot consists of the efforts of the Church to get possession of the property which gives title to the story, and, incidentally, to win back to the faith Mercedes Valadero, niece of its owner. The right or wrong of either belief aside, it does no good to stir up ill feeling between them. Few but bigoted persons will find the book readable. Like the text, the illustrations are apparently the work of an amateur, and had the publishers been wiser both had never been printed.

BACK TO HOLY CHURCH

THE NURTURING POWER OF THE CATHOLIC CHURCH

(CONTINUED)

By DR. ALBERT VON RUVILLE

Professor of Modern History at the University of Halle-Wittenberg, Germany

It would be presumption and self-deception if one wished to examine scientifically the miracle of the Holy Eucharist, to wish to prove or disprove it. It forms the foundation of a new conception of the world, the basis of a new science. We cannot and must not put ourselves on a worldly standpoint; we must not apply worldly principles, natural laws, or the dogma "miracles are impossible," when we wish to consider whether or not the acceptance of Jesus' teaching is admissible. No, first cross the line, and submit to the will of Jesus and acknowledge His Holy Mystery; then make honest research and effort with all the resources of science. Only then the full truth can be obtained, not merely in the spiritual, but also in the material sphere.

It is quite true that a firm basis of faith can be reached by starting from other points. The super-humanly sublime qualities and teachings and the overpowering love of Jesus—these were the deciding influence for Peter and the other disciples. The miracle of the resurrection with its especially positive testimonies is best suited to lead enquiring minds on to the right path. It is therefore possible (as I did myself once), to find here the foundation of a Christian view of life and of Christian science. But the Holy Sacrament of the Altar cannot be dispensed with. Whosoever has really reached a Christian basis through those facts of the life of Jesus, will necessarily, like Peter, acknowledge this Sacrament without demur, as soon as it is presented to him in the pure form; in fact, he is already unconsciously an adherent of the Holy

Eucharist. I, at least, was not able to hesitate a moment to embrace the mystery with my whole heart, when its whole meaning became known to me. But he who, though well informed, cannot bring himself to cross the line, has evidently not acquired real faith from these facts, however much he may imagine that he has, however high may be his theological rank. The Holy Eucharist is the unerring touchstone of faith.

The greatest mystery of Christianity is, however, of such a nature that it can manifest itself as Truth also to the simplest minds. Earthly nourishment proves itself as such by the satisfaction which it gives and by the strengthening of the body which it promotes. The gifts of Grace in the Holy Sacrament of the Altar provide an indescribable spiritual enjoyment, and strengthen at the same time the whole religious life of man. Every one can have this experience who is willing to acknowledge the sacramental gifts as the true flesh and blood of Jesus Christ, and who has humbly submitted to the precepts of the Church. They prove themselves therefore as a real nourishment for the soul, and bring in this way, even to the most simple, a sure pledge of his faith; in fact, to the most simple it comes most readily, because he finds it least difficult to fulfil the conditions. Willingness and humility are much more rarely found amongst the socially and intellectually great.

We must therefore acknowledge the institution of the Holy Eucharist as an act of the highest divine wisdom and the highest divine love. With what else should the Christian secure, fortify and guard his con-

viction? His trust in every authority can be shaken, even in that of Church and Bible. Only few have the opportunity for personal scientific studies. A sensitive religious perception which recognizes the kernel of truth under every veil, is a rare gift. Therefore such an impressive and distinctly effective Sacrament was and is indispensable for Christians of all times and classes. In it they obtain support in every doubt, in every manifestation of ill-will. It is the bond which connects them again and again with the system of Christian doctrine. As long as such a miracle is performed in them and for them, as long as they are partakers of such bliss, so long must they believe in all the institutions and doctrines with which these glorious gifts are indissolubly and organically connected. From the Holy Eucharist the way leads undeniably back to Holy Church and to all her dogmas, without which she cannot be imagined, just as the path has led from Church and dogmas to the Holy Eucharist. A constant reciprocal action takes place, into which the human soul is drawn by the happy experience.

The Church has not been afraid to draw every possible conclusion out of the miraculous fact, regardless whether the unbelieving would thereby find it more difficult to believe, or whether the scoffers would find more matter for scoffing. Not in a central temple, singly and periodically was the Sacrifice of the New Covenant made, but simultaneously in many places even simultaneously in the same Church. The Apostles and their successors made unrestricted use of the mandate which the Lord had conferred on them, without troubling about impossibilities in a human sense. Why should they trouble after accepting by faith the greatest impossibility? The Church's doctrine decreed that Christ can appear in innumerable places at the same time in the semblance of bread and wine, bodily and

spiritually. It decreed that Christ could be communicated to innumerable Christians at the same time as food, bodily and spiritually. It decreed that it is always the whole indivisible Christ with body and soul who appears on every single altar, who is given to every single believer. An absurdity, according to human conception, but according to divine conception the highest Truth!

It is sometimes attempted to explain this miraculous fact to children by reminding them of a mirror of many facets, in which the same object is reflected hundredfold, without losing its single identity. That is a simile which does not come up to the idea, because the reflections of the mirror are not real objects, whilst Christ is really present in every host. I would rather use as a comparison the structure of the Church's doctrine. That is an undivided whole and yet each of the numerous parts, of which it is composed, is likewise the whole, because all other parts arise of necessity from it. Even this simile cannot of course give full satisfaction. Christ is ever a unique figure which cannot be judged by human standards. But there is no need for it. What is hidden to earthly comprehension, that is unveiled in spiritual experience. As many as receive the Holy Communion, every one of them feels the intimate union with his Lord and Redeemer, and experiences the bliss which this union bestows.

The transubstantiation takes place when the mysterious words used by Jesus are being pronounced in His name by the consecrated priest. We know therefore and celebrate the moment in which our Lord becomes present in the shape of bread and wine. His presence ends with the dissolution of the forms in which He appeared. It would be quite erroneous to draw unfavorable conclusions respecting the credibility of the whole transaction from the fact that accurate definition is not feasible. The transaction is and remains a miracle which

demands faith and not scientific investigation. It is God's affair how He will perform it on each individual, and God is not limited by physiological law and conceptions. The omnipotence of God, also in connection with Sacraments, is never denied by the Catholic Church.

The Church draws still further conclusions, and all the more definite, the sharper the attacks which she has to endure for them. Compromises do not exist in matters of faith, least of all in this centre of Faith. From the moment of Transubstantiation Jesus is present with body and soul, He therefore remains present also when the consecrated Host is not partaken of as food. Therefore every Church preserves such Hosts in her Tabernacle, in the firm conviction that thereby Jesus Christ remains truly present in the church building. Consequently every due reverence is rendered to this present Christ, by fitting conduct, by genuflexions, by adoration in the Church, as also by salutation in passing the Church outside—exercises which cause the non-Catholic who does not understand them to shake his head.

Once again things incomprehensible! Jesus dwells in the Tabernacle, is there worshipped, and at the same time he descends to the altar in order to become again present under the species of bread and wine! Foolishness, say the adversaries; glorious truth, confess the believers. What would the church building be if Jesus Christ did not dwell in it, and if He did not dwell in it in a different sense than in the hearts of men or in a meeting held in His name? He is the soul of the building, He consecrates, sanctifies, animates it, even in the imagination of the most simple Christian. All know that there at the place above the altar the Most Holy is hidden, towards that spot all eyes and hearts are turned, towards that spot are addressed all demonstrations of devoutness and of reverence, directed towards the Most High God. Without it

the Church is a lifeless assembly-hall, built of dead stones, even though consecrated to the service of God. But when Jesus has made His entry in the shape of bread and wine, it is something living, an enlarged body of Christ, so to say, animated by Him, in which the believers feel safe and blessed. The feeling for this is developed by taking part whole-heartedly in the activities of the Church. It is increased by the well-adapted emblematical decoration of the building because all objects, all adornments, point and refer to the mystery hidden in the altar. It is impossible to escape the impression of this compactness, of this general gravitating towards a centre. In the same proportion everything appears bare and cold, meaningless and senseless, indeed actually dead, if this centre is removed, if the Holy of Holies is taken away from the Church. In a Protestant Church Catholics experience a certain disagreeable feeling. It looks like a Church, but it is not so according to their ideas, because the chief feature is wanting. The altar is empty. Far stronger and more painful is this feeling in a church building which was originally erected for Catholic worship and has passed into Protestant hands. These emotions are aroused not only by the thought that the Holy of Holies has had to give way, but especially at the sight of all the objects and ornaments which referred to it and now lack all meaning. Everything seems lifeless. I must confess that I have often had such a feeling in old Cathedrals, formerly Catholic, though at that time I was a stranger to the essence of Catholic worship. Perhaps I felt unconsciously that something sublime, something divine, had dwelt under this roof, and that by its loss the sacred building had become, so to say, soulless.

This constant bodily and spiritual presence of Jesus in the Church exercises, then, an excellent educational and sanctifying influence on the believers. They must always,

under pain of sin, study a reverential devout conduct; again and again they are compelled to kneel for salutation, for the humble worship and adoration of the Godhead mysteriously present. They clearly recognize the contrast between the worldly movement outside, and the sanctity of the place consecrated by the Most Holy Presence. Must not sinful emotions disappear, and noble thoughts, pleasing to God, arise in the hearts; and must not penitence and good purposes spring up? And what reverence, what holy awe must fill the worshippers when they are allowed to approach the altar in order to receive as food the Most Holy Sacrament! This constant veneration which they exercise is eminently conducive to keep awake in them the full understanding of the magnitude of the gift, to strengthen their belief in the miracle of the Holy Eucharist. And so the blissful influence of the sacrificial gift is increased in them.

"Unto the Jews a stumbling-block and unto the Greeks foolishness,"—that is what the Christian truths were in Apostolic times. Stumbling-block and foolishness they still are to a large portion of humanity calling itself Christian. But these new adversaries have chosen different methods from those used by the old enemies of Christianity. They have not simply refused its teachings, but subjected them to their own judgment, in order to choose from them what appears to them acceptable, and to reject what does not suit them, always supporting their opinion by the authority of the Bible, which of course can be interpreted in the most diverse ways. To them the Holy Eucharist is necessarily the greatest stumbling-block, because the most repugnant to purely human conception. Therefore they cannot make up their minds to cross the line frankly and courageously as did Peter and the Apostles. And yet they dare not remain behind these, because they acknowledge in them the authoritative teachers of faith. The conse-

quence is that in appearance they approve Jesus' Eucharistic teaching, whilst in truth, they "depart," like the Jews and the uncertain friends. They do not assent to the true teachings pronounced with such unsurpassable clearness, but rather to those which they have constructed for themselves in apparent semblance of the former. The interpretation of Jesus' words can easily show a result in accordance with their own wishes if they apply human logic as a factor for explaining them; all they have to say is this: "The words cannot have been intended to mean what you say, because that would be contradictory to logical thought, therefore such and such an explanation is justified." Yet for all this the meaning is what the Catholic Church maintains though it is not in accord with earthly laws; and the faith which Jesus demands is just this, that we should disregard such apparent inconsistencies by confidence in His infallibility.

And so the Catholic Sacrifice of the Mass and the Catholic Communion have been displaced by the Protestant Holy Supper. The words of Jesus: "This is My body, this is My blood," have been interpreted to mean: "Bread and wine are *so to say* My body and blood, whilst you partake of them. In that moment I shall enter into you spiritually." Other interpretations have moved still further away from the natural meaning of the text, so that in some cases only a simple memorial celebration has remained.

In thus attempting to avoid the chief difficulty of the Christian doctrine, its very soul has been cut away. Now no Mass of Sacrifice is possible any longer, for bread and wine remain bread and wine. Now Christ can no longer, enthroned on the altar, animate and consecrate the church building, demand genuflexions and adoration of the faithful. Now the whole glorious cult has necessarily become levelled to mere instruction, combined with prayer and singing. But as a compensation everything

has been now so "sensibly and logically" arranged that atheistic men of science can no longer be so violently antagonistic; the sharpest corners, which might have hurt the adversaries of Christianity, have been removed. Now the Christian doctrine is not quite so much a "stumbling-block to the Jews and foolishness to the Greeks." The Lord Jesus, who after all had made very exaggerated demands, has been considerably improved upon! If that has not been done sufficiently to satisfy the adversaries and to pacify reason one might go further. And indeed in many instances one has gone so far that only a shadow of Christianity remains. It could not be otherwise, because *on that side of the Eucharistic line there can be no more any barrier or safeguard against heathanism.* Though cultured people may still, under the influence of scholarly theologians, retain a certain Christian-philosophical standpoint and still draw on Christian ethics for their moral teaching, yet the masses of the people cannot obtain a firm moral support from such a position, but are descending more and more to civilized heathenism.

What good is it then, that at the Protestant Communion the chalice is given, the congregational use of which has been abandoned in the Catholic Communion mainly for practical reasons? Whether a person in addition to the natural bread receives also natural wine, has surely no significance. The missing Christ cannot be replaced by an increase of earthly gifts. According to Biblical testimony the Catholic Communion under one kind is fully valid. The communicant receives the undivided Christ. The Protestant Communion on the contrary is invalid whether given in one or both kinds, because in it the true body and the true blood of Christ are not imparted, nor meant to be imparted. Yet the Protestant Communion can, of course, as a celebration in commemoration of Christ, bring a rich

blessing by the devoutness which it calls forth. But it is not a Holy Eucharist. How could it have been possible to perform the Eucharistic miracle after the rupture with the Universal Church? A duly consecrated priest was required for it, and such priests soon ceased to exist in the separate churches which were being formed. The power for performing the miracle had been given to the apostles exclusively and to nobody else. It would be arbitrary to explain Jesus' words differently, or to take them as if by the Apostles he meant all believers. The Apostles never understood His words like that. Only they and the priests, consecrated by them in regular succession, established by Church laws, have dared to offer the Eucharistic sacrifice, to give the Holy Communion. With baptism it was different. That is an act which, with the observance of certain forms, can be performed by every Christian, for which no special miraculous power is necessary, an act which carries well-defined promises. Normally baptism should also be administered by the priest, but though performed by another, it does not lose its efficacy or its validity. But the Sacrament of the Altar, demanding miraculous power, remains dependent on the legitimate priestly consecration and therefore dependent on the co-operation of the Catholic Church. It presupposes the Unity of the Church.

Even if, therefore, the Protestants had wished to retain the true doctrine, they would not have been able to do so, without revoking their secession from the Catholic Church, and without submitting afresh to the Catholic Hierarchy. So the Mass, though they would have liked to retain it as far as possible, became transformed into a liturgy intermingled with Catholic remnants. The kernel fell to the ground, the shell remained. The people received a stone in the place of bread. Side by side with the Liturgy the Holy Supper appeared as a substitute

for the Catholic Communion which is itself organically connected with the Mass. Thus the great, holy and profound sacrificial act fell into two absolutely separate parts which were both robbed of their true value.

Now some may ask: Why should God have established through Christ an institution so illogical according to human conceptions, which naturally is so infinitely hard to believe? It would have been quite enough if Christ in prayer or in connection with some ceremony entered men's hearts in a spiritual way. Why connect the corporeal object with it? But it is just God's principle throughout, in the whole establishment of His Kingdom on earth, that, in conformity with man, consisting as he does of body and spirit, all spiritual objects become corporeally manifested. The invisible realm of God receives an earthly visible organization. The first cleansing of all sin is done in Holy Baptism with natural water. A material edifice demonstrates the inner unity of the congregation, and so on. Just so Christ appears among His own in material shape as food and drink. They receive Him into their souls by uniting with Him corporeally. The difficulty to believe is felt mostly by the educated, who endeavor to adjust everything logically, according to natural laws, but to the uncultured faith is made easy, because to them the purely spiritual would remain entirely incomprehensible, whilst they are quite ready and willing to accept the corporeal-spiritual, though it is evidently a miracle. To them a miracle appears quite appropriate in divine matters, only the thing must be visibly manifested—they must be able to lay hold of the act with their senses. Jesus has not in the first place considered learned professors, nor the rich in intellect—they may strain their power of comprehension to come to terms with His teaching and His institutions—but He first considered the masses of the people even to the lowest. To these the light of the Gospel,

the light of God's grace, was to arise, without being hidden to the others, unless they put a veil over it themselves. In this Jesus had pursued the right course as always. It is just the most exalted spirits of Judaism and of the Greek and Roman world of culture who have taken hold of the miracle of the Holy Eucharist with fullest devotion, and have striven to enlist adherents and faithful recipients for it. It is not likely that they would have succeeded in undermining within a few decades, and in shattering within a few centuries, the proved stronghold of heathenism, if they had not been enabled to offer to the masses of the people such a glorious, bliss-conferring gift. It was reserved for the sixteenth century to squander the highest gift of grace belonging to Christianity under the plea of acting in the spirit of the Apostles and Fathers of the Church. *But what would these have said if anyone had tried to tear away from them their most precious jewel?* God grant that the truly believing will not long allow their advisers and pastors to keep them back by subtle reasonings from crossing the Eucharistic line, and from sharing in the holy glorious feast of Christ which for them also is prepared!

Whatsoever may befall us, let us say, "It is the voice of the Good Shepherd. It is His rod and staff which smite and comfort me." This will convert all things into revelations of His nearness, and of His compassion. If it be disappointment, perhaps we were too bold and confident, and there were in our course pitfalls and death. If it be long anxieties, perhaps we were settling down in this life with too full a rest. If our long anxieties have shaped themselves at length into the realities of sorrow, it was that we needed this for our very life; that nothing else would work in us His will and our salvation. Let us thus learn to taste and to see that He is with us. All things are His doing, and that is enough.

QUESTIONS AND ANSWERS

(The answers to these questions are for the most part prepared at several of our largest and most important theological seminaries in the United States, and great care is used to have them accurate and correct. We make the Question Box a special feature of this magazine. We will take the greatest interest in receiving and answering any questions on religious topics in general, or on the Catholic Church in particular. We only ask that the questions be asked honestly and in good faith. Our object is to furnish a medium of sound information to any soul desiring religious information. Patronize the Question Box generously.)

1.—If God creates the soul of a human being, does He not co-operate in the sin of the parents who bring forth an illegitimate child?

This question opens up one of the most difficult problems of philosophy and of theology, viz., how to reconcile the two great truths: (1) that God is Infinite, that He is the First Cause of all being and (2) that man possesses freedom of the will—that he can choose or not choose an object as he will. Man therefore has the power to resist even the will of the Almighty. God has made man in such a way that He gave the injunction to “increase and multiply.” He has also given the Commandment “Thou shalt not commit adultery,” and St. Paul says that “Fornicators shall not possess the Kingdom of Heaven.” If then, human beings, by committing the sin of adultery or of fornication, bring into the world, children that are illegitimate, God is not going to suspend a natural law that He also established. Just the same way, if one should commit suicide by means of poison, God is not going to suspend another law that He has made, in order to save the life of the one who wishes to commit suicide. So, in the case of the bringing of an illegitimate child into the world, God is not to be expected to suspend the natural laws by which children are procreated, just because the individuals wish to commit the sin of adultery or of fornication.

It would be blasphemous to say that it is

God that commits sin. The sin comes from the human being. The good effects come from God. Because God is all perfect and man is very imperfect.

God, then, infuses a soul into the body of the child that is illegitimate, because then all the elements that He established for the production of a human being are present, and He does not will to suspend that natural law, just because the individuals insist on breaking His other law which says “Thou shalt not commit adultery” or that saying of His Apostle “no fornicator hath inheritance in the Kingdom of Christ and of God” (Ephesians v., 5).

If we ask why this is so, we can only reply that that is the way that God acts, and His ways are not ours. And He is Infinite in knowledge and power and wisdom. And we are finite and very imperfect in every way.

2.—If God knows all things from eternity, why, then, was Judas created to betray Christ? It seems that Christ was predestined by God to die on the Cross for the sins of mankind, and Judas was predestined to betray Him, and in order that Christ should die on the Cross on account of the betrayal Judas was predestined to be damned.

It is a teaching of the Catholic Church that no one is condemned to eternal punishment except he dies in the state of mortal sin. Mortal sin is a grievous offence against God's law; it is a serious offence committed with sufficient reflection and full consent of

the will. A person must know what he is doing and know that the action is wrong; he must wish to do the wrong thing and fully consent to the doing of it. Thus an infant, a madman, a somnambulist or anyone deprived of reason and free-will cannot commit a mortal sin, because such a person does not act knowingly and willingly. So then, we say that no one is condemned to Hell except he who commits a mortal sin and dies with mortal sin on his soul. When viewed in this way, we may say that it is not God (nor the neighbor) that condemns one to Hell, but the individual himself. So that, if we be condemned to the everlasting punishment of Hell, we can blame no one but ourselves.

And so, we may answer to this question (and all questions concerning predestination), that we cannot fathom fully the inscrutable decrees of the Almighty as to why he permits evil or why he allows certain persons to be born into the world, some to be saved, others to be damned, it is all a profound mystery. And a mystery is a truth which we cannot fully understand.

It is a teaching of Catholic faith too, that every one receives from God, sufficient grace to save his soul. That is, God wants everyone to be saved. Timothy ii. : 3 to 6—"For this is good and acceptable in the sight of God our Savior, who will have all men to be saved and to come to the knowledge of the truth, etc. See also II Corinthians v. :14, and Romans vii. :32 and John xii. :32.

It is not a healthy sign, physically, morally or intellectually to be always worrying about things that, for us, are insoluble. For instance, we know practically nothing about many mysteries of nature that surround us on every side. We are in the dark concerning the essential nature of light, of heat, of motion, and yet for that reason we do not refuse to believe in the existence or operation of these wonderful natural phenomena.

In the same way, we do not know how life is generated or how its operations are carried on in the transformations of food, air and moisture into the living organisms of plant and animal life. So, also as to the wonderful operations of the human mind, the present day philosophy leaves us completely baffled, if we wish to explain to ourselves how sense impressions are carried through our senses to the nerves, to the brain and then to the innermost operations of our being that we call the soul. Mystery is all 'round us too, in our moral lives—how one becomes good and another bad, with the same environment and hereditary instinct and impulses. If then, our ordinary everyday life is full of mystery, need we be surprised that there are mysteries in the way God has placed us to lead and to end our present lives? No, the best philosophy is that of holy Job—"the Lord hath given and the Lord hath taken away; blessed be the name, of the Lord." Then, too, as we know that God is all-just, we need not fear that any innocent person is going to be cast into eternal torments; but every one will get rewarded or punished according to his deserts. If, therefore, Judas or any one else is damned, it is because he died with a mortal sin on his soul, and he can blame no one but himself for his eternal loss.

3.—QUESTION.—Why is it that the Infallibility of the Pope is a dogma of faith in the year 1911, when it was not one in 1827. In "Father Maguire vs. Mr. Pope," Father Maguire says: "I said that no Catholic is bound to believe in the Infallibility of the Pope, and I reassert that it does not form an article of Catholic faith."

Father Maguire was quite right in his assertion in his day, but he would be entirely wrong in our day. If one reads the history of the Catholic Church from the earliest days, he will find disputes of all kinds concerning doctrine and morals. But when the disputes were settled, they all agreed in the one faith.

Christ did not leave His Church with all points of doctrine absolutely settled, but He wished to leave many of them to be settled by the Apostles and their successors in the ministry.

Cardinal Newman wrote a book on "Development of Christian Doctrine," in which he traced the doctrines of Christianity (as held by the Christian Church) from the earliest times to the moment when they were declared dogmas of the faith. He shows that the dogmas of the Catholic Church have developed gradually and have been defined only when it seemed necessary or advisable to define them.

The doctrine of the Infallibility of the Pope has been traced back to the earliest centuries and men were at liberty to deny that it was a revealed doctrine and yet remain in good standing in the church. So with the case of Father Maguire. But if the reverend gentleman were alive after the doctrine had been defined, there would have been no one more valient than he to defend that doctrine and all the doctrines of the Catholic Church.

We say that it has been the history of the Church, that dogmas have been defined as "of faith," only when it was necessary to safeguard the deposit of the faith. Thus, when heresy gradually began to undermine the foundations of the various doctrines of the church, she came out and taught fearlessly the true doctrine as handed to her by Christ and his messengers, the Apostles and their successors. The Catholic Encyclopedia has the following in its article on "Heresy:" "The prevalence of heresy does not disprove the Divinity of the church, any more than the existence of evil disproves the existence of an all-good God. Heresy, like all other evils, is permitted as a test of faith and a trial of strength in the church militant; probably also as a punishment for other sins. The disruption and disintegration of heretical sects also furnishes a solid argument for the necessity

of a strong teaching authority. The endless controversies with heretics have been indirectly the cause of most important doctrinal developments and definitions formulated in councils to the edification of the body of Christ. Thus the spurious gospels of the Gnostics prepared the way for the canon of Scripture; Patripassian, Sabellian, Arian and Macedonian heresies drew out a clearer concept of the Trinity; the Nestorian and Eutychian errors led to definite dogmas on the nature and Person of Christ. And so down to modernism, which has called forth a solemn assertion of the claims of the supernatural in history."

The Church does not proclaim any new doctrine when she defines something as of faith, but she only decides what is contained in the deposit of faith."

GOD SAVE ALL HERE

There is a prayer that's breathed alone
 In dear old Erin's land;
 'Tis uttered on the threshold stone
 With smiles and clasping hand;
 And oft, perchance, 'tis murmured low,
 With sigh and falling tear,
 The grandest greeting man may know,
 The prayer, "God save all here!"

In other lands they know not well
 How priceless is the lore
 That hedges, with a sacred spell,
 Old Ireland's cabin door;
 To those it is no empty sound,
 Who think with many a tear
 Of long loved memories wreathing round
 The prayer, "God save all here!"

Live on, O Prayer, in Ireland still,
 Live on for evermore.
 The echoes of her home to fill
 When uttered at the door,
 And guarding by its holy spell
 The soul and conscience clear,
 Be graven on each heart as well
 The prayer, "God save all here!"

REPORT OF THE 13TH ANNUAL MEETING OF THE I. C. T. S.

On Thursday, March 28, 1912, at the office of the I. C. T. S., 407 Bergen Street, the annual meeting of the society was held. Dr. McGinnis presided and called the meeting to order. Members and interested workers from many quarters were present and entered into the various matters of discussion.

The report of the Membership Committee, Rev. Dr. Higgins, was read and approved. The matter of increasing the general and life membership in the I. C. T. S. as the main source of revenue was considered, and an earnest effort to bring the advantages of membership to eligible ones was launched.

The encouraging report of the Treasurer, Mr. Frank Heenan, was read and approved. His startling array of figures gave much encouragement to all. The financial condition of the society is encouraging, and the endowment fund continues to grow. As the financial basis grows, the field of activity for the society will expand and greater good will be accomplished.

Father Irwin read a detailed summary of the Remailing Work of the society during the year and gave the statistics of the office staff showing the great amount of practical good that is being done yearly in the remailing of Catholic papers and pamphlets to the needy ones throughout the country. A copy of the report was ordered to be published in TRUTH.

Mr. Thomas McGinnis reported on the newspaper campaign. Under the heading "International Catholic Truth Society, Notes and Comments," he reported that twice a month two columns of appropriate Catholic notes are actually carried by fifty-four purely secular papers in all parts of the United States, thus reaching hundreds of thousands of readers who would ordinarily never read of Catholic activity. The chairman spoke

of the need of local societies calling the attention of their local editors to this department. A word of encouragement, for instance, from the local council of the Knights of Columbus would encourage the editors to give prominent space for these splendid items of Catholic interest. The number of papers receiving the notes could easily be doubled by local help.

Dr. McGinnis, under the heading of "The President's Report," addressed the meeting and discussed the various phases of the work of the society and illustrated his remarks by specific instances of the effectiveness of the work. He explained to the meeting the acquisition of the TRUTH magazine by the society, through the action of the Board of Directors in contract with Father Price and illustrated the effectiveness of the magazine to help the work of the Truth Society. It will henceforth be the official organ of the Society, and the efficiency of the I. C. T. S. will be multiplied.

The question of a proposed cable code was considered and many other means of adding to the usefulness of the society. To the President the future of the society is assured. Its financial condition sound, and the hearty response by the old subscribers of TRUTH to the new management all indicate a broader and more fertile field of activity looming up before it. He finished by exhorting all the members to continue their enthusiastic co-operation in the work for Truth.

Mr. Heenan then nominated Rt. Rev. Monsignor Thos. Taaffe, Rev. George Corrigan, Mr. M. E. Bannan, Mr. John W. Devoy, Mr. F. A. McCloskey.

The Secretary was instructed to cast one ballot for these gentlemen as Directors for the new term. The Secretary reported that he had done so.

Rev. John Mahon urged the translation of some of the pamphlets into Italian, German and Polish for the benefit of the foreign Catholics in our large communities and spoke of the benefits that would follow the action of the I. C. T. S. co-operating with their national organizations in order to bring the pamphlets to their members.

On a due and proper motion it was decided that hereafter the Holy Sacrifice of the Mass would be offered for the benefit of the living and deceased members of the Society once a month. This amendment to be placed in the by-laws of the society.

Under the general discussion of the meeting many matters of interest were brought forward and spoken of at length. The general delight and satisfaction of pastors with the book rack in the churches was noted. The appropriateness of social organizations placing the racks in their meeting rooms was recommended. It was also urged that a form of bequest to the society be incorporated in the magazine TRUTH.

Mr. Finnegan, Past Grand Knight of Washington Council, K. of C., Brooklyn, spoke of the interest of his council in the I. C. T. S. and reported that his council had paid one hundred dollars as a life membership in the society. The appointment of the various co-operating committees of the society was left to the president to make at his convenience.

The meeting then adjourned.

F. A. McCLOSKEY, Secretary.

REPORT OF MEMBERSHIP COMMITTEE

Mr. Chairman, I have the honor to report that since our last meeting the society has added to the regular membership list 38 clergymen, 12 laymen, 4 women, 5 societies and 210 subscribers, and has lost through death and resignation 7 clergymen and 2 subscribers, leaving the actual membership of the society as follows:

Number of Knights of Columbus Councils..	96
Number of other societies.....	27

Cardinals	4
Archbishops	15
Bishops	60
Priests	561

Total number of clergy.....	640
Total number of laymen.....	309
Total number of women.....	104

Total number of individual members.....	1,053
Total number of societies.....	123
Total number of subscribers.....	826

List of Members Who Died During the Year

Very Rev. Mgr. Wm. J. White, D.D, B'klyn, N. Y.
Most Rev. P. F. McEvay.....Toronto, Canada
Rt. Rev. Mgr. James F. Loughlin, D.D.,

Philadelphia, Pa.

Rt. Rev. Mgr. C. J. Kelly, LL.D...Hoboken, N. J.

Rt. Rev. Mgr. L. Burtzell.

Rev. Thomas Hanselmann.....Jamaica, N. Y.

Rev. Edmund W. Cronin.....New York, N. Y.

Mr. John Dermody.....Brooklyn, N. Y.

The Life Membership Subscriptions received up to date now number 105, the sum of One hundred dollars having been contributed during the past year in the names of the following members:

Rt. Rev. Thomas J. Conaty...Los Angeles, Cal.

Rt. Rev. John B. McGinley, Nuevas Carceres, P.I.

Franciscan Mission.....Middle Egypt, Africa

Rev. J. M. Cassin.....Santa Rosa, Cal.

Rev. P. W. Smith.....Jersey City, N. J.

Mr. Francis Gottsberger.....Brooklyn, N. Y.

Mr. William F. Sheehan.....New York, N. Y.

Mr. Charles A. Mair.....Chicago, Ill.

Mr. Francis J. Morrissey.....Brooklyn, N. Y.

Mr. Louis R. Chazal.....Ocala, Fla.

Countess de la Greze.....Paris, France

Mrs. Wm. F. Sheehan.....New York, N. Y.

Washington Council, K. of C....Brooklyn, N. Y.

Bedford Council, K. of C.....Brooklyn, N. Y.

Mr. Thomas Hogan (In Memoriam),

Westbury, N. Y.

JAMES J. HIGGINS, Chairman.

REPORT OF THE REMAINING WORK

The work of the Remaining Department is cheerfully submitted. The demand for the Catholic papers and magazines still continues to grow apace. The I. C. T. S. has assumed the office of a literary clearing house. Touching appeals from every quar-

ter of the land still continue to pour into the office and the supply is still inadequate to the demand. From the Philippines the requests for literature come to offset the pernicious influence of the well financed sectarians who are striving to destroy the Catholicism of the natives so well delivered from paganism by the Spanish friars. The influx of Protestant Americans into the new possessions tends to impress the natives with the false impression that Protestantism is the American national religion. The recent graphic description of the New York and Boston receptions to the new Cardinals, found in every Catholic paper, must have cheered the hearts and strengthened the faith of the Catholic readers. The esteem and dignity with which the Church is surrounded in our own wealthy and cultured section of the country is a strong social argument for the firm position of Catholicism. Its impressions upon the poor islanders are effective.

The cry for help comes from the South American shores and the West Indian islands as well. The efforts of the proselytizers have made general havoc amongst the native Catholics. The general spread of the English language in the new territory has added to the efficacy of our Catholic papers. Their influence for good has been widened. The work of the Remailing Department is a boon to these neglected ones of the flock. But the great field of usefulness is still in the neglected missionary country of the South and West. Nowhere else can the remailed Catholic weekly or monthly do more good either in preserving the faith of the isolated Catholic or in disarming the well meaning but badly informed non-Catholic. The vitriolic utterances of Thomas Watson in his villainous *Jeffersonian Magazine* must prove a powerful instrument of faith destruction. Its support and encouragement by the so-called educated classes of the South is a sign that the

enemy is much engaged in poisoning the wells of faith in the true Church. To offset these influences, the remailing of thousands of Catholic papers into this infected district is a godsend. The strenuous labors of the American priests in the South and West thrill with the heroic. Surrounded by ignorance, beset with poverty, hampered by bigotry and opposed by the misdirected zeal of the sectarians, their task would be well-nigh hopeless were it not that they know that a word or an address sent to the Truth Society will bring a weekly visitor in the shape of an up-to-date Catholic periodical or paper to water the faith as did Apollo, to Paul's preaching, with the hope that God will give the increase. The following letter recently received from Texas, from an enthusiastic young missionary is telling in its vividness:

DEAR REVEREND FATHER:—

I am sure you receive more letters like this than money orders! God bless you and the noble work of the Society. Sent by obedience to this beautiful nest of bigotry and prejudice, I have organized the nucleus of a new parish. Do you think you can help me out with some Catholic literature? As my "bronchos," prospective converts, range from the "jail-bird" and rough rider to the judge and banker, I can feed their intellects on everything from the No. 1 Catechism to St. Thomas' Summa. It's no picnic I have, however, because the "scallawags" of ministers, six in a town of about three thousand, are after my scalp. They have already blocked a subscription towards a Sisters' school, but they can't block the grace of God. Please help us if you can. It's a good spiritual investment, with plenty of dividends (Bank of Heaven) for yourself and the Society, and I hope also for

Your humble servant in Christ,

If the I. C. T. S. never accomplished any other work than the response to such an appeal, it has justified its existence. It is good to know that the Bishops of the various dioceses are awake to the importance of this work. Through their co-operation as well as with the help of the Knights of

Columbus and the Holy Name Societies, valuable assistance has been received. The hearty welcome given to the splendid pamphlet written by Rev. Lucian Johnston, "The Shame of It," in answer to Thomas Watson's atrocious attacks on the Church, was a record breaker. The editors of all the Southern secular papers as well as the prominent citizens, judges, lawyers and doctors, received copies and it is safe to say that the publication has proven an effective antidote to the Watsonian poison.

Each year the report of the Remailing Department has shown a steady increase in the number of persons willing to remail their Catholic papers. Missionaries continue to help the good work by sending in names of well-disposed non-Catholics to whom Catholic papers are welcome and beneficial. The good work has passed around and the needy individuals themselves are crying out for food and drink for the soul and mind from Leominster, Mass., comes this typical cry:

DEAR SIR:—

Pardon the liberty I take in writing to you. Would you kindly send me some Catholic books or pamphlets explaining the doctrines of our Holy Church? I am a convert and very poor, but I fell rich in the possession of the truth. I have not the means to purchase books, but do like to read anything pertaining to the Faith, any book or pamphlet you may send me will be appreciated very much. I will not tire you with a long letter. Here also is the name of a friend of mine who is an isolated Catholic, one hundred miles to the nearest church, Mr. G. P. Emerson, Ga. Now, I do hope to hear from you soon. I would be pleased to receive Catholic papers, too, if there are any who would care to send them. Begging a remembrance in your prayers, I remain,

Yours sincerely,

It is gratifying to report that during the year we can state that about 525,000 magazines and Catholic papers have found their way into homes where they will do an immense amount of good. If, as Pope Pius X. says, "A Catholic paper is a permanent

mission in every parish," how much more valuable is the weekly visitor to the isolated member of the flock, of an up-to-date issue of any one of our splendid Catholic papers?

During the past year the society sold 190,866 pamphlets and distributed gratis 9,100, while 26,300 were sent to individual members and affiliated organizations making a grand total of 226,266 copies sent out from the office.

The popularity of the new pamphlet rack for churches is growing. The cheap publications of the Truth Societies are being placed in the hands of the people more generally right here in our own crowded cities. The public libraries are becoming more amenable to the demands of the Catholic voice and Catholic magazines are found on file in many of them. The opportunity of combatting the pagan literature of the day is thus forcibly demonstrated and the written word is gradually helping to bring light and life to many who are spiritually walking in the shadow of death.

REV. JAMES F. IRWIN.

Following is a summary of the Treasurer's report from March 16, 1911, to March 15, 1912, which was read in detail at the meeting:

RECEIPTS

Balance on hand March 16, 1911.....	\$1,473.71
Annual dues of members.....	\$2,781.00
Interest on investments.....	309.00
Bank interest	30.34
Rent from Historical Society..	25.00
	<hr/>
	3,145.34
Payments received on sale of pamphlet racks	397.00
Sale of pamphlets.....	5,726.32

EXPENSES

	\$10,742.37
General expenses, salaries, postage, stationery, etc.	\$2,256.64
Cost of racks.....	459.40
Cost of pamphlets.....	6,273.18
Office furnishings, repairs, janitor, etc..	659.30
Balance	1,093.85
	<hr/>
	\$10,742.37

LIFE MEMBERSHIP FUND

Balance March 16, 1911.....	\$1,879.58
Received in year ending March 15, 1912	\$1,500.00
Partial payments of life mem- bers	470.00
	<hr/> 1,970.00
	<hr/>
	\$3,849.58
Investments	3,241.25
Uninvested balance	608.33
	<hr/> \$3,849.58

CASH ON HAND

Balance of general fund.....	\$1,093.85
Balance of life membership fund	608.33
	<hr/> \$1,702.18
Pamphlets on hand at cost.....	7,300.00
Accounts receivable	200.00
Accounts receivable from racks.....	62.40

FRANCIS C. HEENAN, Treasurer.

MISSION NOTES

CARDINAL FARLEY FOUNDS A BURSE FOR
THE FOREIGN MISSION SEMINARY

By the munificent gift of \$5,000, which was recently announced in one of the New York dailies, Cardinal Farley has certainly proved his interest and shown his confidence in the new Seminary for Foreign Missions, now being organized at Hawthorne, N. Y.

This Seminary, the first of its kind in the United States—or for that matter in all America—is the result of the action taken by the hierarchy of this country last spring, when the Rev. James A. Walsh, editor of *The Field Afar*, and Rev. Thomas F. Price, then editor of TRUTH, were authorized to present the idea to Pope Pius X and the Congregation of Propaganda.

With full approbation and strong encouragement from Rome these two pioneers returned to this country, made their report to Cardinal Gibbons and the Apostolic Delegate, and settled upon Hawthorne, N. Y. as a convenient centre to start their work,

planning later to develop Apostolic Schools in other sections of the country. They were welcomed by Cardinal Farley, whose interest in foreign missions is now known throughout the world, and who, it is understood, would have established on his own initiative, a Seminary, or the branch of some European Mission Society, had not this national movement come to a head when it did.

Cardinal Farley's burse is the first presented to the new Seminary and the organizers will name it for the donor.

The full amount will be put out on interest and devoted to the support of one student, preferably one from within the confines of the New York Archdiocese.

It is also reported that among the first students who have already applied for admission next September, are two from the Cathedral College of New York City—which prepares young men for the Diocesan Seminary at Dunwoodie.

While Cardinal Farley needs priests for his own great diocese, he has expressed not only a willingness but the hope that several of his own young aspirants shall offer their lives for the world-wide mission.

OBITUARY LIST

Most Rev. P. F. McEvay	Mrs. Catherine Kilburn
Rt. Rev. Mgr. James F. Loughlin, D.D.	Mrs. Mary Morrison
Rt. Rev. Mgr. C. J. Kelly, LL.D.	Mrs. Ellen Conway
Rt. Rev. Mgr. Burtzell	Mrs. Shea
Rt. Rev. Mgr. McGinnis	Mrs. Harriet Massari
Very Rev. Mgr. Wm. J. White, D.D.	Mr. Martin I. J. Griffin
Rev. Thomas Hanselmann	Mr. Thomas Kiel
Rev. E. W. Cronin	Mrs. Mary McDonough
Rev. John Conklin	Mrs. John Shaughnessy
Sister Demetria	Mr. Frank McDonough
Brother Justin.	Mrs. Higgins
Mr. John Dermody	Mr. John Higgins
Mrs. William Lare	Mr. Patrick O'Connor
Mrs. Anne Harvey	Mr. Peter Oakes
	Mr. Thomas Ney
	Mr. Joseph Moore
	Miss Agnes Franklin

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Treasurer

FRANCIS C. HEENAN

Vol. XVI

NEW YORK, MAY, 1912

No. 5

A monthly magazine devoted to giving true explanations of the doctrines, practices and history of the Catholic Church. Published with the cordial approval of His Eminence, Cardinal Farley, Archbishop of New York.

Single subscriptions\$1.00 a year

To non-Catholics50 cents a year

Foreign Postage25 cents extra

Entered as second-class matter, December 1911, at the Post Office at New York, N. Y.

CARDINAL'S RESIDENCE

452 Madison Avenue

New York

February 17, 1912.

Rev. William F. McGinnis, D. D.,
Pres., International Catholic Truth Society.

DEAR DOCTOR MCGINNIS:

I am very much pleased to know by your letter of January 22nd that the International Catholic Truth Society has taken over Father Price's magazine TRUTH and that it is to be published in New York. You have already received my verbal approval of the transfer. I now repeat it, with the hope that the united work of the International Catholic Truth Society and TRUTH may prove a fruitful channel for the exposition of Catholic doctrine and the refutation of the many false charges that appear in print from time to time.

Faithfully yours in Christ,
† JOHN CARD. FARLEY,
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Vol. XVI.

NEW YORK, N. Y., MAY, 1912

No. 5

THE PAROCHIAL SCHOOL AND CITIZENSHIP

By REV. JOHN A. DILLON

[The rapid development of the Catholic school system in the United States, entailing as it does tremendous sacrifice on the part of our people, is a strange phenomenon in the eyes of the non-Catholic American citizen. Many thoughtful observers in the Protestant clergy and laity do indeed applaud our efforts to build and maintain schools wherein children will be taught not only secular studies, but a knowledge of God, of the life and death of the Savior of the world, of their duties to Church, to parents and to all mankind. While the number of such Protestants, conscious of the need of religious training in the young, is steadily increasing, we fear that a still larger number of non-Catholics view the parochial school with distrust, perhaps alarm. In the following paper, read by the Inspector of Parish Schools of the Diocese of Newark before the Woman's Club of Orange, the readers of TRUTH will find a calm presentation of the subject,—what our parochial schools are and what they mean to the cause of American citizenship.]



THE title of the paper assigned to me is the Relation of the Parochial School to Citizenship; and, if I may judge from the general topic of the three days' conference, to citizenship as it is affected by pauperism, delinquency, and crime.

In order to enable you to understand more readily, and to appreciate more accurately, the effect of the parochial school system on this threefold evil you will allow me to outline very briefly what the parochial school is, what it accomplishes, and the methods it uses to achieve its well defined aims. The parochial school is in the fullest sense of the word a Catholic school; in its conception, maintenance, development, and efforts, it is the result of Catholic thought and Catholic aims; established by the sacrifices of Catholic clergy and laity, it sustains itself by the voluntary contributions of Catholic generosity. This school system, which com-

prises one million pupils, over twenty thousand professional teachers, more than one hundred million dollars worth of property, with an annual expenditure of fifteen million dollars; which combines absolute unity and fixity of essential purpose with a flexibility of program as great as that which obtains in any other system; which is national in its organization and at the same time, diocesan; which unites in the administration of each school three widely separated elements of authority—the bishop, the parish priest, and the teacher; a system that does all this and does it effectively, without friction, or noise, represents a great social, religious and educational world movement.

Here there is presented a school system, the very inception of which is the result of practical conviction, which has about it, not the glamor and excitement of a financial investment, but a fixed and firm belief or persuasion based on a religious spirit

which has produced character ready for sacrifice.

These schools, animated by a laudable spirit of rivalry, and stimulated by the nature of their origin, spare no effort to equip their pupils for commercial and civic life in general by developing those admirable traits of self reliance, justice, loyalty, patriotism, devotedness, obedience, reverence and truth; but being in a sense local schools as well as national, they meet, because of local guidance and at the same time general direction, local needs and home demands.

Purpose of Education

The parochial school is as old as Christianity, and in its present form is the outcome of the various views on education that have sprung up in the course of Christian centuries. As such it fully realizes that now one necessity, now another becomes more imperative; that according to the circumstances of the day, some one characteristic virtue is more called for than another, and it is always alive to the demands of real up-to-date citizenship. It realizes that "in every well ordered civil community there is a tendency making for progress and a tendency making for civilization. Progress is an external and instrumental element in the well being of a civil community; civilization is its intrinsic complement, the goal of its perfection. Progress comprises wealth, the agencies that most effectually produce wealth, what wealth can procure, material comfort, convenience of life and the material aids of refinement. Civilization denotes intellectual and moral qualities that make community of life agreeable, salutary, finished and ennobling. Progress calls for the commercial and industrial virtues; civilization demands something more. A people may for

a time be progressive in a high degree and may possess a spurious refinement, deceptive by its appearance, without being highly civilized; and a people be advanced in civilization, though lacking in progress. The measure of a people's civilization is their practice—not merely their profession—of the virtues which liberalize ideals and conduct; the measure of their progress is the skill and industry with which they use their intellectual powers to control and adapt to human needs the forces of nature."*

The adequate purpose of education, so far as it regards the present life, is to form citizens, that is to say, men and women capable of promoting progress and enriching civilization. But undoubtedly its paramount aim should be to fit youth for civilization, that is to say, for life in a civil community. Men may be induced to observe the law from one of three motives: self interest, fear of superior physical force, or love of righteousness. And unless observance of law springs from this last as the dominant motive, we may have "honored and respected citizens" who are clear sighted enough to see that their business enterprises are more secure under the reign of law, and that it is to their advantage to avoid incurring the risk of legal penalties; but not men possession the moral attributes of citizenship.

The Four R's

The careful student of the parochial system will discover that though the system is pliable and capable of meeting passing demands, nevertheless, it has in it, even from the mere secular point of view, an undying element of efficiency in the thoroughness and strength which results from a steadfast

*The Educational Fact, Brosnahan, S. J.

and intelligent adherence to the fundamentals, taught by a noble band of religious teachers, who have severed themselves from the distractions of the world, and who, by their unselfishness and constant devotions to their calling, continually use every means to perfect themselves for that labor of love which they have chosen as their better part.

But though the parochial school was conceived in a spirit of practical religion, though it is capable of meeting special demands, though it stands for thoroughness and strength in secular advancement, nevertheless, if this were all that characterized the system, there would be relatively little reason for its existence. We believe that it goes further; that it gives what we hold to be the spring and source of all that is good and virtuous; that natural qualities alone, no matter how attractive and useful, will not stand the test of trial, but must be beautified, elevated and strengthened by supernatural qualities. We believe that the parochial school gives not only the fundamental three R's of secular knowledge, but adds a fourth, religion—a system of beliefs and practices; a belief in a just and loving personal God; a personal Saviour; the reality of a union between God and man through prayer and the Sacraments; the necessity of external as well as internal worship; in a word, the duties of love to a Creator. We believe that learning without religion is dangerous, that religion with learning is strengthened, fortified and enriched. We believe that true character is life dominated by right principles; that religion alone furnishes these principles; and that the highest citizenship is unattainable without such character.

The Catholic Ideal

What are these principles? They are clear and definite convictions of the mind,

giving expression to those eternal truths as to what is right and wrong, become dictates of conscience and permanent standards of action. The sum of these principles form an ideal. Clearly then, the stronger the conviction, the stronger the principle, and the higher the principle, the nobler the ideal.

In the parochial school religion and education are one. Secular knowledge is based on religious evidence, and religious conviction is engendered by the study of the natural things around us. Corrections, admonitions, encouragements are based on religious motives, and in the study of nature, of history, of geography, the workings of supernatural providence as well as the energies of nature and our national heroes, are pointed out to the young plastic minds. Religious training is ever present in our schools, even as military training is ever present in our military school; and specific religious instruction is brought down catechetically to the lowest grade, and insisted upon constantly and systematically, even as specific military instruction is demanded in our national military schools.

This religious influence and training is but a presentation to the young mind of religious facts, allowing that mind to form its convictions; it sees these convictions put into practice, not at stated intervals, in a formal way, and at long intervals, but constantly and naturally by the religious teachers, under whose charge it happens to be. These convictions, oft renewed and strengthened by more positive religious instruction, become fixed, and thus the best and noblest ideals is placed before the child; that ideal is stamped on his mind in the form of sound principles; the habit of acting according to these principles is so firmly established that it should last for the rest of his life. The parochial school,

therefore, teaches religion as a means of attaining conviction; conviction begets principles, and principles beget an ideal; an ideal embodied in a set of definite principles dominating life constitutes the exemplary man of character.

Pauperism and Crime

Let us now consider the usefulness of this instrument for eradicating pauperism and fortifying citizenship against the inroads of delinquency and crime.

By pauperism, I suppose, is meant the condition of those who are destitute of the means of support and are a charge upon the community. The victim of pauperism has lost the virtue of love, the mainspring of religion in practice; he has lost the virtue of hope, the highest aspiration of the religious soul; he has lost the sense of reverence, the religious recognition of a just Legislator; he has abandoned the sense of responsibility, one of the strongest demands of religious truth; he has lost the virtue of charity towards others as well as towards himself, and charity is practical religion.

How is it conceivable that a child, after the course of study which I have outlined, can be totally forgetful of those early impressions which took hold of his mind at the most impressionable period of his life? How can his soul completely stifle those practical dictates of right and wrong, the truth of which it has seen a thousand times illustrated and put into daily practice?

But the victim of pauperism is face to face with extreme poverty; and hence those noble characteristics which have been instilled in him may break down in a matter of fact world. Bearing in mind that poverty is not pauperism, but may possibly lead to pauperism, the school has familiarized its pupils with practical exemplars of

poverty raised to the excellence of a virtue; of poverty voluntarily assumed as a means to higher perfection; of poverty which becomes the admiration of all great minds. It has familiarized the child with the scene of Bethlehem; with the household at Nazareth; with the life of a St. Francis of Assisi; and in a certain sense by his daily intercourse with these courageous men and women who, by religious vow, have forever given up every right to ownership of any kind of property, it has taught him in concrete form that poverty need not be a drawback, but can be an assistance to loyal and self-sacrificing citizenship.

Delinquency is a general disposition not to comply with the duties and properties of an upright citizen. The delinquent may be a haughty man, religion exalts the humble and teaches that "the proud one shall fall." The delinquent may be an indifferent man, religion teaches "I would thou wert cold or hot." The delinquent may be a negligent man, religion teaches "render to Caesar the things that are Caesar's, and to God the things that are God's." The delinquent is unfailingly selfish, there can be no religion without sacrifice.

Elements of Citizenship

The parochial school pupil has been taught reverence in its widest and strictest sense; reverence for God, reverence for those in authority the representatives of God, reverence for law, the voice of God, reverence for His nobler self the image and likeness of God, reverence for his fellow men the children of God. Now, it is clear that a child imbued with such a spirit of reverence will instinctively show it forth in his conduct—will carry it out in practice wherever it is necessary or becoming in civic life, because it springs, not from the principle of mere expediency or material ad-

vantage, but from his deep rooted reverence for God from Whom all authority comes.

Crime is an act or omission which the law punishes in the name and on behalf of the State, whether because expressly forbidden by statute or because so injurious to the public as to require punishment on grounds of public policy. From what I have said concerning the inculcation of reverence, it follows that this training most effectively safeguards our children against the commission of crime. But if I were to stop there you would have no adequate notion of how effectively and pointedly it instils into its children a horror of crime. Consider; practically every crime is a sin, that is, a violation of the natural or divine law, a violation of an ordinance of right reason for the common good promulgated by him who has charge of the community. Now what does the Catholic Church think of sin? Let me answer that question in the words of Cardinal Newman, one of her most illustrious writers.

"The Catholic Church," he says, "holds it better for the sun and moon to drop from heaven, for the earth to fail, and for all the many millions on it to die of starvation in extremest agony, as far as temporal affliction goes, than that one soul, I will not say should be lost, but should commit one single venial sin, should tell one wilful untruth, or should steal one poor farthing without excuse. I think the principle here enunciated to be the mere preamble in the formal credentials of the Catholic Church, as an Act of Parliament might begin with 'Whereas.' Such a preamble then gives a meaning to her position in the world, and an interpretation to her whole course of teaching and action."*

But if there is one thing more than an-

other taught in our schools, it is an instinctive horror of sin, a shrinking from anything that has on its face the least shadow of sin, "giving," as Plato puts it, "a distaste for sin, by growth of God in the heart."† The child is taught the meaning of the words "Thou shalt" and "Thou shalt not;" he is taught that quite apart from law we are bound to do right because it is right, because our conscience tells us what is right, because God made us not only to know and love Him, but also to serve Him—and this makes law-abiding citizens.

It may be that this religious spirit, this keen vision and leaning to what is right, this sensitive shrinking from what is wrong, may become dimmed and weakened later on by contact with the world; but I say that it is our experience that in the boy or girl trained in our Catholic schools, this instinct seldom wholly dies out however much it may be hidden from view. After long years, and in the most unlikely and irreligious environment, we still find in the individual that the voice of conscience has not lost its power, that it still sways the wayward heart.

Therefore, when we add to all the means given in the general tenor of education, this most forceful one—religion—it is our opinion that nothing more can be done for the child to turn him away from crime, or rather, to make him turn himself away from crime. For the qualities which make for right citizenship have been impressed on his mind negatively, by effecting an instinctive horror of sin; and positively, by placing before the child the best and noblest ideal of Christ Himself who lived in our own nature the life we should live; that ideal has been stamped into his mind in the concrete form of sound principles; and the attempt has

*Apologia.

†Republic II 366 C.

been made to establish so firmly in him the habit of acting according to these principles that they will naturally last for the rest of his life.

The parochial school, therefore, making for character, builds up solid citizenship, and surrounds it with an impregnable fortress of religious aspirations and ideals against the evils of pauperism, delinquency, and crime.

THE FLAG AND THE SOCIALIST

There is no man in this country worthy of the name of American citizen in whose heart there is not profound undying love for the American Flag. Would it not be well for those misguided non-Catholics, who incessantly proclaim that the menace to our glorious emblem is the Catholic Church, to realize that Socialism is the greatest foe to the liberty, the morality, the religion, the happiness, and the patriotism of the American people. Richard Perin, Socialist, writes as follows in the Socialist organ, the *New York Call*, February 10, 1912.

If I had been Samuel Gompers when he was reproached by the capitalists for placing his foot on the American flag, I should have answered:

"Yes, I trampled on it, and, more than that, I spit upon your flag, not mine. I loathe the Stars and Stripes, once the symbol of liberty for all, but now the stripes represent the bloody stripes left by your lash on the back of the worker, and the stars the bullet and bayonet wounds in his breast. To hell with your flag!"

There is and can be but one flag for which an intelligent workingman can have any respect, the flag of humanity, the red flag of the working class. It stands for justice, for equality of opportunity, for the abolition of war, the end of oppression and exploitation, for carefree childhood for glorious, unfettered manhood and womanhood, and for honored and protected old age.

"When the red flag flies above our homes and our nation, we shall honor it and love it. But,

until it does, we refuse to recognize or respect any flag which is merely the symbol of and protects some national section of international capitalism. Down with the stars and stripes! Run up the red flag of humanity!

GOV. PECK AND CATHOLIC MISSIONS

In view of the strenuous efforts now being made by Protestant missionary societies to "bring the true light of the Gospel to poor benighted Filipinos" and of the persistent attempts to belittle the character of Catholic priests in the Philippines and to minimize the results of their labors, the following words of Governor Peck, of the Philippine Islands, should be learned by heart.

When you hear or read these slanders and libels, just quote these words of Governor Peck or send them to the editor. He made these statements at a reception given to him in Brussels by the missionaries of the Immaculate Heart of Mary. He is an American, a Protestant, an educated gentleman, and he has lived in the Philippines:

I am the son of a Protestant minister. I am not a Catholic. I, therefore, can form an unbiased judgment of missionary methods and, without criticizing others, I must congratulate you, Fathers, for your admirable work. I am assured that your method of evangelizing and your mode of living are the only ones that uplift the Filipinos and make true men of them. We Americans wish to make of these people a clean, self-respecting race. *The Catholic missionaries alone are able to accomplish this gigantic task. I speak from personal observation.*

I have seen your Fathers at close range there. I have slept like they, on the ground. They are men! On the other hand, when I was sick during my travels I was nursed by the Sisters of Roulers. I shall always retain grateful remembrance of their admirable solicitude.

It is indeed refreshing and pleasing to have these words from the lips of an American Protestant and a governor of the Philippines.

AMERICAN HEATHENISM

By REV. LUCIAN JOHNSTON



O those fanatics who are ever seeking to find some "mare's nest" of superstition in the Catholic Church we commend a most remarkable article which appeared in *Hampton. Columbian Magazine* (October, 1911), entitled "The Heathen Invasion," by Mabel Potter Daggett. The perusal of this amazing revelation might open their eyes to the danger lying in their own midst, to the necessity of combating superstition of the rankest kind among their own Protestant co-religionists instead of fighting the fancied superstitions among Catholics. The writer says:

While the churches of America are spending twenty million dollars annually in the cause of foreign missions, the pagans have executed an amazing flank movement; they have sent their emissaries to us. To-day the tinkling temple bells ring out with a derisive, jarring note in a Christian land.

Seattle has its Buddhist temple; San Francisco has its Hindoo temple; Los Angeles has its Krishna temple.

The Vedanta Society of New York has laid at West Cornwall, Conn., the corner-stone of a greater temple than these. It is marked, as are stones and trees set apart for worship in India, with red paint, the sacred vermilion. And graved deep in New England granite is set the most holy word of the Vedantists—"Om."

Chicago, Ill., and Lowell, Mass., have their Zoroastrian temples to the sun, another of which is to be erected at Montreal. At Chicago also the Bahais, a modern Mohammedan cult, are building their great Mashrak-el-Azkar to represent their sect in the West.

It was the Congress of Religions at the Chicago World's Fair in 1893 that with a spirit of fine religious toleration beckoned the first holy men from their fastnesses in the Himalayas. That benign condescension has proved fraught with far-reaching consequences. The Swamis and Babas who came to America discarded in

India the simplicity of their Sanhyasin garb for gorgeous robes more tempered to Western taste. They arrived silken clad and sandal shod, to prove an attraction that outshone the plain American variety of divine, the minister in a frock coat and white tie. The Easterners were picturesque personalities, whom American society welcomed in the drawing-room.

The chief reason for the spread of these cults seems to lie in their "promise of eternal youth," also the promise of health and long life and power to resist the ravages of time, promises that surely appeal to woman; and it is almost exclusively women who become the tools of these smart Orientals.

The effects are, however, anything but health of either soul or body, judging by the instances specifically and by name mentioned. Here are a few. Miss Sarah Farmer, a New England spinster, is an inmate of an insane asylum at Waverly, Mass., as a result of the study of these new religions. A Miss Aloise Seuss, one of Chicago's elite, became violently insane in the Masdasnan Temple of the Sun a few years ago. At a certain trial over the will of the late Mrs. Ole Bull witnesses testified that Mrs. Shaw had taken nude sun baths on the lawn of her residence in the fashionable Tyler Park section of Lowell. A young Jewess, some time ago in New York, attempted suicide in order to follow into death her "guru" or man-god, who was a Dr. William R. C. Latson, found mysteriously dead. The cultured wife of President Winthrop E. Stone, of Purdue University, Lafayette, Ind., abandoned home and husband and children to join the sun worshippers, and so on.

Now the amazing part of these awful

revelations is that these are not isolated cases. Sporadic instances of spiritual degeneracy are to be expected at all times just like club feet and those disgusting museum monstrosities. But this paganism numbers its *thousands*. The Vedanta Society, at 135 West Eightieth Street, New York, holds "lectures to audiences of from three to five hundred people." It has branches in Boston, Pittsburg, Washington, St. Louis, Denver, San Francisco and Los Angeles. It has at West Cornwall, Conn., some three hundred and seventy acres for its "Ashrama" or peace retreat, a sort of great summer school or Pagan Chataqua. Baba Bharati, one of these teachers at Los Angeles, boasts of five thousand converts in this country, most of them women. "At least *fourteen thousand* Americans" are sun-worshippers under the spell of another fakir with the astonishing name of "His Humbleness Ottoman Zar-frdusht Han-nish," etc. I have not space for the rest. His cult ramifies in thirty cities of the United States. And so on. Exact figures are unobtainable, but it is certain that these various cults are rapidly making startling headway and that chiefly among the cultured women of our land.

Now here again let it not be thought that after all it may be only a sort of Oriental mysticism to which these dupes give their allegiance, sort of dabbling in theosophy by a lot of idle club women. No! It is rank paganism frankly put to them under a most alluring ceremonial.

Baba Bharati frankly said that what he taught was pure and unadulterated Hindooism. "I have made no attempt to Westernize it. It is eternal Hindooism." Krishna is the most popular of the three hundred and thirty million gods in the Hindu religion and this Krishna has his headquarters at Los Angeles, the same Krishna said to have

taken to himself some sixteen thousand wives and left one hundred and eighty thousand sons when on earth. Reincarnation is preached at Ashrama. At Lowell sun-worship is carried as far as, maybe farther than by any Persian Zoroastrian. That the sun may do its perfect work the cult encourages the wearing of as little clothing literally as the law allows. It is Anthony Comstock's prying supervision that has hampered the full exercise of the faith in New York. But on Lowell lawns sun baths and dew baths in "angel robes"—and as has been testified, even without them—have been sights to startle those of the population still living on the earth plane of staid New England common sense. Then, too, there are said to be thousands of Tantric initiates in America—Tantrics is "the climax of Eastern abominations and is Hindoo religions at its lowest stage." One such secret society was closed by the New York police. The sacred books are the Tancras. "The rites have much in common with the worship of Baal and Moloch by the ancient Assyrians. Apropos of which one does not wonder that at Lowell in the highest and most cultured classes of sun worshippers "a true disciple finds herself at last admitted to the ranks of those who are told that one among them may become the mother of the new Messiah whose appearing is confidently expected."

But the most revolting and plain evidence that these cults are not "Westernized" but frankly Oriental paganism is their evident "worship of men." Let the writer speak on this point:

MAN IS THE REAL IDOL

It is not the worship of images of stone and wood that constitutes the gravest peril in the teaching of the Orientals. It is the worship of men. The guru is the real idol.

"He was my man-god," sobbed Alta Markheva over the body of Dr. Latson.

In books of travel written about India one may read that it is no uncommon proceeding in that country for the disciple on meeting his guru to prostrate himself and take the very dust from his teacher's feet to place upon his own head. It is done even in America. When Swami Vivekananda came out from his daily meditation, his devotees were wont to clasp the hem of his robe, and they kissed his sandaled feet! It was American women who did this!

To bestow gifts upon a guru counts for spiritual merit. The teachers from the East ostentatiously announce themselves under vows of poverty and chastity. Their poverty, at least, is not the suffering sort. No lady's canine darling combed and curled for a bench show was ever tended with more assiduous care than is a "Master" whose very name is spoken reverently and with softened breath.

The wardrobe that his followers have bestowed on the Prince of Peace, Ottoman Abdul-Zar Hannish, is one rivaling the apparel of King Solomon. The priestly gown in which he officiates on occasions of state is woven of threads of gold and cost three thousand five hundred dollars.

When the Baba Barati was in Boston, the rent of his luxurious apartment there was paid for years by one of his adherents, a woman of wealth.

The Swami Abhedananda has traveled via Pullmans and palatial ocean steamers from Chicago to New York and London and Paris, with his expenses defrayed by the New York society woman who accompanied him.

To perform the most menial service for a guru, it is taught in the Eastern scriptures, is a high privilege. At the West Cornwall Ashrama, which is Swami Abhedananda's "peace retreat," the labor of his household is done by American women who are content to toil in his kitchen in the heat of summer, and who even milk the cows in the devotion of their discipleship. They serve absolutely without pay or compensation of any material kind.

The household is directed by a beautiful woman of independent wealth, who like the rest, assists indiscriminately in its toil. She is out in the garden, her golden head flashing in the sunlight while she gathers the vegetables for dinner. She is at the well drawing water, her fair face flushing a lovelier pink with the exercise. She was

standing with her white rounded arms raised above her head, in the housewifely act of putting fresh papers on a closet shelf, when she turned to me with the declaration: "I wouldn't, of course, perform such labor for anyone else. I do it all for love of the Swami."

At Green Acre, a Swami passing through the fields to the Lynkolester, "pines of light," the grove where the lectures are held, has been wont to be attended by a throng of personal attendants. One woman carries over him an umbrella. Another waves a palm-leaf fan. Eager ones ahead let down the pasture bars. And the New England farmer in his near-by hay fields sees the sight and wipes his perspiring brow with a laconic "I swan!"

Now in casting about for the causes of this really alarming situation one need not look very far. Of course, there are many minor causes. Orientalism, occultism with its beautiful verbiage and air of mysticism and poetic sensuousness veiling its crude paganism, always did have a fascination for a certain type of Westerner, and especially for women. Such exotic religious cults always did and always will have a fascination for a certain few whose emotion is not restrained by their reason and common sense.

But that this paganism should be spreading so rapidly right in the midst of the most civilized centres of the western world points to a far deeper and more serious cause, and that cause seems very apparent to any thoughtful observer of modern religious conditions, especially in the United States. Those conditions are recognized by all. They consist in an ever-increasing lack of definite faith in dogma. Outside of the Catholic Church, Christianity has ceased to be a vital force in the lives of the majority of Americans. Nominally professing some sort of Christian belief, they in practice do not attend religious service, have no definite faith on any conceivable subject, regard religion in just that indifferent, patronizing spirit of more or less amused

toleration so noticeable to us all. The result is that the human heart is hungry, is starving for spiritual food, and, like a starving man, will grasp feverishly at any husk lying nearest to its hand. To such poor people this Oriental mysticism appeals irresistibly, at least until after sad experience they find out the real, crude rottenness lying concealed under its assumed beauty. That is why your New England Protestant women are taking up with all this foolishness and idiocy and paganism. Protestantism has ceased to be able to offer them any real religious comfort or spiritual food. It has come to its logical end—negation of all definite faith. And man never yet lived on a religious negation.

Let them then cease their silly twaddle about Catholic "idolatry" and see the real idolatry in their very midst; cease combating imaginary paganism and fight the real paganism above described. And they will not fight it very successfully until they bring back into their lives that Catholic faith and warmth and color their forefathers so long ago took out of their lives.

All those who possess a clear light to know what the law is, and yet violate that law, are guilty as Peter was guilty of denying his Master, and as Judas was guilty for selling Him: both were guilty in the proportion of their light. Those who, knowing the natural law, break that law, are guilty because the law is written upon their conscience. Those who break the Christian law in the proportion of their light are guiltier; and above all men, those who have the full light of the Catholic faith, if they break the law of Jesus Christ, are the guiltiest on the face of the earth.—*Cardinal Manning*.

"THE JESUIT OATH"

The *Boston Citizen* is a decidedly anti-Catholic sheet which believes that a Catholic is scarcely fit to live on American soil and certainly not fit to hold office in the Commonwealth of Massachusetts. It prides itself on its ability to find the weak points in the armor of the Catholic priest, on its cleverness in unearthing every scandal that reflects upon the Church. Consequently when, in its issue of February 17, 1912, it makes the following admissions, the *Menace* and other rabid anti-Catholic sheets must realize that their favorite Jesuits' Oath is a weak weapon against the Church of God:

Why We Do Not Print It

Occasionally a correspondent asks us to print what is called "The Jesuits' Oath." We do not print it for this reason: We have not been able to trace it to any Jesuit or other Papal book. When we find it in a book endorsed by the Church of Rome, we will print it.

The oldest printing of "The Jesuits' Oath" of which we have any knowledge was in a book by Ussher, Archbishop (Protestant) of Ireland, more than three hundred years ago. But we have never found it in a Romanist book, nor have we ever heard of an ex-Jesuit who took this oath.


The Jesuits are an incorporated body in Canada, but they are not incorporated in the United States. So, in Canada they can sue and be sued as a society.

Nearly twenty years ago the *Toronto Mail* printed the "Jesuit Oath." The paper was sued for slander. Court after court, as it was appealed decided against the *Mail*, until the highest court of all in England was reached, and this, too, decided in the same way. It cost the *Mail* an immense amount of money to fight the case, and they could not prove that it was a genuine "Jesuits' Oath."

If *the son of Mary* is nothing but a great philosopher, whence comes it, oh, ye free-thinkers, that you love so little and profess so badly His philosophy?

TWO RECENT CONVERTS

AN AUSTRALIAN CLERGYMAN AND AN AMERICAN ARTIST

f late years scarcely a day passes by which fails to present the consoling spectacle of men and women of character and ability crying for admission into the one true Church of Jesus Christ. With rare exceptions, they come home to stay, having tasted sufficiently of the bitterness of doubt and having sought in vain for the spiritual food which they know Christ had prepared for His own. The progress of such souls *per aspera ad astra* makes interesting reading to those who have never known such struggle, who, received into the true Church at birth, have been blessed with all the graces of a Catholic home. The fascination of stories of conversion lies in their variety. To-day, an agnostic literary genius, the idol of the people of Paris, quietly knocks at the door of the Church; to-morrow the Protestant rector of a dearly beloved country parish in Ohio asks for conditional baptism; on the banks of the Hudson an Episcopalian ascetic who has been trying for years to follow in the steps of Christ Crucified announces his need of the guidance of the Holy See; in the Metropolis a woman of culture and of an honorable position in society startles her immediate circle with the news that she has just been received into the Catholic Church. Last week the daily press briefly noted the fact that a non-Catholic murderer had been baptized by a priest within shadow of the fatal chair, to-day an honored professor in a leading Protestant University of Germany returns to the Church of his forefathers. For the thoughtful soul, truly all roads lead to Rome. The artist in his studio, the poet who loves

nature, the actress whose eyes have looked far beyond the footlights, the astronomer at his telescope, the historian reading the annals of past ages, the sociologist who knows all the modern panaceas, the minister of the Gospel who realizes keenly the insufficiency of his private judgment, the fever-stricken patient who experiences a charity that is divine, the statesman who scans the horizon for some power capable of guiding and restraining mankind, the sin-soiled sinner who feels that there is no alternative save the confessional from the river—each and all, if humble and prayerful, are on the road to Rome. The road 'tis true may be of a few yards length for one, while his brother may need to travel many miles, perhaps for many years, but perseverance in prayer and earnest study will bring him quite as surely to the portals of the true Church.

About a month ago, while the Rev. William Geer, A. M., Anglican clergyman of All Saints Church, was being received into the Catholic Church in his own city of Woollahra, Australia, Prof. F. E. L. Triebel, the well-known American sculptor, formerly a freethinker, was being baptized by Cardinal Farley in the city of Rome.

Rev. William J. Geer, A.M., thus speaks of his return to the Church of pre-Reformation days:

For several years I have had the idea that I would eventually become a Catholic. I distinctly remember being present at a Catholic mission in a country town in Victoria when I was a small boy. Even then I was impressed by the reverence of the congregation, and I made up my mind, there and then, that I would, when I grew up, read the best works on the Catholic

side. Well, I did so. I have read nearly all the works of Cardinal Newman and of that great Catholic controversialist of to-day, Mgr. Robert Hugh Benson, as well as many of the publications of the Catholic Truth Society. One pamphlet that impressed me very much was Mgr. Benson's "City Set on a Hill," and among the works that gave me great assistance in arriving at my final determination were Father Ryder's reply to "Plain Reasons Against Joining the Church of Rome," also Dom Chapman's reply to Bishop Gore's "Roman Catholic Claims." So, you see, I practically read myself out of Anglicanism into Catholicism.

Repudiates the Reformers

From my reading of Church history I have long felt that I would be rather on the side of such men as the Blessed John Fisher, Sir Thomas More, Richard Whiting and their successors to-day than on the side of the so-called reformers, such as Henry VIII. and his tools, Thomas Cromwell and Cranmer.

It was not the music nor the ritual of the Catholic Church nor the influence of any Catholic friend, priest or layman, but my own deliberate choice that has led to the change of my religion. I, of course, realized the pain it would cause my relatives and many old friends, but, while feeling sorry that it should do so, I felt that I had to follow my own conscience, and that it was no use pretending any longer to believe what I did not believe.

The change, as you see, is due to no sudden whim. It has been gradual, and has not come about through any personal difference with any individual Anglican, or through any dispute as to vestments, ritual or anything else. My conscience has been my dictator, and, as I wrote in my communication to the parishioners of the churches with which I had been associated in Woolllahra, when I came to hold views not in keeping with the Book of Common Prayer and the reformation, the only honest course was to resign from the Anglican ministry.

The change I have made has been quite a venture of faith. I have no plans for the future, but I trust that Providence will open some door of opportunity.

Professor F. E. L. Triebel is thus described by one who knew the artist for many years in Rome:

From his early boyhood, Triebel—artist and man of letters—pondered on the riddle of life and found an anchorage in agnosticism; faith was good, so he said, for those whom it satisfied; his own attitude toward the unknowable was the negation of any ruling power in the universe. So completely did this mental attitude rule his life that when he married an Italian woman he made his position clear on the religious question and stipulated that the children of their union should be brought up in freedom of thought. If they wanted a religion, he said, let them choose it for themselves. And so it was settled when he and his bride took their mutual vows.

A girl and two boys were born to them. The boys when they had passed through their elementary stage of learning were sent to the Colonna School in Rome, a scholastic institution, as their father knew, in spite of its being kept by the Christian Brothers. The course of instruction bore fruit. After being at school for about a year both lads confided to their mother their desire to join the Catholic Church. The father, true to his promise, made no objections. Some time later the girl, now full grown, expressed a wish to follow her brothers' example. As is the custom with converts of another nationality, the three children, accompanied by their mother, were received by the Pope. Mrs. Triebel explained the reason of her husband's absence. The Pope merely remarked how glad he would be when the distinguished head of the family would also be of their number.

A change in the professor's mind seems to have been already preparing when his daughter became a convert. The children pleaded. He was busy, he said, and had no time to examine fully the doctrines of the Catholic Church. Just then the Ingersoll monument, recently unveiled at Peoria, Ill., was about to be cast in bronze and was awaiting Triebel's finishing touch. It was only some months later that the sculptor turned his attention to the question of his children's religion, and after pondering deeply, announced his intention of embracing the Catholic faith.

The cause of good has against it both the vicious who combat it, and the just who defend it badly or not at all.

THE FORUM

REPLIES TO CURRENT ATTACKS AND MISREPRESENTATIONS

ARE CATHOLICS INTOLERANT? AN ASSUMPTION THAT IS SHATTERED BY HISTORY

By W. J. GEER, A.M.

(Until Recently Anglican Curate in All Saints, Woollehahra)

IN the Sydney morning papers of February 22d appeared an account of the death of the Samoan High Chief Mataafa. He is described as "a noble figure—perhaps the greatest Samoan that has ever lived." The correspondent of the "Daily Telegraph" wrote: "Mataafa died, as he had lived for many years, a devout Catholic, but, though a Catholic all his life and a regular attendant at the church, he was ever tolerant in his manner." Here we have the quiet assumption that Catholics, as a rule, are intolerant, and that it is an exception to the general rule to find one who is not intolerant.

If They Got the Upper Hand!

This is the ordinary Protestant notion. How many times have I heard the remark: "If they (the Catholics) get the upper hand again they would be just the same as they used to be, and persecute us Protestants." And then some reference is made about "Bloody Mary," or "The horrors of the Spanish Inquisition," or, perhaps, "The Massacre of St. Bartholemew" is given as a proof that "Rev. Mr. Smith and his nice young curate and Miss Jones, who sings in the choir, and our family would all be wiped

out." It is very curious that Protestants should be under this strange delusion when, as a matter of fact, history shows that the boot is on the other foot.

What, Then, Is the Truth?

The plain truth is that the Catholic Church never has claimed—and never will claim—the right to compel people by force to become Catholics. Her only methods are those of persuasion, instruction and example. It is true that a few Catholic sovereigns have allowed persecutions, as did Queen Mary of England, or have even been persecutors, as was Louis XIV. of France in his measures against the Huguenots—likewise some Spanish Kings—for the Spanish Inquisition was the creation of the Government, and dealt in most cases with political offenders. It was not the creation of the Church to deal with heretics. Indeed, the Popes tried to induce the inquisitors to mitigate the extreme penalties.

The Past, Viewed From Our Age.

We live in an age of toleration, and it is hard for us to understand the fierce persecutions of days gone by. Cato, when, at the age of 86 he was accused of certain offences of his past life, said: "It is difficult to render an account of one's conduct to men belonging to an age different from that in which one has lived." So, both Catholics and Protestants, in forming an opinion on persecutions of the past, need to remember the great difficulty of freeing

their minds from the influence of the atmosphere around them, and of entering into the spirit of those times with their different ideas, harsher methods, and particular circumstances. Catholics hold no brief for Queen Mary or the French and Spanish monarchs, nor do they wish to maintain that their measures were right. Nor is it fair to the Catholic Church to pick out the blackest acts of some of her members, and then call Catholicism a religion of tyranny. Suppose you picked out all the fatal mistakes of doctors, and then called their profession one of murder, that would be as just as crying out about "the fires of Smithfield" and "the massacre of the Huguenots," and then branding the Catholic Church as persecuting and intolerant.

Protestant and Catholic Persecutions Compared

But Protestants should be the very last to speak about religious intolerance. Protestant victims of religious persecution are few in number compared with Catholic victims. Suppose we compare them. During Queen Mary's reign about 200 were put to death. Who advised their execution? Certainly not the Catholic Church. The Protestant Bishop Burnet writes that "Cardinal Pole, the Papal Legate, never set on the clergy to persecute heretics, but to reform themselves;" and that "he advised that no open persecution should be raised against the Protestants."

Nor was it Queen Mary. Although many of the 200 had aimed at stirring up a rebellion and dethroning her, Queen Mary continually advised her Council to act "with moderation," and "without rashness." When we remember how Mary had seen the Catholic Bishops confined for years in dungeons, how the Protestant reformers wrote and preached against her in the filthiest

terms, and how terribly she suffered from ill-health, the wonder is that Mary pleaded for and obtained the release of as many as she did. Her biographer shows that the Queen was not present at the Council when Cranmer's case was dealt with. In any case, Queen Mary was not the instigator of the persecution in her reign. It was the work of her Ministers and her Council, and almost every one of them had conformed to Protestantism in Edward's reign. This shows that they were men of no religious principle, who simply acted from motives of political expediency. Cranmer, Ridley, and Latimer were fanatics who would again kill and destroy the moment they had the power, therefore (so they argued) they had better be put out of the way.

Foxe's Book of Lies

But compare 200 put to death in Mary's reign with more than 70,000 who were executed under Henry VIII. And poor "Bloody" Mary has no such blot on her memory as has "good Queen Bess," who kept Mary Queen of Scots shut up in prison for 19 years and then had her beheaded. In contrast with the policy of Cardinal Pole, the Protestant Archbishop Parker urged the "taking of her away." The Protestant tradition about "Bloody" Mary is no doubt mainly due to Foxe's "Book of Martyrs." The Anglican Church has now dropped this "Book of Lies." Dr. Littledale, a bitter opponent of "Romanism," though one of the first to introduce "Roman" doctrines and practices into the Church of England, described Foxe as "that unmitigated liar" in the "Church Times," when he was the editor of that High Anglican paper. However, Foxe and many another "unmitigated liar" helped to create the Protestant tradition when, for nearly three centuries, no one was allowed to write or speak on the other side.

In the Days of "Good Queen Bess"

"Good Queen Bess" had her Catholic victims tortured before their death. "The rack," says the historian Hallam, "seldom stood idle in the Tower for all the latter part of Elizabeth's reign." Many forms of torture were introduced in her reign, one of the most horrible being "the dungeon of rats" into which water flowed at high tide. Queen Elizabeth established the reformed religion in England by making the profession of the Catholic religion a crime by law, and by enforcing that law with the most barbarous penalties. All the Catholic Bishops save one were deprived of their Sees, and took refuge on the Continent, and every Catholic priest who was caught was tortured, drawn, hanged and quartered.

How Irish Catholics Were Tolerated

The story of the sufferings of Irish Catholics is well known. English Protestants for more than 200 years starved, robbed and slaughtered helpless Irish Catholics. It is estimated that two million of the Irish died for their Faith. Cromwell butchered 600,000 men, women and children, and sold 20,000 as slaves to the planters of the West Indies. The sole crime of the Irish was their allegiance to the old Faith, and the history of the world has no parallel for such savage and such long-continued persecutions. The sufferings of the early Christians under Nero were not so terrible as the sufferings of the Irish Catholic Bishops, priests and people under Protestant rule.

And in Scotland

Mr. Ronald Stewart, a Scotchman, has written of "the long-drawn-out agony" of Scotch Catholics. He says: "The endurance of the survivors of the old Catholic Church of Scotland through those slow-dragging ages of slavery and persecution can never be sufficiently honored. And

what can be said of the heroism of the little band of priests. To comfort and security they said good-bye for ever. Tracked by spies, hidden in rocks and hillsides, or concealed in the house of some Catholic family; exposed, shelterless, to the rigors of the northern winter; or, again, suffering in filthy and overcrowded prisons, the priests of the Scottish mission never faltered from their duty. They were doomed to witness every day some new exercise of oppression and persecution on their sorely-tried and impoverished people, to see frequently some noble Scottish family, renowned for its fidelity to the ancient Faith, sink into beggary under the confiscations of the dominant enemies of the Church; and they had to console the afflicted and encourage them to persevere, despite their misfortunes, and not to purchase ease and security as the price of apostasy."

My Experience of Catholic Good-will

I think Cardinal Newman said: "To be deep in history is to cease to be a Protestant." If only Protestants could learn the true facts about the beginnings of their various religions, they would not for very shame sake talk any more about "Bloody Mary" or "those bigoted Catholics." The Catholics of to-day do not want to show any bitterness for what they have suffered in the past, but to live on friendly terms with their Protestant citizens. My work in the Anglican Church began on the east side of Ballarat, where Irish Catholics are in an overwhelming majority. From Elaine to Ballarat, from Wallace to Pootilla, I knew almost every Protestant family, and they always spoke in the highest terms of the goodwill and kindness of their Catholic neighbours. I remember an exciting State election there, when the seat was contested by a Methodist and a Catholic, and the

Methodist won easily. My late father often said that he had always been treated with the greatest respect by Catholics.

In the south of Ireland, where Catholics greatly outnumber Protestants, in some parts by 100 to 1, a Protestant Mayor is quite common; and in the north, where Protestants are in the majority, Catholics and Protestants live side by side on the best of terms until the 12th of July comes, when Orange preachers, by their wild and whirling talk, so work upon the feeling of their hearers that they come out shouting "to hell with the Pope," and almost ready to eat their unoffending Catholic neighbours.

To Sum Up

The record of Protestantism is the record of persecution. Luther advocated persecution. Calvin burnt Servetus. John Knox taught: "The people are bound to put to death the Queen, along with all her priests." Cranmer, Ridley and Latimer revelled in blood-shedding.

The Protestant Archbishop Usher taught: "To give any toleration to Papists is a grievous sin." The Huguenots butchered thousands of priests and buried some alive.

Was it ever enacted in any Catholic country that everyone who refused to attend Mass should be heavily fined? Was it ever enacted in any Catholic country that no Protestant should keep a horse worth more than £5, and if he did so, Catholics might take it from him? And that no Protestant children could inherit lands until they conformed to the Catholic Faith? Was it ever enacted in any Catholic country that a Protestant should be racked ten times for his Protestantism, a punishment which was inflicted upon Father Southwell; or that a Protestant woman should be pressed to death between stones for harboring a Protestant clergyman, a punishment which was

inflicted upon Margaret Clitheroe? But enough of this. Every one now knows the reality of these horrors, though for 300 years they have been omitted from Protestant histories. W. J. GEER, A.M.

EFFECTIVE REPLIES TO FALSE CHARGES

Priests and sisters of the Catholic Church, long accustomed to misrepresentation of their motives and criticism of their works, have been content to reply to their defamers by silence. The example of their Master "Who answered not when He was reviled," is their model and His words "Blessed are they who suffer persecution for justice's sake," their consolation. However, means of personal sanctification will never be lacking, and scandal is abominable in the eyes of God. Consequently, owing to the loss of souls resulting from the dissemination of falsehoods through the ubiquitous newspapers and magazines, it behooves our clergy and religious to demand vindication from the slanderer. While the outside world is too willing to confound the individual's misdeeds with the church itself, nevertheless, the criterion, "By their fruits you shall know them," is of divine sanction. Consequently, since reported crimes or delinquencies of priest and sister reflect upon their Spiritual Mother, the Catholic Church, the obligation arises to refute such unjust charges for her sake.

We commend heartily the conduct of the Sisters of the Good Shepherd of Seattle and the Bishop of Cloyne in the following cases.

Vindication of House of Good Shepherd

The *Star* of Seattle published last month that the House of Good Shepherd was in-

sanitary, that the girls therein were obliged to work unduly were improperly cared for, etc. The sisters sought redress. State Labor Commissioner, Chas. F. Hubbard, investigated and reported: "The House of the Good Shepherd is an institution of which Seattle may well be proud. I have made a thorough investigation, and I found no abuse of the inmates, and no uncleanness, and the conditions generally were as pleasant as could be desired."

Bishop Browne of Cloyne and His Priests

Because the *Dundee Courier*, a violent anti-Home-Rule paper, did not mention by name the Bishop and the Catholic priests of Queenstown, Ireland, it believed that it might slander them with immunity. A jury in Scotland performed a distinct service to the cause of truth, and justice when it decided against this cowardly method of attack, a method, by the way, which is adopted by all anti-Catholic sheets and lecturers. When the notorious Margaret Shepherd went through the country slandering the Catholic priesthood and sisterhood, if speaking in New York State she would be careful to add "But I know nothing against the priests or sisters in New York," if in Ohio, "I know nothing about priests or sisters in Ohio," and yet the priesthood *in general* was corrupt, immoral, dishonest; the convents *in general* were homes of immorality!

Following is the report of the case from the Dublin *Freeman's Journal*:

The charge made in the *Dundee Courier* against the Bishop of Cloyne and six of his priests was explicit. The libeller was not content with stating that in Queenstown "instructions were issued by the Catholic religious authorities that all Protestant shop assistants were to be discharged." He followed the statement up by giving a concrete example of the effects of this regime of religious tyranny. The sympathy of the readers of the *Courier* and all others whom the story would

reach was invited for a Catholic shopkeeper who, refusing to discharge an assistant he had had for a number of years, was so mercilessly boycotted that within three months he had to give up his business, "his stock being sold for next to nothing."

The Libellers Took Refuge Behind the Old, Worn-out Cry

The infamous lie was nailed by Stephen Gwynn, M.P., and the Town Clerk of Queenstown; but not a single word by way of apology was vouchsafed to the Bishop and his priests by the *Courier*. Brought to book, the libellers made no attempt to prove the truth of their statements, because none was possible, and their sole defense consisted in the suggestion that the six priests were not indicated as the persons responsible for the "instructions," and that as the motive of the article was political the plaintiffs had little or no grievance. No evidence to support these fanciful views was submitted; nor was it even suggested that someone other than the plaintiffs had issued the "instructions." But counsel for the defense, holding that no loss had been suffered, asked the jury to award the Bishop a farthing and the other plaintiffs nothing. Within a quarter of an hour the jury decided to award Bishop Browne \$1,000 and \$250 to each of the other plaintiffs.

Law and common sense were, as Lord Hunter indicated, equally outraged by the case set up by the defendants. Because the intention of the article was political, as the defense had it, the libellers were to be absolved from blame. "Politics," said Lord Hunter, "were no excuse for slander, and it would be a very unfortunate thing, indeed, for the public life of the country if either the individual or a newspaper was entitled with impunity to make derogatory and slanderous statements against the private character of an individual." The attack upon the character of the Bishop and priests was as direct as words could make it. In order to achieve their primary purpose they did not scruple to fasten on Dr. Browne and his priests as foul a charge as could be made.

Unable to Sustain One of the Charges

The evidence that the plaintiffs, and the plaintiffs only, could have been meant was overwhelming, and was supplied mainly by Southern Protestants; but, of course, nobody who knew the Bishop and his clergy attached the slightest credit

to it. But what of the thousands among whom the libel was circulated? So far as the *Courier* could do it, the Bishop was sought to be represented as a hypocrite—a man who in his words posed before the Protestants with whom he was associated on public boards as a kindly, tolerant citizen, but as a Bishop enforced a doctrine of hate and boycotting of Protestants.

CRIMINAL'S SON NOT A PRIEST

Notwithstanding denials published in several Catholic papers, the following despatch continues to be circulated in non-Catholic organs: "Mobile, Ala., Feb. 20.—J. Lawrence Odom convicted of the murder of three persons, was hanged here. He refused the ministrations of his own son, a Catholic priest." For the benefit of inquirers who have written to the I. C. T. S. and of those persons to whose attention the item of "news" may hereafter be brought, the following statement of the Vice-Chancellor of Mobile is published:

CATHEDRAL RECTORY

MOBILE, ALA., Feb. 26, 1912.

REV. FATHER MCGINNIS,

I. C. T. Soc.,

Brooklyn, N. Y.

DEAR FATHER:

The last part of the news item which refers to a son, a Catholic priest, is absolutely false. Odom himself was not a Catholic, nor did he have any Catholic relatives, as far as I have been able to find out, much less a son a priest. A minister who had been the companion of his boyhood and others offered spiritual aid, but he scornfully refused them, dying without any apparent religious belief.

Hoping that you may be able to use this bit of information, I am

Most sincerely yours in Christ,

R. O. GEROW,

Vice-Chancellor.

POLISH "RIOTS" IN THE NEWSPAPERS

TRUTH does not deny that Catholics as individuals or as communities may now and then behave in an unchristian manner, but it

does caution its readers to take newspaper reports of such doings *cum grano salis*. A few weeks ago many of us saw in the daily papers the startling heading: "Polish Riots in a Cleveland Church," etc. Such might have happened, but as a matter of fact nothing of the kind did happen, as we are informed by T. F. Saxter of Cleveland who says in *The Catholic Citizen*:

There was no row, scores were not ejected and arrested, no riot, no trampling of children nor yelling or hooting, nor was there a mob of parishioners fighting for entrance. We should realize by this time that a favorite subject for exaggeration with the sensational press are the disturbances which occasionally happen in our Polish congregations. One man is sufficient to constitute a "riot" and a few obstreperous parishioners are enough for a "mad rush of the congregation." The reporters generally arrive after the affair is over, and they must rely on their imagination and the half-understood report of some excitable members of the congregation. The people who were present do not know that there was such a hot time till they read it in the papers. It is a safe rule for the Catholic weekly to avoid all mention of these unseemly misunderstandings. These are short-lived and of little consequence—except to a "yellow" journal.

GOVERNOR OF KANSAS REBUKES A BIGOT

Governor Stubbs' Reply to H. M. Kingsley,
Who Protested Against the Appointment
of a Catholic Priest on the State Text
Book Commission

"Guardians of Liberty," Take Notice!

STATE OF KANSAS.

W. R. STUBBS, GOVERNOR,

Topeka.

April 8, 1912.

MR. H. M. KINGSLEY, Ellis, Kansas:

Dear Sir: I am in receipt of your letter of recent date in which you express your opinion "as a taxpayer" that no Catholic

should be appointed to a public office in Kansas, and also protesting against the appointment of Rev. John Maher as a member of the Text Book Commission.

Answering your letter, permit me to say that I do not agree with your views in this matter, and sincerely trust that I shall never live to see the intolerable day in Kansas, a State dedicated to human freedom, when men shall, on account of their religious views, be denied the pledge and promise of our State Constitution, which says:

"No religious test or property qualifications shall be required for any office of public trust."

If the above paragraph of the Constitution of Kansas means anything, it means that a Governor who would refuse to appoint Catholics or members of any other Church to offices of public trust because of their religious opinions would violate his oath to support the Constitution. I shall never lower the dignity of the office I have the honor to hold by subscribing to such a doctrine.

I want no one to be deceived in what I say upon this or any other subject. I want it known that I stand strictly upon the platform of Abraham Lincoln, when he said:

"I go for all sharing the privileges of the Government who assist in bearing its burdens."

Sometime ago, when I was looking about me for big men for the service of the State, my attention was called to one of the greatest business men in Kansas. A friend of mine asked him if he would accept an important public place, to which he replied: "Tell Governor Stubbs that I will willingly serve the State upon the express condition that there shall be no pay attached to the office he gives me."

I subsequently appointed this man to an office, attached to which there was neither salary, per diem fees, mileage nor any other compensation whatever. Almost immediately a flood of protests came into my office against his appointment on the sole ground that he was a Jew. This man, who preferred to serve the State as an obligation of civic duty rather than for pay, was no less a person than Henry W. Wallenstein, of Wichita, one of the greatest merchants in the West, a citizen of the finest public spirit and a man of generous charity, of high culture and an admirable public and private character.

Not a single Catholic asked for the appointment of Rev. John Maher, but, on the contrary, every man who recommended his appointment was a Protestant of high standing in the religious, business, social and civic life of the State. No Catholic or Jew, in so far as I recall, has ever protested against the appointment of a Protestant on account of religious faith.

There are two qualifications required for a man on the State Text Book Commission. One is integrity and the other educational ability. Rev. John Maher possesses these qualifications in the highest degree. He is a man of fine scholarship, ripe experience along educational lines, high personal and civic ideals, great personal integrity and a nobility of soul and character that has impressed itself upon everybody who has had relations with him.

Out of the nine members of the State Text Book Commission, eight are members in high standing of Protestant churches of various denominations, and I will guarantee that after the work of this commission is finished everyone of them will have nothing but words of praise for the fidelity and ability of Rev. John Maher. Very truly yours,
W. R. STUBBS.

PRESENT DAY THOUGHT

"The Mass is the only relic of Religion left upon the earth."—Carlyle.



It is said that King George V. of England declined an invitation to join the order of Freemasons. His father, King Edward VII., as is well known, was Grand Master of the English Lodge. As Prince of Wales he became the head of the Masons in England, when the then Grand Master, the Marquis of Ripon, resigned that office to enter the Catholic Church. Lord Ripon died but a few years ago.



"Religion Nets Him \$17,000 in one Day." Such headlines to the press notices of "Billy" Sunday, the ex-ball player and evangelist, are becoming rather monotonous. While it is true, according to Holy Writ, that "the laborer is worthy of his hire," and that those "who preach the Gospel should live by the Gospel," still there are many good Christian folks who feel that there is something unbecoming about the methods of Sunday which cannot but end in bringing religion into contempt.



Miss Susan L. Munroe of Fall River, Mass., who died a short time ago, left \$100,000 to her pet mare Daisy, which she had owned for twenty years. Miss Munroe no doubt began by forsaking the religion of her fathers for the "religion of Humanity," or some other religious aberration of the present age. The end is always the same. St. Paul had some experience with such people, of whom he said: "thinking themselves wise, they became fools."



At the present rate of progress the ring will soon be full of hats. The other day

Bishop Thomas B. Neely of New Orleans in opening the one hundred and twenty-fifth annual conference of the Methodist Episcopal Church at Philadelphia threw his hat into the ring when he announced that he and his fellow-ministers would run the conference. At last the worm turns. In the past, it is said, the laymen carried on a regular political lobby, and often went so far as to make threats as to what they would do in event of their requests not being granted. Bishop Neely served notice on the laymen that he would not be ruled or influenced by them. By what authority, Bishop?



Of all the myths that have grown up around the names of Luther and the other "Reformers" of the sixteenth century, none has had wider circulation or has been more credited than that which ascribes to the above mentioned the title: "Fathers of our modern liberties." Happily to-day, this myth shows signs of dissolution even among Protestants. In the work to which we called attention in a previous number of TRUTH. "Protestant Thought Before Kant," Dr. McGiffert of Union Protestant Seminary, N. Y., gives this myth some deadly blows. On page 96 we read: "Calvin's influence in promoting civil liberty and democracy is often spoken of to his credit. As a matter of fact, it was far from his intention to promote either, for he was opposed to both." Again on page 90; "Not liberty, but bondage was dear to Calvin." By "Christian liberty" Calvin meant freedom to oppose the ecclesiastical authorities (p. 91). Of Luther we are told that "he carried matters so far as even to insist that force should be used by the civil government in order to maintain sound teaching

in the churches. All preachers who opposed the Reformation were to be displaced by the civil government, and only supporters of it accorded freedom of speech" (p. 58).



The world hears little of the restrictions placed upon non-Protestant bodies by Protestant governments wherever public opinion will tolerate it. The disabilities under which Catholics suffer in parts of Germany and Northern Europe do not get any space in the newspapers. All of which gives the lie to the boast of the system claiming to have won for every man the right to worship God according to the dictates of his conscience. Only a few days ago, April 2d, the Parliament of Protestant Sweden passed a bill expelling all Mormon missionaries now in Swedish territory and preventing the landing of any others in the future.



The recent false report of the death of Pius X. set us to reflecting upon his pontificate and to guessing what would be the verdict of history in regard to him. We remembered the hail of scorn and ridicule that rained upon his head from without the Church, and the muffled criticisms from within occasioned by his now famous Syllabus and Pascendi, in which encyclicals Modernism was dissected and denounced. It is all very different now. Pius X. has come into his own. During all that tumult very few non-Catholic Reviews kept their heads. We can recall only one such, the *Princeton Theological Review* (if we correctly remember). At that time this *Review* predicted that the future would recognize that Pope Pius in this struggle was fighting for the life of Christianity. A few months later Dr. Francis L. Patton, president of the Princeton Seminary, said: "The world to-day is facing two problems—

whether there is a Personal God, and whether He has spoken in the Incarnation of Jesus Christ." Dr. Patton added that he "agrees with the Pope in his protest." The Pope has succeeded in weeding his garden and even some "Liberal" Christians are congratulating and applauding him. "Modernism is utterly routed," says M. Loisy. There are signs that other Christian bodies are attempting to do the same thing. At the Methodist Conference held in Wilmington, Del. last month, Modernism raised its head and provoked the following resolution: "Whereas those who have been clothed with a little brief authority by reason of election by the General Conference have made an effort to commit the Methodist Episcopal Church to their Modernistic views and have used the publications of the Church for that purpose," etc., etc. At the present writing the Jewish Rabbis assembled at Baltimore are discussing the same tendency among their own members. And so the story goes. But will they succeed as Pope Pius did? Hardly. Commenting upon conditions outside the Catholic Church, M. Loisy remarks: "One is tempted to think that contemporary theology (except for Roman Catholics), is a veritable Tower of Babel, in which the confusion of ideas is even greater than the diversity of tongues." (*Hibbert Journal*, April 1910.) They are "as sheep going astray, not having a shepherd."

BART A. HARTWELL.

St. Augustine says that the Scriptures are "the epistles of the King" sent to us. But when the King is with us, we lay up His epistles and speak with him, as friends read the letters of an absent friend, but turn to him when he is among them.—*Cardinal Manning*.

BACK TO HOLY CHURCH

THE HOSTILITY AGAINST THE CATHOLIC CHURCH

(CONTINUED)

By DR. ALBERT VON RUVILLE

Professor of Modern History at the University of Halle-Wittenberg, Germany

If a man is very greatly disliked, if he is made an object for hostile criticism and reproof, it will not be sufficient for his justification that his friends repulse the attacks, disprove the criticisms and draw attention to his good qualities. The question will always be repeated: If he is so good and capable, how is it that people despise him, and that they find fault with him; has he not after all some objectionable qualities by which he makes himself disliked? That man will not stand justified before the world until the reasons for that dislike are recognized and proved to be erroneous. Just so is it with the Catholic Church. No matter how much one may refute the accusations, or picture the blessings flowing from her, the outsider, even if impartial, will always say that such widespread hate must have a reason. Now what is the cause of this hate?

It is easy to explain why it is that unbelievers, be they called heathen or Christians, scorn, reject, and show hostility to the Church. Christian Faith, Christian thought, Christian ethics, and a general Christian conception of the world are so much at enmity with the worldly mind and with natural inclinations that there can be no thought of friendly intercourse between the two. Jesus Himself has often enough declared that His disciples could not reckon on any tolerance, that they would be derided and persecuted; and this prophecy is being verified, up to this present day. It would be a bad sign for the Catholic Church if she were loved and honoured by un-

believers. Therefore, the fact that she meets with such strong hatred from that quarter will disturb no true disciple of Jesus, to whatever creed he may belong. On the contrary it serves her as an excellent recommendation that she is the most hated of all Churches, because, whenever the difference between her and some other denomination is under discussion, unbelief will always take the part of Protestantism. That alone proves that in Catholicism, Christian thought has found its most distinct embodiment.

But what is the cause of this aversion, existing even amongst believing Christians of other denominations, which often reaches with them such a very high degree? One might imagine that they would be glad to stand on the same foundation as the Catholics, to worship the same Divine Saviour, and to be exposed to the same hostility, and that they would stand shoulder to shoulder with them in leading Christian thought to victory. Instead of that there is this ineradicable dislike.

It is necessary to go back to the history of the origin of Protestantism in order to understand this correctly. The so-called Reformation was a revolution—that cannot be denied. It was a revolution in a secular sense because the lawfully established system of right and justice was, in consequence of it, altered in many States by violent and unlawful means, and even destroyed altogether. Lawfully acknowledged communities like the religious orders, were forcibly dissolved and robbed of their

property, quite apart from the inconsiderate abolition of many papal rights which, without the consent of the ecclesiastical authorities, could not legitimately be destroyed. But it is no good complaining about these things. It is a fact that the development of the world's conditions is frequently wrought by revolutions; and that by them ancient rights are abolished and new rights created. If one refused to acknowledge the right established by violence, there would be no secular right at all left on this earth. The Christian is enjoined to obey every recognized secular authority without the necessity of first examining its origin; he must therefore also submit to secular revolutions, if they have produced a permanent state of things, even though he be unable to approve of them in their moral aspect. The Church therefore had to submit to these violations of her rights, except where secular powers lent her their aid to regain for herself what she had lost.

The Reformation proved, however, far more important and significant as a religious revolution. Without any lawful appointment, men assumed the leadership of Christianity, upset all ecclesiastical law and order as well as the whole teaching of the Church, and built up a new structure in the most arbitrary manner. It was wilful and arbitrary for them to proclaim the Bible to be the only true foundation, because, quite apart from the demonstrated insecurity of this foundation, this conception of the Bible had never had any validity in the Church. As a matter of fact it was not really the sacred Scriptures, but the Reformers who ruled by the aid of these Scriptures, and they often ruled rather despotically. Though the Church had finally to yield to the secular upheaval, though she had to acknowledge as law the new secular order, yet she was bound to assume a very dif-

ferent position towards the religious revolution.

The ecclesiastical legal system and doctrine had been established once and for all by Jesus Christ, who did not only *assert*, as did the Reformers, His divine mission, but also *proved* it irrefutably by His sinless life, by His sublime utterances. His miraculous deeds, His death on the Cross, and His resurrection. In Him the point was fixed where heaven touched earth, where the divine law could begin its earthly manifestation in the world. The Church is in the highest sense the legitimate organization for law and order on earth, because she owes her existence to divine institution. The Holy Father is in the highest sense the legitimate ruler, because his office is created by the Incarnate Deity. States and dynasties become legitimate by "usucaption" and other legal titles; the Church and her Head are so from their birth by divine command.

A revolution against the Church could therefore never create an equivalent condition of law and order. Governments of States might be founded on violence, but never the Church. She either remained legitimate, in unbroken connexion with her source, or she perished. They were no longer Churches which, subsequently, were newly formed, however much the founders might talk of divine mandate or of higher inspiration. Every sectarian pretends to possess such titles of legitimacy, whose existence nobody can examine. The Lord God has elevated beyond humanity, and legitimized, in a very different manner the only One Who was to found a Church—His only begotten Son, in order that all false prophets should be recognizable even to the dimmest eyes.

Though the Catholic Church was not overpowered in the sixteenth century, new

communities of baptized people, and therefore of Christians, were formed beside her. But though their highly scholarly leaders searched diligently they could not show a legal title vouching for their legitimacy. The Bible, being a fruit on the old Church-tree, could not be made to serve as their root. The leaders showed very little evidence of divine credentials. The power of the State could only serve as an assisting force, but could not seriously be put forward as a religious foundation. One other principle, however, was advanced by the Reformers—the principle of liberty of faith, or liberty of research. That was to differentiate clearly between Protestants and Catholics; that was to form the kernel of their faith; that was to take the place of Christ and, being an immediately convincing truth, was to confer legitimacy on the new Churches. Liberty is a magic word which to this day enraptures both the cultured and uncultured world alike.

But they overlooked the fact that there was absolutely *nothing* new in that idea. Liberty of research is the inevitable starting-point for all founders of religions. Moses was a free investigator when he accepted the divine law. Peter was a free investigator when he turned in faith to his Master. Mahomet was a free investigator when he wrote down his chapters of the Koran. But when free research has produced fixed results, then liberty must cease, then all who turn to the acquired truth are bound by that truth. Only through this bond can they become a religious community. The moment that they cease to hold fast to the proclaimed truth, and extend the liberty of research afresh over the whole religious sphere, the bond is loosed and a religious community exists no longer. *Liberty is not a bond, but the negation of a bond.*

Therefore the Protestant organizations have never gone so far. They have always retained a kernel of the doctrines of faith. But this just shows that liberty of research cannot possibly serve as a foundation, as a life-principle for a Church. Therefore this title of legitimacy was also fallacious.

Now only one way remained to attain a kind of justification, though not a legalizing of the new institutions, a way which is invariably adopted in secular revolutions. In these, the course of events is generally as follows. In consequence of great evils and grievances the people become dissatisfied. Ambitious leaders make use of this mood to incite disturbances and to bring themselves to the front. In order to make their unlawful rule appear indispensable, they endeavour to magnify as much as possible the evils which actually have existed, and to prove that the old government was absolutely incapable and incorrigible.

Just in this way matters shaped themselves at the great schism of the Church. Grave evils had made an inroad into the Church; a thorough reform from head to foot was urgently needed. The ecclesiastical authorities were actually inclined to reform, but the obstacles were too great. The complicated political conditions in Italy at the time, the threatened invasion of the Turks, and many immediate problems claimed all the strength of the ecclesiastical government. Moreover their power was too much reduced to break the numerous counter-currents in State and Church so suddenly. She herself was infected by worldliness. Time was needed to get out of these conditions, yet the way out would surely have been found, as so often in former times. When the need is greatest, God's help has ever been nearest. A counter-current would sooner or later have set in, sweeping away all impurities. It is just

a proof of the divinity of the Church that *through* the subsiding of the level of perfection, uplifting powers are always called into existence—that, so to say, valves are opened to admit new and mighty streams of faith. But before this could come to pass, the hostile forces rose up. Whilst pointing out the existing shattered condition, their purpose was not to reform, but to cause the great secession from the Church. Instead of combating the evils and grievances and of helping to lift the Church up again, they tore the Church to pieces. And now, in order to justify what had been done, the aim was to prove as strongly as possible the wickedness, the depravity, and corruption of the old Church, which, they claimed, had made an altogether new structure necessary. Her legitimacy had to be overthrown by imputing to her a condition of ruin, incompatible with divine origin. The reformers had therefore the liveliest interest in making the Catholic Church appear to the people as far as possible abandoned by God.

In this connexion it is very remarkable that pious and impious people went hand in hand in the fight against the Church. The pious really believed not only that they were able to abolish evils but also to create something new—something better than the existing Church. They really believed they were wiser and more experienced than Christ working in the Church, than the Fathers, Popes, and Church Councils. The impious strove to free themselves from all religious and moral fetters, that they might with unbridled licence wrestle only for earthly goods. The Protestant dogma of the uselessness of good works and the Protestant principle of freedom, suited them excellently for their purpose. Both these parties went faithfully together as long as it was a question of demolishing.

But after that, the pious, in opposition to their comrades, proceeded to prevent the threatening chaos and to build new doctrinal structures out of Catholic stones and their own added materials; and in this the State authorities helped them in their own selfish interests, and other newly arising political-religious powers also gave their aid. Essential articles of the Christian Faith and parts of the cult had, however, necessarily to be omitted, particularly those which presupposed the unity and the uninterrupted continuity of the Church, and especially therefore, the priesthood and the Holy Sacrament of the Altar, both of which could not be conceived without episcopal succession. As these could not be retained, their validity had to be disproved by scholarly reasoning, fairly or unfairly; and by using the Bible exclusively, and interpreting it in their own way, this was to some extent feasible. *The fact was not that the secession arose out of the rejection of the dogmas, but that out of the secession from the Church, the rejection of the dogmas resulted.**

It throws no favourable light on the reliability of the arguments of the Protestants, that it is a vital necessity for them to disprove the Catholic dogmas. In fact, every believing Catholic knows quite well that Protestants wander on the wrong track in this endeavour; as in a game a person who can see watches the blindfolded one, so the Catholic watches the Protestant grope for the right path and at last with proud security walk along the wrong one. He does, however, not watch with smiles or sneers, but is deeply grieved that it is denied him to indicate the right way. What good is all knowledge and scholarly learning, if people do not take the trouble to become

*This, of course, is precisely what happened in England. Henry VIII., at least at first, had no intention of attacking any secondary Catholic doctrines.—(Ed.)

acquainted with the Catholic Church! But the only possibility of becoming acquainted with her (and in this the wisest theologian is no exception), is by submitting to her with an humble heart. She alone is the Church of Christ. It is a serious fault, and an ineradicable one among Protestants, that they think of the Catholic Church as if she were a scientific formula, which ought to be scientifically proved or disproved, for which therefore the opinion of the most learned ought to be authoritative. *The Church and doctrine stand above all science.* We are not called upon to judge her, but to understand her truths, to experience her benefits. That provides a firm foundation for further comprehension. The simplest soul is often in advance of the most esteemed scientist in this respect.

We have seen that the Reformers and their adherents did not dare to be just towards the Catholic Church because they would have cut away the ground from under their own feet. The moment they ceased to declare the Catholic doctrines and institutions to be sheer absurdity and the grievances to be ineradicable, the question at once arose whether it would not be better to re-establish the Church unity. It would have seemed most inadvisable to destroy or to forsake the old legitimate, irreplaceable fount of salvation merely for the sake of new doctrines, with regard to which nobody knew for certain whether or no they equalled the old ones in worth, and that on account of evils which might be removed. It was therefore essential, if the revolution was to be carried through, to caricature the old Church and to paint her as black as possible. In what degree this has been accomplished is shown by the Protestant publications of the Reformation period, which exercise their influence even up to the present day.

There was another cause, too, which stirred up slander against the Catholic Church. In secular revolutions the old powers are branded as disturbers of the peace and as enemies of the Fatherland, when they endeavour to re-establish their old rights by severe measures. We can make the same observation with regard to the religious revolution of the sixteenth century. There also, the energetic endeavours to win back for the old Church her lost position, to bring her doctrine again into recognition, were represented as attacks on the liberty of faith, on true Christianity, etc., and were used to incite the people against the Catholic Church. It is true that the adherents of the old Church and their representatives often used very stringent and very worldly means to stem the flowing tide of the Reformation. But granted that all the tales of horror about the Inquisition were altogether true, and that there were no reasons for excuse, no extenuating circumstances for her wrath, even then we should only be justified in inferring a frightful perversion, a terrible depravity of the clergy and of the Catholic people of that period. We should have to thank God that these gruesome times lie far behind us, that the Church has freed herself from such conceptions and from such elements. The Church herself and her pure doctrine ought not to be made responsible for having been misinterpreted so sadly, for even in those sorrowful times, she has been preserved by God's providence and by the large numbers of pious and noble-hearted people within her fold, so that her inner nature was not affected by such misconceptions, and that no traces of them found access into her doctrinal system. It must therefore be conceded that she possessed an indwelling divine power which enabled her to pass safely through such wild

periods, unspotted in her inner being, just as she had passed safely through many another dangerous crisis. Her human representatives, even the Popes, might have sinned most grievously. They were men, and as such, capable of deadly sin. But the Church demonstrated just then most clearly that she was holy and remained holy; that the gates of hell desired to engulf her, but could not prevail against her. To secede from her would, even in the face of all her errors, have been the most greivous sin. Not to abandon her, but to assist, to save, to improve her—this was the duty of every faithful adherent of Christ.

In reality, matters in the Catholic Church at the period of the Reformation were not nearly so bad as they have been represented by her adversaries. Vast exaggerations have already been proved by research in the archives, especially in Spain. About other countries, too, the opinion hitherto held will probably experience considerable modifications when strictly investigated; but it would of course be very necessary to consider the true reasons for the numerous executions, and to make proper allowance for the conditions of the law of the land. It must not be forgotten that in most cases there were also political or criminal outrages in question. The most important point, however, will be this—that at that time the Church was linked most closely with the State—in fact that she served in the truest sense as the foundation of its system of government. Every attack on the Church, every attempt to challenge the truth of her doctrines and her rights was an attack on the State, a menace to its security. Therefore the heaviest punishments of the extremely cruel legal system of that time had to be applied to people who dared to make such attacks. The whole

upheaval was, according to the point of view prevailing in such countries, and ecclesiastical-secular revolution, the originators and promoters of which had to be treated as guilty of high treason. Whether this conception was right or wrong, it has to be taken into account, if a just opinion is to be formed.

But even from the purely religious point of view, the severity exercised, though not excusable, can yet be understood. Agitators whose moral worth was often very questionable, were robbing the mass of the people of their faith and of the blessings connected with it and were, according to the current belief, delivering up innumerable persons to the punishments of the next world, and even into everlasting damnation. Would it have been right to let such a dreadful calamity come to pass without interference? Was it not imperative to apply all available means to prevent it? It was natural that the ecclesiastical authorities wherever they had the power, should use it with great energy in order to limit the extent of the conflagration, and that no punishment for the instigators of the evil should seem too severe. Just as they felt justified in fighting, and even in duty bound to fight with sword and fire against the external enemy of the Church, the Turks, just so they believed it to be their right and duty to destroy by violent means the internal enemy of heresy. It must be remembered that the Protestants were the attacking party, that their goal was by no means only to obtain freedom of thought and tolerance, but that they wanted to destroy the old Church and to put new organizations into her place, whilst they considered themselves unhesitatingly as the representatives of the True Church, implying that they were also the lawful possessors of all the civil rights which had so far

been owned by the Catholic Church. The so-called outrages on the part of Catholics consisted frequently only in repulsing that violence by which the Catholic populace was prevented from the desired practice of Catholic worship.

It was a religious warfare—a fight for souls—because on the Protestant side too the same opinion prevailed that the rival faith killed the soul. The high value set on this object of the fight made the struggle so extremely cruel as it was; and the blood-thirstiness which develops more or less during all wars in morally weak men, has doubtless also contributed to the atrocity of the methods. It should be firmly remembered that the excesses in this respect reached a tremendous pitch on the Protestant side as well, of which English history is the chief example. This is not the place to weigh the guilt of the parties one against the other; that is the task of historical research. It is, however, most desirable that such research should be conducted very carefully, very impartially and with great discernment, without any veiling of events. In doing this the standard of true Catholic morality ought to be applied, because that standard is most minutely defined, not, however, with the intention of favouring Catholic sinners and white-washing them, *but in order to burden those who enjoyed the best advice from their Church with a proportionately heavier responsibility.* Without a knowledge of the world of Catholic thought, it is really hardly possible to value correctly persons and events of such difficult periods.

The fierce struggle, fought with many objectionable weapons (unavoidable as it was in view of the far-reaching ambitions of the Protestants, and the long-established position of the Catholic Church), greatly intensified the hatred against the true fount

of salvation for humanity. But in spite of everything, the Catholic Church rose up again, partly by forcibly destroying the obstacles which hindered the people from returning to the old faith, but chiefly by attending vigorously to those thorough reforms, the day of which had contributed considerably to the outbreak of the Revolution. The Church gathered closely round her head, the Pope, judiciously developed her system of teaching, and then began those reconquests in which she was so successful.

After that, apart from the embittering recollections of the struggle, the Protestants had a new cause of hatred against the Catholic Church, and this was the not unfounded fear that they might gradually be reabsorbed by her. She was, and remained, irrefutably the one true, legitimate Church of Christ. Whoever among the piously-minded approached her too closely and saw her in her true nature, could not help being drawn into her. Therefore the Protestant motto was: Keep away from her as far as possible, do not meet her by a single step, acknowledge no doctrine which has a Catholic flavour; beware of showing any true picture of her, but rather display those representations in which the main truths that resemble orthodox Protestantism, are almost effaced, and where all that seems uncommon and incomprehensible is grotesquely caricatured.

The deeply rooted and very natural desire of the Protestants to remain a separate, and more perfect body compels them, then, to dislike the Catholic Church, since the fundamental idea of this Church excludes such separate organizations. She cannot allow that there are besides her other Churches, any more than that there can be other Christs besides the one Christ. She cannot acknowledge in other Churches any

equivalence with herself or else she would annihilate her own self. The seceded *communities* are for her as prodigal sons, not good friends and neighbours. They must either stray forlorn in a strange country or return as penitents to their Father's house. That is a point of view which the Protestants feel as an offence, which they represent as intolerant; it cannot, however, possibly be altered. The leaders of the Church cannot deny their Lord and Master, even if they should thereby increase the hatred of their opponents. It happens sometimes that Protestant ministers offer to Catholic priests the friendly address of "brother" or "colleague." The Catholic priest will never return such address, though it is far from him to be intentionally unkind: and this will often be interpreted as conceit, and excite ill-feeling. But the consecrated priest is something totally different from the Protestant minister. He is descended spiritually, and sacramentally, from Jesus Christ and the Apostles; the other has only been ordained by men, and therefore possesses no priestly authority.

There is on the Catholic side at all times very little inclination to fight against Protestantism. Whenever endeavours are made to render Catholic souls rebellious, they are warded off; but apart from that there is no interest in Protestantism. It is often a cause of censure that the lower Catholic classes have such a distorted idea about the other denominations. The reason is simply this, that the Catholic clergy do not consider it expedient to teach anything at all about them in the religious instruction classes, either favourably or unfavourably. And why should they? The seceded communities, on the other hand, have good reason to throw up on their side a barrier against the old Church, because *through instruction in orthodox Protestant Christianity a pre-*

dilection for the old Church is easily awakened. Therefore Protestant teaching tries to prevent such tendencies by laying stress on the existing differences in doctrine—even by calumnies. The Catholic Church on the contrary secures herself best against secession by a very thorough and clear exposition of her own system of doctrine. That creates a disposition towards God, *never towards the separated Churches.* Of these, Catholic teachers need not take any notice. This method may be misjudged by opponents and felt as a lack of esteem. But that cannot be helped. The time for instruction is too short to permit of any useless digressions.

Another important stimulus of hatred is the relation of the Protestant congregations (in their nature as religious bodies) to liberal thought. All who do not wish to relinquish the name of Christians, but who wish to be free from dogmas (and are therefore, in reality, non-Christian), have sought to preserve their connexion with the Protestant Churches, and, having received no decided rebuff, have consequently acquired a certain influence over the attitude of those bodies. From that quarter especially, hatred against Catholicism is stirred up, the call to arms raised, and every approach in doctrine and ritual prevented. From there the warning signal sounds as soon as some measure evinces a catholicizing character. And they are right—these representatives and partisans of a revelationless theology. Orthodox, believing Protestantism, if it is accepted honestly and developed logically, leads to the Catholic Church. It must lead to her, as my own experience has demonstrated to me. But is that a calamity? Only to those does it so appear who take her caricature to be a faithful representation. The position of true Christianity in the world is more than ever

beset with difficulties. Would to God, that all its true followers would re-unite after four hundred years of separation (brought about by unfortunate circumstances and erring men), to change hatred into love, liberty of disbelief into liberty of faith. How we should welcome it with the highest jubilation and with adoring thankfulness to the Most High!

People sometimes say: This poor man does not know Catholicism in its true nature. If he could only look behind the scenes in Italy and Spain (for example), he would soon think differently. Well, for myself, I have looked much into foreign countries, and also into the Catholic Churches. Grievances there are, and if they are collected together from all times and countries they will form an appalling mountain, especially if everything that cannot be understood is added without further ado. But that constitutes the fundamental mistake of the Protestant position. Out of grievances they want to derive the justification for secession from the Church. If the first Christians had argued in the same way, the Church would not have kept together for a hundred years, because even then there were serious transgressions in doctrine, worship, and morals. If the Catholic Church were really as corrupt as her adversaries maintain, then all the more should you enter this Church, you high-minded, sharp-sighted men and women of the Protestant communities, inspired by true piety. There is a rich fertile field for your activity. You will be welcomed with open arms as helpers and rescuers. But first the way leads to the confessional. First you must cleanse yourself thoroughly before you may begin to cleanse others, or even the Church. That point is generally forgotten by critics and reformers. I am afraid many, in view of this condition, will rather forbear and leave the Catholic

Church to her fate. It may be that God will pronounce a rather unexpected verdict. I wonder whether He will not place the poor Indian woman whom I saw once in a Cathedral in Mexico kissing the hem of the episcopal garment, in front of many a highly learned professor who takes the "Deity" and Jesus Christ as objects for his premissless investigations.

As far as I am concerned, I can joyfully acknowledge that since the time of my conversion no evil has come to my notice in the Catholic Church, nothing but purity and sanctity. It may be thought that I have been specially fortunate. But why was not a like good fortune vouchsafed to me in the Protestant Church after I had obtained real faith? There, too, I found much that was beautiful and good, but yet many grave and weighty defects, and there were no visible remedies at all for their removal, except the one which is expressed in the call

BACK TO HOLY CHURCH!

Let it be our chief work to propagate the knowledge and love of the Blessed Sacrament, not only for the sanctification of the faithful, but for the conversion of those who have been robbed of the presence of Jesus. The people, that is the poor, were innocent of the great offense. They did not remove Jesus from the altar. They were disinherited of their true birthright in His presence. * * * I believe there is no surer instrument of their return to the unity of grace and truth than the manifestation of the love of Jesus in the Holy Eucharist.

Ask the greatest gifts of God, because in asking them you honor Him. If a son should come to his father, and should ask of him some paltry trifling gift, the father would suspect that the heart of the son was mistrustful, and that he did not confide in his paternal love.—*Cardinal Manning.*

QUESTIONS AND ANSWERS

(The answers to these questions are for the most part prepared at several of our largest and most important theological seminaries in the United States, and great care is used to have them accurate and correct. We make the Question Box a special feature of this magazine. We will take the greatest interest in receiving and answering any questions on religious topics in general, or on the Catholic Church in particular. We only ask that the questions be asked honestly and in good faith. Our object is to furnish a medium of sound information to any soul desiring religious information. Patronize the Question Box generously.)

1—Name the Cathedrals of the world that were built by Catholics and are now possessed by Protestants. Why?

There are quite a few Cathedrals that were built by Catholics and are now in possession of the Protestants; we may say almost all of those in Northern Germany, in England, Scotland, Ireland, Denmark, Norway, Sweden and Switzerland. The reason they are now in possession of the Protestants is that they were taken from the Catholics at the time of the so-called reformation. When a king and his parliament gave up the Catholic faith, they either destroyed the churches and Cathedrals of the Catholics, or appropriated them to their own uses.

2—Is the King of Italy a Catholic? Does he go to confession and take Communion?

The King of Italy is a Catholic. He has a chaplain attached to the palace. But as to whether he goes to Confession or receives Holy Communion, we are unable to say. Most probably he does.

3—Are there more Catholics in the penitentiaries and insane asylums than Protestants? If so, how do you account for it if your Church is the True Church? I would like to have statistics if possible.

Whether there are more Catholics than Protestants in our penitentiaries and insane asylums we are unable to say for certain. We don't believe that there are.

It is hard to see how it is against the true Church of Christ, if it is true that there are more. For Christ himself ought to have something to say as to whom He wished to belong to His church. And what does He say about it? He came to call *sinners* and not the just to repentance. "Even so there shall be joy in Heaven upon one sinner doing penance, more than upon ninety-nine just who need not penance. Read the story of the Prodigal Son, of the wheat and the cockle sowed in it, of the fishes that are gathered in, both good and bad. Christ died for our sins. The Publican, a sinner is commended, but the Pharisee is condemned. Read the story of Magdalene and of the Samaritan woman, as well as that of the thief who from the Cross, was promised Paradise. And so for many other instances in the Holy Scriptures. And we even see that Christ did not refuse to dine with sinners. And then when we have a temptation to consider ourselves and make comparisons with our neighbors who may not be as good as we, then let us remember that Christ was not so harsh with anyone as He was with the Pharisees.

Cardinal Newman has some excellent things to say about questions like this in his first volume on "Anglican Difficulties." (They may be procured in pamphlet form from I. C. T. S.) He has chapters on "the

social state of Catholic countries—no prejudice to the sanctity of the Church,” and “the religious state of Catholic countries, no prejudice, etc.”

We cannot here quote statistics on this matter but we refer our readers to Rev. Alfred Young's volume entitled “Catholic and Protestant Countries Compared.” Father Conway in his book the “Question Box” thus refers to this question: “Catholics are glad to challenge any comparison when it comes to morality and religion. In this regard we strongly commend to our non-Catholic friends the chapters on education, pauperism, crime, drunkenness, suicide, illegitimacy, prostitution, divorce, etc. in that interesting volume of Father Alfred Young “Catholic and Protestant Countries Compared.” We are perfectly willing that the statistics on these matters be carefully considered.”

4—What is meant by the Greek United Catholics? In what country do they live?

The following is taken from the Catholic Encyclopedia under the heading “Greek Church.” The term “United Greek Church” is generally used to designate all the Churches of the Byzantine rite in communion with the See of Rome. Thus the Ruthenian Church of Galicia, the Rumanian Church of Austria-Hungary, the Bulgarian Church of Turkish Bulgaria, the Melchite Church of Syria, the Georgian Church, the Italo-Greek Church, and the Church of the Greeks in Turkey or in the Hellenic Kingdom—all of them Catholic—are often termed the “United Greek Churches.” Again, the term is inappropriate, and belongs of right only to the last two Churches.”

5—How many Orders in your Church? When and by whom were they founded? Why do the priests of these Orders have different ceremonies in saying Mass? Why such rites?

There are four principal “Orders” of

religious in the Catholic Church: the Benedictines, founded by St. Benedict about 529; the Franciscans, by St. Francis of Assisi; the Dominicans, by St. Dominic, about 1215; and the Society of Jesus (Jesuits), by St. Ignatius Loyola about 1534-1540. There are many other congregations, both of men and women, but too numerous to mention here.

Some of the priests in various orders have some ceremonies that are not the same as the ordinary manner of offering the Holy Sacrifice. This is because they have received from the Holy See special faculties to have these ceremonies.

6—Why the name Jew? Gentile? Hebrew? When and where did the Jew cease to be a Jew and become a Gentile?

“Jew” and “Hebrew” very often mean the same thing i. e. a descendant of Israel according to race, or one who practises the Jewish religion. The Century dictionary says: A “Hebrew” is a member of that branch of the Semitic family of mankind descended from Heber, the great-grandson of Shem, in the line of Abraham, Isaac, and Jacob; an Israelite; a Jew. St. Paul (Philippians iii:5) “of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews,” “Jew”—from Yehudah, Judah, so called from the tribe of that name; descendants of Yehudah, Judah, son of Jacob. St. Paul (Romans ii:10) “Glory, honor, peace to every man that worketh good, to the Jew first, and also to the Greek.”

Some authorities make it out that “Hebrew” has special reference to the *language*, and “Jew” to the *religion* of the descendants of Israel.

Gentile means belonging to a non-Jewish nation; or, since the spread of Christianity, it has meant a person or nation that was neither Jewish nor Christian.

A Jew therefore does not become a Gentile—but he may become a Christian.

INTERNATIONAL CATHOLIC TRUTH SOCIETY

The following report of the Press Committee of the Society was presented at the last annual meeting on March 28, 1912.

MR. CHAIRMAN:

It is with much pleasure and gratification that the Press Committee of the I. C. T. S. is able to submit to the members of the society a report of one phase of its work—the refutation of misstatements and misrepresentations in the public press.

During the past year 127 articles, sent out directly from the I. C. T. S. office have appeared in papers ranging from Portland, Me. to San Francisco, Cal.; from Tacoma, Wash. to Augusta, Ga. Many of these articles were provoked by calumnious statements or ignorant remarks on topics of interest to Catholics. Others dealt with the conversion of persons distinguished in science, letters, and art, sketches of eminent Catholics of whom the outside world scarcely knows, the labors and hardships of priests and sisters in pagan lands, authentic information regarding the Church in Europe, Feast Days of the Church, descriptions of great functions in far away Cathedrals, the exposition of Catholic doctrine and practices, customs and festas in Catholic countries. Such subjects as these have been brought before the eyes of millions of non-Catholics, and doubtless they have been instrumental in setting at rest calumnies that have lived for ages. As much of the dislike and opposition of the Church springs from ignorance of our religion, the Press Committee believes that the frequent appearance of its articles in the secular press during the past year has done much towards the lifting of clouds and the dissipation of misunderstandings regarding the doctrines, practices, and the ordinary things of Catholic life.

In the refuting of attacks, bitterness and everything that might lead to acrimonious controversy have been avoided as much as possible. On the contrary, the Press Committee has endeavored to assuage the bitterness that already exists. Catholic doctrine and ideal have been presented in a fair and philosophic light, and one of the direct results of the committee's work will probably be a better feeling on the part of those creeds who have, up to now, regarded the Catholic Church with special hostility.

For the benefit of the members of the I. C. T. S. the Press Committee submits the following partial list of subjects treated during the past year, with the date of their publication:

April 2, 1911

- "Protest of the Philippine Women Against Proposed Divorce Law."
- "Condition of Woman During the Middle Ages."
- "Why Catholics Support Parochial Schools."
- "Miracles at Lourdes."
- "Catholics and Divorce."
- "Gomez Leal, Portuguese Anti-Clerical, Returns to the Church."
- "Increase of Crime in France Due to Godless Education."
- "Labor of the Franciscans in Palestine."
- "The Popes and Science."
- "Missionaries in Ceylon."
- "The Question, 'Why Is the Catholic Church Persecuted in Catholic Countries?' Answered."
- "Garibaldi on Political Assassination."
- "The Seal of the Confessional."
- "Work of Father Bourries in Manchuria."

April 16, 1911

- "What Papal Infallibility Means."
- "Necrology of the Foreign Missions."
- "Professor Von Ruville and His New Book."
- "Tribute to Catholic Missionaries from a Methodist Minister."

"What Catholic Missionaries Are Doing in Wallis Island."

"A Non-Catholic on the 'Converted' Italian."

"The Church in Denmark."

May 6, 1911

"A Statement Regarding the Medal Scapular Corrected."

"Catholic Missionaries During the Armenian Massacres."

"What the Nuns Have Done for the Spanish People."

"Tolerance of Irish Catholics."

"A Protestant Sea Captain Answers Hostile Critics of South Sea Missionaries."

May 21, 1911

"May, the Month of Mary."

"The Monks of St. Bernard."

"What the Church Has Done for the Natives of Papua."

"Catholic Laity Opposing Socialism."

"Tribute to the Catholic School System from Rev. J. C. Prescott, Methodist."

"The Truth About the Papacy and the Jews."

"Conversion of Marie Wainright."

"Anti-Clerical's Tribute to the Hospital Nuns of Spain."

June 4, 1911

"The Church and the Laboring Man of the Middle Ages."

"Truth About the Monks of England."

"Blessing the Fishermen's Boats."

"Persecution of Members of the Association of Nocturnal Adoration."

"Catholic Scientists of Australia."

"Italian Sisters First to Care for Cholera Victims."

"Waste in French Hospitals Under the New Regime."

June 18, 1911

"The Eucharistic Congress of 1911."

"Christian Brothers as Educators."

"The Title of Cardinal Explained."

"Catholicity in Norway."

"Feast Days of June."

July 2, 1911

"Catholic Customs of England."

"The University of Santo Tomas de Aquinas of Manila."

"Catholic Missionaries in Japan."

July 16, 1911

"The Question, 'By What Right Do the Catholic Priests Claim the Right to Decline the Responsibility of Parenthood?' Answered."

"A New Life of St. Francis of Brindisi."

"St. Cumman, Irish Saint and Scholar."

July 16, 1911

"Home Life in Spain."

"Symbolism of Vestments."

"Memorial to Father Jogues, Martyr."

"Conversion of Mrs. Hutton, Gaelic Scholar."

August 6, 1911

"The Revision of the Latin Vulgate."

"Pilgrimages to the Shrine of English Martyrs."

"An English Laborer's Miraculous Cure."

"Corpus Christi in the Fiji Islands."

"Priest-Scientists Honored."

"Conversion of the Rev. J. H. Steele."

"Dr. Bell, non-Catholic, on the Monks of old England."

"Guttenberg's First Printed Book."

"Robt. Louis Stevenson and Rev. Dr. Hyde, the Slanderer of Father Damien."

"The Feast Days of August."

"The False Statement that 'Catholics Are Prohibited from Praying for Non-Catholics' Refuted."

"Five Recent Prominent Converts to the Catholic Church."

August 20, 1911

"The Case of ex-Priest Verdesi."

"Observance of Feast Days."

"The Attitude of the Church Toward Morganatic Marriages."

"Is Christianity a Crime in Portugal?"

"Robbing the Church in France."

"Péré Vial, Missionary and Great Oriental Scholar."

"What the Missionary De Nobit Did for the Modern Science of Language."

September 3, 1911

"Why the Church Opposes Socialism."
 "Modernism Explained."
 "What the St. Vincent de Paul Society Has
 Done for the Poor of France."

October 1, 1911

"The Late Professor Thomas Dwight."
 "Great Scientists Who Were Devout Catholics."
 "A Catechism of Atheism."
 "The Bible and the Mass."
 "Explanation of the Mass."

October 14, 1911

"The Month of the Rosary."
 "The Statement that 'the Rosary Is for Ignorant Catholics Only' Refuted."

November 5, 1911

"Objects and Aims of the Holy Name Society."
 "Catholic Missionaries in China."
 "Sister Xavier in Plague-Stricken China."
 "A Convert's Labors Among the Lepers of
 Molokai."
 "The Doctrine of Purgatory Explained."
 "Why Catholics Pray for the Dead."
 "A Critic Who Asks 'What Is the Good of
 Contemplative Orders?' Answered."
 "The duties of the College of Cardinals."
 "St. Theresa, One of the World's Great
 Women."

December 3, 1911

"What the Salesian Fathers Have Done in
 Patagonia."
 "The Church and Temperance Work."

December 17, 1911

"Growth of Trinity College, Washington, D. C."
 "Catholic Martyrs in China."

February 4, 1912

"St. Valentine, Martyr."
 "The Sisters of Misericorde."
 "Martyrology of the Paris Society for the For-
 eign Missions."
 "Bishop de Guebriant of Kien Tchang."
 "Total Abstinence from Alcoholic Beverages
 During Lent."
 "Retreats for Men."
 "What Catholics Have Done in Germany."

March 3, 1912

"The Monks of Old and Prohibition."
 "St. Bridget of Sweden A True Reformer."
 "The Lenten Fast."
 "Origin of the Way of the Cross."

From this partial list it may be seen that the Press Committee has covered a very wide field. It is, moreover, a field about which very little is known by non-Catholic readers of the secular press, and that little mostly comes through channels either ignorant or prejudiced.

In addition to the matter sent out from the headquarters of the I. C. T. S. the Press Committee has replied to many letters from persons requesting information regarding attacks upon the Church, and misstatements of Catholic doctrine, and in almost every instance information was furnished which enabled the individual to write an authoritative reply, or to at least to minimise the false statement.

**METHODIST TRIBUTE TO CATHOLIC
 ACTIVITY**

On the second Sunday in April the Rev. Dr. Lee of St. John's Methodist Church, St. Louis, spoke as follows:

Take the Catholic Church in St. Louis. Go around this city and count its orphanages, its asylums, its hospitals, its houses of Good Shepherd, its hundred forms of organized beneficence. I do not know what the figures are, but I venture the assertion that the Catholic Church in St. Louis has actually done more social service in one year than all the Godless, Christless social service experts have done since the foundation of the city of St. Louis.

But the members of this communion do not blow any horns; they do not spin any curiously wrought mechanical expert theories about the way to help the wretched; they simply go quietly along from day to day, from year to year, doing it.

MILLIONS AND THE WIDOW'S MITE

(Communicated)

TO THE EDITOR OF TRUTH:

The Denver *Catholic Register*, makes the statement that in 1911, the sum of \$260,000,000 was given in the United States to charitable and educational causes. This not including many millions of private gifts to charity, church and learning. The *Register* then goes on to say, "This golden shower of largess forbids us almost to inquire: Where did the donors get it? "Andrew Carnegie leads all the generous givers. * * * The grand total of his gifts in a decade reaches the staggering sum of \$321,886,300."

True it is that to man, has judgment been given and far be it from us to judge a man like Andrew Carnegie. But has not the Catholic Press grave responsibility in holding up to the people similar men as types of generous givers? Is it possible to exalt such giving without being false to the basic principles of our Catholic faith? For all time Our blessed Lord Himself set the ideal of the perfect gift, for of the Widow's Mite He said "Amen, I say to you, this poor widow hath cast in more than all they who have cast into the treasury." Upon what, it may well be asked, does the growing and stupendous power of the Catholic Church in America rest? Upon the munificent gifts of magnates? No, ten thousand times no! In its foundations it rests everywhere, upon the small sacrifices of the many, upon the faith, loyalty and devotion of the poor and of the oppressed. "The private gifts" are the great gifts; like the mustard seed they grow and spread until they become a mighty tree in whose branches the fowls of the air may rest. Where, we dare ask it, did Andrew Carnegie get his millions? For answer,

walk through the streets and back allies of Homestead, seven miles from Pittsburgh, where the Carnegie Steel Company works are situated; visit the Slav quarter; penetrate into the lives of the steel workers: visit the hospitals where the maimed are taken; go into the police courts, question the girls who are paid less than a living wage; visit the workhouse. Mute and uncomplaining for the most part are the men and women by whose sweat and life-blood the millions have been made. It is not until one has passed out and away from the clamor of the mills and entered between the marble shafts into the faultless beauty of the temple that Andrew Carnegie has erected in the near-by city, that the sobs and groans of the multitude can be heard. There in the stillness, the voices of those upon whom the proud structure rests, cry out unceasingly, and they are not voices of praise, but they are voices that Almighty God cannot fail to hear.

Let the *Catholic Register* spur on wealthy Catholics to "loosen their hearts and pocketbooks, "but let it never be forgotten that without the blessing of Almighty God, golden showers become curses, crying out for vengeance, while the widow's mite through His divine power, becomes a thing of life capable of growing and expanding through all eternity."

ELIZABETH S. KITE.

Field worker for the Psychological Research Department of the Training School for Feeble-minded, at Vineland, N. J.

There are three great depths which no human line can sound; the depth of our sinfulness, the depth of our unworthiness, and the depth of our nothingness.—*Manning*.

BOOK REVIEWS

THE LIGHT OF THE VISION. By Christian Reid. The Ave Maria Press, Notre Dame, Ind. 1912.

Christian Reid gives us a very readable story in "The Light of Vision." The heroine, a divorced woman, is led into the Church by the kindness of her lover's mother, who is a devout Catholic, and also by studying the beauties and wonders of the Cathedral of Chartres, under the guidance of J. K. Huysmans in his wonderful work, "The Cathedral." John Maitland, the Catholic lover, is a poor specimen of a Catholic, but by degrees he is taught his duty by "Madeleine." After her reception into the Church, "Madeleine" returns to her worthless husband whom she had divorced. He has been crippled for life in an automobile accident in the south of France, but she nurses him devotedly, converts him to the Catholic faith, and then sees him safely off to Heaven. Her lover hearing that she is at last free, hastens to Switzerland, where she is living, in order to offer her happiness, and incidentally acquire a little for himself. For a second time she rejects him, preferring the beauties of the cloistered life and the love of the Heavenly Bridegroom. The story is clean, healthful and elevating, and is told with the author's usual grace and power.

THE AMERICAN GOVERNMENT. By Frederic J. Haskin. Philadelphia and London, J. B. Lippincott Co., 1912.

An able, well written and readable volume on the American Government comes to us from the pen of Frederic J. Haskin. As an essay writer for the New York *Globe*, Mr. Haskin has acquired the habit of expressing his thoughts pithily and clearly and he tells us in the ordinary language of everyday life what our Government does and how it does it. His work, consisting of 31 chapters, deals practically with every department and branch of the Federal Government, and before publication the several chapters were read and approved by the very highest authorities. The book is a brief and capable review of the actual work of the Government, and while it does not relate a complete history of the several departments (a thing that would require not one, but many, volumes), yet the reader is well informed

on the actual working of the Government and is presented with much valuable and dependable information, while the style and the manner of Mr. Haskin's book will hold the interest of the ordinary reader, it will prove especially a boon to the busy man of affairs who wishes information about our Government, and has not the time to consult an exhaustive work on the subject. It ought to inspire loyalty to the great fundamental ideals upon which our Government is founded and at the same time give an inspiration to every true American, when he is called upon in any capacity, to lend a hand and do his best to make our institutions great and successful.

THE REASON WHY. A common sense contribution to Christian and Catholic Apologetics, by Bernard J. Otten, S. J., St. Louis, Mo., 1912.

THE PRICE OF UNITY. By B. W. Maturin. Longmans, Green & Company, New York, London, Bombay, and Calcutta.

THE OBEDIENCE OF CHRIST. By Rev. Henry C. Schuyler, 16mo. Price 50c. postage 6c. Peter Rielly, Publisher, Philadelphia.

AN AMERICAN MISSIONARY. A record of the work of Rev. William H. Judge, S. J. By Rev. Charles J. Judge, S. S. Illustrated Third Edition, Catholic Foreign Mission Society (Maryknoll), Hawthorne, N. Y.

CHRISTIAN SCIENCE AND CATHOLIC BELIEF. (Pamphlet.) By Father Gogdin. The Ave Maria Press, Notre Dame, Ind. Price 10c.

ST FRANCIS OF ASSISI. By Johannes Jorgensen, Translated by T. O'Connor Sloane. Price \$3.00 net. Longmans, Green & Company, New York, London, Bombay and Calcutta.

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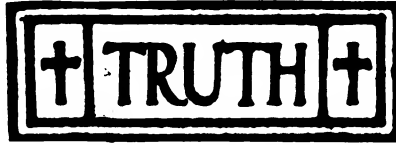
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To the Readers of Truth

From the Editor

The Magazine Truth



It is the aim of the officers and committees of the I. C. T. S. to make "TRUTH" something of permanent value to its readers. The magazine occupies a unique place in the field of Catholic journalism in this country. It contains no news matter such as our weekly papers must necessarily publish, it prints no stories, and it restricts the articles entirely to those which deal with the doctrines, the history, the devotional practices of the Catholic Church. It proposes to publish regularly in its "Forum," explanations of misunderstandings about things Catholic, refutations of false statements that have appeared in the daily press, in sermons or lectures, in books or in pamphlets. It will, when necessary, print the records of professional defamers of the Catholic Church.

Members of the I. C. T. S. will assist in the work by forwarding to Truth such attacks or misrepresentations as in their judgment requires public refutation.

Department of "Questions and Answers"

The "Questions and Answers" department will be limited to four or five questions in each issue. The consensus of opinion is to the effect that more good will be accomplished in these pages by giving a fairly exhaustive and scholarly reply to a few questions rather than by inserting a great number of questions which might be of personal interest only, and which might be answered in a half-dozen lines. These latter questions will, hereafter, be answered by personal letter to the inquirer. Name and address should always be given, although same will not be published.



THE CROSS OF CHRIST AND ITS DEFENDERS

"For the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God." (1. Cor. i: 18.)

The sermon preached by Rt. Rev. Mgr. Shahan, Rector of the Catholic University, in the Cathedral of Harrisburg on the occasion of the State Convention of the Knights of Columbus, gives a picture so beautiful yet so true of Catholic manhood that TRUTH willingly publishes it for the benefit not only of the members of the K. of C., but of every Catholic layman throughout the country. After some preliminary remarks, apropos of the occasion, the scholarly preacher spoke as follows:—

Y dear brothers, you have chosen from the beginning of your order to bear the name of knights, a not uncommon name among our modern associations of men united for various purposes, social, political, economic, and the like. To understand, therefore what the very name of your nation-wide body implies, what are its spirit, its aims, its characteristics, its lines of difference, so to speak, from all other associations, we must ask ourselves what is really meant by a term now subject to uses so varied and so contrasting. What was the true knight of old, so much celebrated in poetry and history, in all the arts, in music, the drama and letters, and who for centuries impressed himself so profoundly on the whole social order that his name, his office and his high deeds have not yet faded from the memories of men and are likely to fascinate generations yet unborn? By far the noblest in character, the most high-minded in principle and the most famous servant

of the Christian cause in its time of gravest peril was the knight of the great military orders. In him were typified all the virtues of Christian knighthood, and it is he in particular who has so powerfully affected the Christian imagination in every succeeding age.

It is such a knight, therefore, that I shall briefly sketch for you, a typical Catholic layman along the firing line between Islam and Christendom, the right hand of the Vicar of Christ in his glorious efforts to restore to the Christian peoples the lands made sacred forever by the life and death of Jesus Christ, the virtues and sufferings of our Blessed Lady, the first labors of the apostles and disciples of our Lord, the beginnings of the Catholic Church.

Such a knight was, above all, a man of action, vigorous, resolute, resourceful. Indeed, he was the typical man of action, for he was a soldier, and belonged to that class whose life is one perpetual toil for the defense or welfare of others, whose un-

selfishness, devotion and sacrifices are among the strong bases of civilization, and to whose obedience, submission and co-operation society in the past owes in no small measure its preservation and advance. But he was no earthly soldier, and he served no earthly king. He was a soldier of Jesus Christ, and the hard training, the severe discipline of his calling were meant to develop in him the Christian virtues, particularly of life of faith, hope and love. Daily his faith in Jesus Christ grew more firm and clear, more earnest and living, and purified more thoroughly his heart from all dross of passion and all earthly attachments. Daily his hope in the eternal promises of God grew livelier and sustained him amid the distractions and temptations of this perishable life. Daily his love, for the Redeemer of the world grew purer and holier as he trod the earth hallowed by the feet of Christ and in his sentinel watches gazed upon the stars that looked down on Bethlehem and Nazareth. These glorious virtues that have since transformed the old and the new world ripened constantly in his heart amid the cares and solicitudes of a soldier's life, for they were symbolized in the cross of his Divine Master that was more to him than any flag or standard ever could be in the natural and earthly order.

—

He overcame in battle the enemies of his Divine Master, who sought to drive the Christian from those holy places that were then, and are yet, dearer to him than all other places of earth, but daily also he slew in his own heart still greater enemies of Christ—human pride and earthly pleasure. He belonged to an order whose social pride was almost beyond description, and to a time when men sought pleasure with a zest and a fullness scarcely surpassed by the

men and women of our own day. But his vision embraced forever that gaunt cross on Calvary, and this hardened his resolution and steeled his heart to become more and more like the Man of Sorrows, to rise above the things of earth, to cleanse his spirit of the stains of concupiscence and to crush in himself the vicious root of pride. He would not be a delicate self-seeking member beneath a head crowned with thorns, nor would he wear a diadem of gold where his Divine Master was buffeted and scourged. He left all, it is true, to protect the pilgrims of Christ, but was he not himself a pilgrim? For their safety he razed the castles whose ruins are still visible on all sides through Judaea. He built the roads, protected the coast, drove off pirates and marauders. He nursed the sick in hospitals built and endowed by him, and he buried piously the dead. Under him a Christian political and social order arose, the land was cultivated, industry and trade prospered, and the Christian virtues developed on all sides. He toiled for no temporal profit, for he had a vow of poverty, and the enormous gains of the merchant and the banker were not for him. He was the soldier of the Catholic faith, its bold and ardent champion, who looked to Christ for a heavenly reward. When his watches and marches were over he threw off his coat of mail and cast himself before the cross of Christ, happy to know that all its glorious realities transpired on the blessed soil that he was defending with his sweat and blood. The sufferings of his Divine Master were his frequent thought, and meditation on them filled him with new love and new courage. Even in death he was still a man of faith and prayer, and we wonder yet at the folded hands and pious features of many a bronze or marble knight in the churches of Europe. Some

few of them are known to us by fame, but countless thousands of these common soldiers of Jesus Christ died unwept and unsung, died as they lived, in loving worship of their Divine Master, in the hope of life eternal with Him and, as it were in His loving arms, more secured against the ancient enemy than they had ever been against their mortal foes.

Their obscure heroic deaths were in reality a glorious triumph of Christian idealism. They stirred all Europe profoundly; they renewed the love of Christ Crucified that had grown cold; they rebuked the colossal pride of their own day; they opened anew the sources of sanctity; they cleared the way in the Catholic heart for the great mediaeval orders like the Franciscans and Dominicans; they fixed forever the Christian spirit on Calvary and its sublime lessons; they stirred so mightily the hearts of men that a new era sprang up at once in literature, music, the drama, architecture, painting and sculpture, and all those lovely forms and channels by which man tries to externalize the divine infinities that are forever dumbly moving in him, echoes, as it were, and assurances of his heavenly calling and reward. Truly Jesus had well said to the Jews (John xii., 32) that if He were lifted up from the earth He would draw all things to Himself. His cross, uplifted by the knights of old, shone over the whole world as it had not done since the days of Constantine. That word of the cross which threatened to become again a foolishness (I. Cor. i. 17) to the worldly and perishing Catholicism of those days became instead a joy and a glory (Gal. vi., 12; Hebr. xii., 2), reconciled anew a multitude of weak or fallen Christians (Eph. ii., 6), scattered its enemies (Gal. v., 11), both open and secret, and pacified (Coloss. i., 20) contending peoples

and nations. Truly the mediaeval knight was a great servant of Catholicism, and wherever the praises of knighthood are sung or its high deeds narrated very honorable mention is due to him as the great agency through which for over two hundred years the conscience of Catholic Europe was stirred, the unity and universality of the faith emphasized and the Gospel of Jesus Christ made to resound in every corner of the known world.

II.

And now what lesson has the modern knight to learn from his brother of days long gone and forgotten? Much every way (Rom. ii., 2), in the words of St. Paul. The cross of Jesus Christ has not ceased to be a scandal to the world, but rather is now more intolerable than ever, owing to the pride engendered by larger knowledge and control of earth's spaces, opportunities, possibilities; by the mechanical inventions and unexpected discoveries of modern times; by the growth of human knowledge in many departments of intellectual life; by the offense and scandal that many suffer because the religion of Christ refuses to be transformed into some form of philosophy, metaphysical, economic, social or otherwise, but still keeps serenely its way on earth as the revelation of God to man, the healing power for his moral woes, the path of salvation from sin, the voice of God, warning men to abandon all evil and to do penance and turn fully to Him. Under other forms and in other language, and with new deceptions, a false philosophy of life, the true enemy of the cross, is now more vigorous and influential than ever. Refuted again and again, if only by the experience of mankind, it returns unabashed to the combat. It insists that there is no

God beyond or over humanity; that if there be one we cannot know Him, and that if He exists He cares not for us; that reason alone is the true and sufficient source of knowledge and an external Divine will a figment of the mind; that this world has always existed and always will, and is the only place we shall ever know, and therefore the only rule and condition of our happiness; that we are mere animals of a higher order; that man is perfect by nature, and needs only a better education to extirpate his visible defects; that the social body alone—i. e., the State—has rights concerning this education; that there is only one order, the natural order, and all supernatural life is in varying degrees a work of superstition, and therefore an inferior and debasing life, and to be completely extirpated by all means within reach of the social authority.

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The masses ignore the high-sounding names that this philosophy assumes, the solemn garments that it throws over its varied falsity, but there is no mistaking its teachings in the daily paper, in the countless cheap magazines, in the university lectures, in the manuals of science, philosophy or history, in the novel, the theatre, the arts, and in the daily interchanges of social life. Outside the Catholic Church the sublime Christian concepts of God, man, the soul, life, death, society are an almost total wreckage, nor is there any way possible by which they can return to the minds of men; rather must they disintegrate more and more under the criticism of error that knows only how to rend and destroy, but never can build up.

What are we, whence do we come, whither do we go, why are we here, what are our duties, and on what authority are they laid down? So many searching prim-

ary questions that the current false philosophy of life eschews, or refuses to contemplate, or answers in a fatally erroneous way. Every Catholic child, it is true, begins life with a sure capital of sublime knowledge concerning these matters, knowledge based on the holy will of a loving God, on the religious experience of mankind and harmonizing with the entire Christian order of life. But outside the Church most men are to-day utterly at sea with regard to the higher life of man. No wonder that our social and political life exhibits the ravages of such devastating ideas.

"O Caesar, in thy peace what woes I suffer!" cried Epictetus. And so, despite the pretentious arrogance of these false doctrines, they breed only manifest discontent for the individual and ruin for society. Despite some surface evidences of philanthropy, we are drifting into an era of selfishness, and social life threatens to become a moral jungle. Authority, government, the civil order generally are attacked with incredible vehemence and bitterness, and a menacing spirit of unrest corresponds to a growing lawlessness that no one can deny. Now and then some particularly fierce outbreak challenges public attention, but the efficient cause of it, the irreligious training of the young, is ignored or minimized.

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There was never a time when the moral influence of the Catholic layman was more needed than now or likely to produce better results. Let him assert by example and by speech his belief in a good and loving God who is truth itself and holiness, the source of justice and its guarantee; in the human soul, with its Godlike attribute of immortality; in the body of man, as the temple of the Holy Spirit, whose indwelling purifies and ennobles it and makes the

whole man a little less than the angels; in mankind as the object of Divine love and redeemed by the blood of the God-Man; in the rights of the human conscience to recognize and adore the Maker of heaven and earth; in the higher life of the soul, the life of prayer and religious service; in a Divine reward of the good and an equally certain punishment of the wicked; in the whole world as God's creation, and the immediate object of His loving province. And let him not only himself live up to the great saving truths of his holy religion, that has again and again uplifted and transformed human society, but let him see that they are handed down in their fullness and purity by the education he gives his children. Let that be carried on under the auspices and the guidance of the Church of Jesus Christ, the pillar and foundation of truth; the wise heir of centuries of experience, religious, social, moral; the successful opponent of countless wretched philosophies and false views of life and man, of God and the soul; for long centuries the helpful refuge of the poor and the lowly and the oppressed. "Catholicism," Cardinal Newman says very aptly, "is the strength of Religion, as Science and System are the strength of Knowledge."

Indeed, our nation needs badly to-day the good Catholic layman, the man who lives up to his religion, or manfully strives to do so. He is needed in the home, the native source of obedience and reverence, of respect for law and order, of mutual charity and forbearance. Christian marriage, the basis of the home, grows daily more rare outside the Catholic Church, and the dread consequences of its decay are only too visible in the ideas, the character and the moral annals of the upcoming generation.

The good Catholic layman is needed in the public service of the community, where

the dictates of common morality and the commandments of God are too often set aside for private gain and to the detriment of the rights, progress and happiness of the people.

He is needed above all in the Church, where the grave sacramental life of her faithful laity is the most irresistible evidence of her sanctity and power, where the word of God, falling on ardent and humble hearts, brings forth fruit a hundredfold, and where the growing multitude of her devoted children inspires confidence and resolution in her clergy and assures the respect and good-will of those who are yet outside the fold, but are daily more deeply moved by the unity and harmony and growth of the great Catholic body. Our modern society itself needs him, for the very reason that made necessary the mediaeval knight, to stem the deep current of pure secularism and naturalism that tend to sweep away the last remnants of Christian life and order, after which there is nothing but a renewal of the immoral and cruel paganism of antiquity.

The influence of an educated Catholic laity, conscious of the truth and beauty of its immemorial faith, is beyond calculation. When numerous, united and harmonious, intelligent and ardent, moving in unison with a clergy drawn from its own ranks and educated in sympathy with its ideals and aspirations, it can do much to reshape the social order in a Catholic sense. Most of the shocking evils in the world about us, the immoralities of the theatre and the arts, the naturalism of the press; the social disorders, divorce, suicide, youthful crime, even economic wrongs and injustices, are traceable to a rapid loss of faith in the Christian order in its teachings concerning man and the world, concerning the soul,

sin, redemption, grace, repentance, prayer, Divine Providence the future, final judgment.

Conversely, a life of faith, lived publicly and habitually by large bodies of men, must in time produce the fruits that Christian faith has always produced in the past, a renovation of the individual heart, a quickened sense of the rights and power and sanctity of God, a corresponding contempt for the things of this brief life, an upward tendency of the whole man, a horror of the mean and vile things that once seemed the sole end and value of life. And while the complete moral renovation of our modern society may yet be very remote, the growing prevalence of lives penetrated with the principles and actuated by the spirit of Christian faith would go very far towards arresting the progress of irreligion and appeasing the outraged justice of God.

III.

Dear brother knights, in your glorious patron, Christopher Columbus, you have a model of the active, earnest Catholic layman whose life was dominated and guided by faith, and who owed to faith not only the great idea of which he was to be the immortal exponent, but also all the virtues that for years enabled him to pursue its realization. It was the hope of spreading Christ's kingdom on earth that sustained him in all the weary years of his wanderings from court to court, and on the perilous and unknown ocean to which he committed his hope. And when he raised the cross for the first time on the shores of the New World that he gave over to true religion no mediaeval knight cherished deeper sentiments of faith, hope and love. He bore ever in his heart the mystery of the cross, and when his incredible trials were

over he chose to be buried in the poor habit of Saint Francis, the knightliest follower of the Cross since the days of Christ Himself. Still more, he threw open to the religion of the Cross a hitherto unknown world, and soon its countless missionaries were treading every waterway and scaling every mountain pass and piercing every valley to bring to the tribes sitting in darkness the glad tidings of redemption, the knowledge of the Christian law and the benefits of civilization. In an age of scepticism his faith burned clear and pure like a torch and inspired and encouraged others, as genuine faith always does, being thereby the strongest force known to man. In an age of pride and selfishness he was an humble and generous lover of Jesus Christ crucified, nor was any toil too great nor any sacrifice too painful so that the honor and glory of his Divine Master were increased. On the eve of religious revolution he was the most devoted son of the Catholic Church, and held ever sacred and uppermost its welfare and progress. In his day genuine religion seemed about to perish from the earth amid the works of pride and the follies of the passions. Yet the period which to so many seemed the deathbed of religion was in reality the hour of its new birth, and in this glorious revival the great Genoese was one of God's chosen agents, the pilot, as it were, who led the bark of faith into new but vast and untroubled waters and opened to all the missionary agencies of the Holy Church the broad pathway that yet stretches before them.

What is comparable on this earth to this wonderful power of self-renewal that the Catholic Church exhibits in every great crisis that it is forced to meet? New and irresistible forces arise in the Church at all times, from unsuspected sources and in

ways that are truly miraculous, a proof at once of its full vitality and of that every fresh variety of powers and energies that properly connotes every living organism. To-day a new order of men or women arises in all humility and poverty, but filled with Catholic faith, hope and love, and to-morrow it has overrun the world and established itself in every part of the habitable earth, an ever-flowing fountain of spiritual strength and endeavor. To-day a new world is thrown open to the apostolic zeal of the children of that Church, and to-morrow its plains and valleys and mountains are blessed by the feet of those who bring to the tribes sitting in darkness the glad evangel of peace. To-day a false philosophy of life has corroded the hearts of all men, and to-morrow the most brilliant and successful refutations of it confirm the refuting work of time itself. To-day an ancient social and political order rooted all over a civilized continent topples to its fall amid scenes of elemental savagery, and to-morrow the sun rises upon the same society pacified, renovated, uplifted, its eyes glistening with new love and its feet set in the path of new progress.

Strengthened and consoled by the lessons of the past, we must not despair, nor must our hearts grow faint for fear and doubt. The Catholic religion transformed and purified long ages ago a world like ours and tamed its immense and cruel pride, not

by revolutionary preaching, not by extreme, impracticable theories based on false philosophies of life, on ignorance of human nature as it really is and works out when left to itself. She did this unequalled work alone and unaided in the teeth of every opposition, and her only weapon was the Cross of Jesus Christ. She preached to a world of colossal arrogance and unspeakable moral corruption the humility and sufferings of the God-Man, His divine love and pity for all mankind, and soon men acquired a new sense of human dignity and worth, of equality before the highest tribunal, of the true values of this life of a future order of perfect justice and happiness. Many a time since those remote days have the love and pity of Jesus, radiating from His holy Cross, revived Christian mankind. Nor will it be otherwise in the future, despite all the errors and follies of mankind, if God yet reigns in heaven, if our glorious redemption by the Son of Man have yet its infinite value, if our spiritual needs be yet as great and appealing as they ever were, if divine love triumphant on Calvary be yet irresistible and possesses yet the secret of those marvelous conversions of mankind of whose time and manner God alone has the secret, and which are no more difficult to Divine power, no less in keeping with Divine goodness than those miracles of individual conversion that we witness daily.



"GODLESS EDUCATION"

BY ONE OF ITS VICTIMS

IN the month of March, Benjamin Tisseau, a young French soldier was put to death in the military prison of Le Mans, France. It is just thirty years since Jules Ferry, declaring that it was his intention "to organize humanity without God," began his campaign against the Catholic schools of his country.

Undismayed by the opposition of the thoughtful, the anguish of the virtuous and the God-fearing, his successors have, with diabolical ferocity and perseverance, continued to drive God from the schools. And poor France is reaping the harvest in the general increase of immorality, in her dwindling population,* and above all in the frightful increase in juvenile crime. In 1886 there were 5,596 criminals among the boys and girls under sixteen years of age, in 1905 there were 35,000! Judging from reports in the daily press of France, this number will be vastly increased for the current year. If the presence of this vast army of young criminals will not bring French infidels and Freemasons back to a sense of decency, to a realization of the need of moral and spiritual training for the children of La Belle France, the following words penned by a man on the eve of his execution are lost upon them. "If they hear not Moses and the prophets, neither will they believe, if one rise again from the dead." When this truly "human document" appeared in the press of France, *Le*

Matin, an anti-clerical sheet deliberately changed the context saying "If I have fallen so low it was *not* owing to the teaching I received in my youth." The original letter of the poor soldier was then published by *La Croix*, and in it the condemned murderer says: "If I have fallen so low it was owing to the teaching received in the lay schools." Here are the words penned by Tisseau a few days before his death, signed by him, and given to his lawyers to be published after his execution, if they believed that any good might result therefrom. God grant it may!

LE MANS, 25 February, 1912.

I address these lines to my advocates who have done all they could in order to save me; they will make use of them, if they think fit, to protect and safeguard others.

The only object of these few lines is to make known that if I, the son of an honest working-class family, have fallen so low, it is in consequence of the education I received in my youth. At school we were taught that parents had only a very limited authority over their children; that, according to the law, they had no right to correct or punish their children; that the evil committed to the prejudice of one's parents was not an evil, and that the law could not punish them (the children). That is what the Godless school teaches us.

Being then of a character rather inclined to what was bad, all these ideas which I heard expressed only excited me, already but too much inclined towards such ideas; and from that came my first fault, which was the cause of my being sent to a house of correction, in which I had to spend long years in suffering, for the director of that house, instead of doing all he could to lead back to the right way many young fellows like myself, made us, on the contrary, only feel the contempt he had for us when we committed the

* From the New York Sun: "Paris, May 28.—The statistics compiled by the National Bureau of Vital Statistics which were published this afternoon created a profound sensation. They show that during 1911 there were 34,869 fewer births than deaths in France. This is the worst showing in the history of France."

most trifling fault. It was fetters and the black hole—and this director, who should have been for us a father, only knew a very “tender” word: yield, or die of hunger.

After a certain number of years I left that house very ill, where I knew only suffering, with hatred in my heart for that society which was the cause of all my misfortunes. Without a trade, given up to my bad instincts, unfortunately, like many others, I fell.

The fault which has cut me off from society has become for me a benefit, as it is in the prison of Le Mans, where I write these lines, I have found a priest who has taught me what life really is, for I confess I never understood it.

Unfortunately, this good advice comes only too late, for at this moment the condemnation which has been pronounced will, perhaps, prevent me from putting into practice the advice which has been given me, and which I have sworn to follow.

Alas, I would wish that these lines may serve as a lesson to many young men who, like me, allow themselves to be deceived by these false ideas which are constantly repeated to us. How many, like me, let themselves be made fools of

by these delusive ideas, and who will one day, perhaps, be brought to despair. If I am to die, I will meet death courageously, certain that God, more merciful than men, has pardoned my errors; and I have the sweet confidence that He will receive me near Him.

But my heart bleeds at the thought of my poor parents who are inconsolable.

Oh! for mercy's sake, go and see them, and tell them of my repentance, and my immense sorrow for having plunged them in such misfortune. My last thought shall be for them. I hope to see them again on high, where I shall not cease to pray for them, till we meet each other once more.

28 February.

I am always in expectation of the decision which will be come to in our regard. This morning I had again the happiness of hearing Mass and receiving Holy Communion. I feel calm and in repose. Thanks once more to my counsel for all they have done for me. I wait with patience and resignation.

BENJAMIN TISSEAU,
Military Prison of Le Mans.

THE FILIPINO AND THE Y. M. C. A.

Some months ago the I. C. T. S. informed the Catholic press of the United States of the attempts made by Y. M. C. A. organizers to decoy Catholic young men in the Philippines into their “non-sectarian” organization. It circulated through this country the letter of the Archbishop of Manila warning his people against the insidious tactics with which American Catholics are long familiar:

Evidently the exposure of Archbishop Harty, of Manila, is having some good effect. Secretary Gregorio Araneta, of the Department of Finance and Justice, in the Philippines, who was appointed chairman of the committee on subscriptions for the new Filipino Y. M. C. A., has tendered his resignation, with a recommendation that all members of the committee be selected from those persons who have already subscribed to the fund.

Secretary Araneta gives as his reason for resigning the fact that he believed in the beginning that the institution was a purely social, athletic and educational affair; and that no question of religion would be introduced into the matter. Now that a controversy has arisen in regard to the denomination of persons who desire to become officers of the institution, the secretary says that he does not desire to be identified with the association.

If you look at the Sacred Heart, so meek, so sweet, so condescending, so loving towards miserable creatures, provided only they recognize their misery; so gracious towards the unfortunate, so good to penitents—ah! who would not love this Royal Heart so fraternally maternal to us?—*St. Francis de Sales*.

THE PROTESTANT STATE CHURCH IN IRELAND



THE following *expose* of the methods adopted to foist the Anglican religion on the people of Ireland is from the pen of a staff correspondent of the *Glasgow Observer*. In reviewing the excellent work "Tithes, Their History; with a Review of the System in Ireland," by Rev. Father McEleavey:

"The State Church in Ireland since the Reformation was pronounced by Lord Macaulay to be 'the most absurd of all the institutions in the civilized world.' Lord Brougham called it 'the foulest practical abuse that ever existed, opposed alike to justice, to policy, and to religious principles;' and John Bright denounced it as a 'wrong which had no equal in the character of a national insult in any other civilized or Christian country in the world.'

Tithe Farming in Elizabethan Days

"Father McEleavey shows us in operation the Acts passed under Queen Elizabeth and Charles II confiscating the property of the Church, and handing it over to a 'religion unknown to the Irish people, to a clergy who had no sympathy with them, who ridiculed their religion, who opposed their political aspirations, and used their position to crush and trample on them.' In 1735 resolutions were passed in the Irish House of Commons the effect of which was that 'the burden of supporting the Protestant church and parson was thrown on the shoulders of the Catholic cottar and small farmer, and taken off the shoulders of the landlord and big grazier, who were mostly Protestants (*i.e.*, Episcopalians) and Presbyterians.' Many of the Protestant clergy were non-resident—as, indeed, they might well be, seeing they had no flocks—and to

collect their tithes they employed a Proctor, or sold the tithes to a 'tithe farmer.' This class of tithe collector was characterised by no less an anti-Catholic than Froude as 'the vilest and most accursed of all the carrion birds that preyed upon the carcase of the Irish peasantry;' and the clergy were so greedy that they even insisted on fees to be given them when the priest administered the Sacraments to the faithful. After Emancipation was gained, the people entered upon a 'Tithe War,' which meant that they could no longer stand the monstrous iniquity of being evicted, persecuted, and sold up to support the parsons of a Church that represented a mere fraction—of the Christians of Ireland, and was working hard to corrupt and overthrow their own, which was the Catholic, Faith.

"The shame and scandal of the whole position will best be seen by the following figures given by the author. In 1834 the Catholics numbered close on six and a half millions, and the Anglicans, who were the State Church, totalled only 852,064. The Chief Secretary for Ireland stated in 1835 that there were one hundred and fifty-seven parishes which had no Protestants at all; one hundred and ninety-four with less than ten; one hundred and ninety-eight with less than twenty; one hundred and thirty-five with less than thirty; one hundred and seven with less than forty; and seventy-seven with less than fifty. The testimony of Sidney Smith may also be given: 'On an Irish Sabbath,' says he, 'the bell of a neat parish church often summoned only the parson and an occasional conforming clerk; while two hundred yards off a thousand Catholics are huddled together in a

miserable hovel and pelted by all the storms of Heaven.' And George Henry Moore, a Catholic landlord, said in the House of Commons in 1849: 'I myself pay tithes in eight parishes. In the whole of these there is not one church, one glebe, one single resident clergyman. I am not aware there is a single Protestant in the whole eight parishes; and I do not believe that Divine service according to the Protestant ritual has been celebrated in any of these since the Reformation.'

Fleeing the Poor

"This, then, was the kind of farcical institution which the Catholics, who were practically the whole of the Irish people, were compelled by law to keep up, against their will; and to keep up which, as John Mitchel said, the tithe collectors were 'ever at their doors, entering their cabins and carrying away their pots and pans, their calves and their pigs;' or even, as Cardinal Moran remarks, 'taking the blankets from the sick bed, and the ragged apparel from the limbs of the pauper, and selling it by auction for the payment of tithes.' And all this time, be it remembered, the Catholic priests and bishops, to whom these tithes (not to speak of the cathedrals, churches, and residences) really belonged, and to whom the people would willingly have paid them, were obliged to live in starvation, poverty, almost outlawry. Father Kenny, ordained in 1814, went about attending to his sacred duties in his first curacy *barefooted*. Many priests had no fixed residence; they went about half naked and half starved; there were few churches which were not mere hovels; there were wide tracts of country where there was no church at all. On the other side, a return to Parliament showed that in fifty years eleven Protestant Bishops had contrived to bequeath

to their families the modest average of \$940,000 each. They were simply rolling in wealth. In 1866, for example. The Bishop of Meath was reputed to have left at his death the trifling fortune of \$500,000; and the total amount of Established Church revenues is not overstated at \$4,000,000 yearly.

"Well, as we remarked, it was against this detestable freak of a religion that the Catholics after Emancipation began to revolt with a vengeance. In Chapter IV Father McEleavey gives some rare examples of their refusal to surrender tithes to the collectors, and the consequent battles and engagements, with much slaughter, between the peasants, on the one side, and the soldiers and police, backing up the parsons' agents, on the other. Two cases may be instanced by way of illustration. At Fenboonagh the soldiers and police fired on the refractory people, killing three and wounding twenty, and succeeded in capturing ten pigs wherewith to pay tithes to Rev. Thomas Lock. At Doon, County Limerick, there was the historic case of the parish priest's cow being seized to furnish tithes for the Protestant rector. If we remember aright, this is one of the cases detailed by Mr. Barry O'Brien in his interesting book on education in Ireland, in which the cow was escorted by a troop of cavalry, a regiment of dragoons, and no end of foot soldiery and artillery to the public market place, and there, amidst a crowd of four thousand sympathetic onlookers, knocked down for a trifle to the priest's brother!

"And so the evolution of this accursed system is traced by our author, who shows the various shifts and evasions to which the Government was driven in its attempts to make it less loathsome to the people of Ireland. Chapter V gives an account of the so called 'settlement' under Lord Mel-

bourne, by which the Tithe Commutation Act 'gave the landlord one-fourth of the tithes of all Ireland for the trouble of collecting them.' The concluding chapter relates the steps leading up to the Disestablishment measure of Mr. Gladstone in 1869, which brought the brazen imposture of a Protestant State Church in Ireland to

an end. If disestablished, it can scarcely be said to have been more than nominally *disendowed*. The value of its property was estimated at sixteen millions, and of this it got almost ten millions back, the clergy, as usual, resorting to all manner of tricks to secure an inordinate share of compensation for themselves and their families."

HOW CARDINAL CULLEN MADE A CONVERT

When the late Cardinal Cullen, of Dublin, Ireland, lived, there was a sick call for a priest from the Pro-Cathedral. The sick person was at the ——— hotel, the proprietor of which was a Protestant.

A stormy, wet, dark night it proved. As soon as the messenger got there a priest started. Through mud and slush he made his way, and at last arrived at the hotel, saw the sick person and gave him the sacraments. Everything went off as usual thus far, but now the curious part began. The proprietor of the hotel, thinking to do a little proselytizing, invited the priest to come into his own sitting room. After administering some welcome refreshments, this Protestant evangelist let himself out.

"To think, Father," said he, addressing the priest, "of the pride and sloth of these Bishops and Cardinals! Is it not monstrous? I warrant now that, while the Cardinal has sent you on this long tramp through the muddy snow, he is comfortably toasting his heels and drinking a good warm punch."

"I think you wrong him."

"Why?"

"Because he is doing nothing of the kind."

"You don't tell me. But how do you know?"

"I know by the best of reasons. You haven't asked my name."

"Your name! What is it?"

"Cullen—Cardinal Cullen."

In a moment the hotel keeper was on his feet, his hat off.

"Will Your Eminence forgive me? I spoke in ignorance. Shall I order a carriage for Your Eminence?"

"Oh, no, I can go back as I came. I am used to such journeys."

The Cardinal departed.

A few days afterward the hotel keeper went to a priest for instructions, and was finally received into the Church.

Many philosophers imitate the maniac who closed the shutters of his chamber in broad daylight, in order to write by candle light. The candle is the wisdom of the ancients; the full daylight is the eternal wisdom manifested in the Gospel.

As a rule, they who talk most do least; and they who are always asking why this or that is not done are the last to do what is needed. Our people may be divided into talkers and doers. The doers are silent and the work is done. The talkers mostly find fault with the way of doing it and the work itself when done. Complaining is their contribution to the work and they give little else.—*Cardinal Manning*.

THE FORUM

REPLIES TO CURRENT ATTACKS AND MISREPRESENTATIONS

CHINESE CATHOLICISM AND CHINESE BUDDHISM

A book entitled "Across China on Foot," by Edwin J. Dingle, has just been published and has already found its way into Public Libraries. The space on the shelves of these public institutions is too valuable to be encumbered with such books as this superficial, misleading production of Mr. Dingle.

TRUTH is indebted to the kindness of the scholarly Professor Aiken of the Catholic University for the following criticism of the book:

One of the evils that an unsuspecting public has to suffer at the hands of modern writers is the superficial criticism of institutions and customs made by the traveler on the basis of a rapid transit through a strange country. We have a lamentable instance of this in the book, "Across China on Foot," recently published by Mr. Edwin J. Dingle. This evangelical Protestant, whose prejudices against the Catholic Church are as dense as a jungle growth, and whose experiences with Chinese Christians apparently did not go beyond a small circle of Protestant converts, has seized upon the opportunity to belittle Catholicism in China and has made bold to show to the world that it is little more than "a sort of Buddhism prepared for the foreign market." In Appendix J of the work mentioned, he seeks to prove his point by giving a list of resemblances between these two religions which he culled from the work of Mr. H. C. DuBose, entitled, "The Dragon, Image and Demon." The list is as follows:

"I. In both these systems it is a worship of pictures and images, the worship of the seen. As has been said to the author, 'Hang up a picture

of your Jesus, and there will be a thousand of us to worship it in a day.' In the cathedrals they bow before each of the pictures hanging around the hall, and suspended to the girdle (in bronze or wood) is the Son of Mary.

"II. Both pray in an unknown tongue, the Romanists in Latin and the Buddhists in Sanscrit.

"III. Both systems use candles and incense. The Catholics say they do not use 'tallow candles,' but 'angel candles,' i. e., sperm candles.

"IV. The two religions are alike in having masses for the dead—purgatories from which souls may be released by the prayers of the priests.

"V. Rosaries. Both the Buddhists and the Romanists count their beads.

"VI. The vain repetitions. The substitute for Ave Maria is O Me To Fuh.

"VII. The celibacy of the clergy.

"VIII. Nuns and nunneries.

"IX. The adoration of relics. The Indian religion has paid no more distinguished honor to Buddha's bones than Rome has given to St. Peter's.

"X. Both religions are based on systems of merit, on penance and works of supererogation.

"XI. Priests from India and France both adopt the heathen rites of the Chinese. The proofs in regard to the former country are scattered through the author's work. As to the latter, on a Catholic altar in Shanghai the dragon and the cross are united. It is according to the Chinese ideas to worship the Mother of Jesus, but why not the Father? To meet this the Pope has made Joseph the patron of China, and on the scrolls he is designated 'The Third Man,' i. e., Jesus, Mary, Joseph.

"XII. Pretended miracles. The priests of Rome claim miraculous cures, and pretend to be exorcists.

"XIII. As Rome spends her tens of thousands on processions, so does Buddhism.

"XIV. The worship of saints. 'Chinese demi-gods are exchanged for foreign saints, with this difference, that now they worship they know not what, while before they knew something of the name and character of the ancient hero from popular accounts and historical legends.'

"XV. Flower worship is the ornate feature of each religion. The altars are alike decorated with beauteous wreaths and bouquets of sweetest perfume, the woods and the gardens supplying what is lacking in the heart of the worshiper.

"XVI. Mary, the Holy Mother, finds her counterpart in Kwan-in, 'the Goddess of Mercy' (see note on page 304).

"Let the reader judge for himself as to the close similarity between the two religions."

"I have known of Roman Catholic churches in China where the figure of the Virgin Mary has been identical to (*sic*) that of Kwan-in in the Chinese temple."—E. J. D.

Here is a trick to which no self-respecting opponent of Catholicism would stoop. While the above list contains a few points in common between the two religions, gross exaggerations and misrepresentations abound, due either to bigotry or to ignorance that is inexcusable.

Exaggerations and misrepresentations apart, there is no warrant for blaming the Catholic Church because some of its rites and customs show a certain resemblance to those of other religions. If resemblance of this kind were a fair ground for condemnation, the ancient Hebrew religion, with which Christianity is so intimately associated, would stand condemned; for parallels in paganism can be found for many of its rites and customs:—its use of the winged cherubim, belief in angels and demons, animal sacrifices, the use of incense and lights, water lustrations and purifications, the observance of new moons, harvest festivals, ceremonial uncleanness arising from contact with a corpse or menstruous woman, uncleanness of the mother after childbirth, distinction of clean and unclean animals, circumcision and other practices. Nay, more, Protestantism itself, if it is to have nothing in common with pagan religions, must throw aside prayers, hymns, fasts, the feasts of Christmas and Easter, baptism, church bells, the use of the Sacred Books of the Bible.

Every serious student of religions expects to find a certain amount of resemblances between high religions and low, between revealed and un-

revealed. Many of these resemblances are of independent origin, for the human mind everywhere, in the face of the same experiences, is apt to think the same thoughts, hit upon the same devices and give expression to the common feelings of reverence, dependence, hope, joy, love, etc., in similar outward forms. Hence arise rites and customs of a similar kind all the world over. They are felt everywhere to be the appropriate expressions of religious feeling, the fitting symbols of some religious idea, the natural development of some high principle of conduct. They are no less true because found in paganism as well as in Christianity. It would be narrow and one-sided to call them pagan. They deserve a broader appellation; they are human, the correct expressions of human religious thought and feeling.

What more natural than that water should be employed in rites to symbolize the cleansing of the interior man? Baptisms in various forms have existed in all parts of the world and were in vogue long before the time of Christ. No one with any sense of fairness would blame him because he took a rite already existing in the Jewish and pagan religions, and giving it a new significance and efficacy, made it a sacramental rite of his religion. What more appropriate than the use of lights and incense as an expression of religious reverence and joy? What wonder, then, that they are found in many religious systems throughout the world, and that the Catholic Church, following the example of the Hebrew religion, has admitted them in her liturgy? In like manner, the Catholic Church everywhere decorates her altars with flowers, a practice ignorantly called flower-worship by Mr. Dingle, and condemned because the Buddhists use flowers in their ritual. Then, the children of Israel are worthy of condemnation because they strewed palm branches before our blessed Lord, and Mr. Dingle's Protestant friends sin in like manner when they put wreaths and flowers on the caskets of their dead, and in like manner decorate their graves. Celibacy is a crime and so is the practice of virginity by Catholic women, for these practices are found in Buddhism. Does Mr. Dingle forget that our Lord and St. John and St. Paul were celibates, and that both Christ and St. Paul recommend virginity as a higher state of life? He seems to be ignorant of the fact that Catholic celibacy rests on wholly different motives

from those that prompt the Buddhist monk to refrain from marriage.

In the devotion of the rosary, the Catholic Church offers but a superficial point of contact with Buddhism. Not only the Buddhists, but the Hindus and Mohammedans make use of rosaries. As a mechanical device for telling off a fixed number of prayers, it is something that easily suggests itself to the mind. The beads of the Catholic rosary are arranged in a series of decades, and the prayers said—the Our Father, the Hail Mary and the Doxology—together with the pious meditations on the chief mysteries in the redemptive work of our Lord, make this devotion absolutely unlike the employment of the rosary by Buddhist, Hindu, or Mohammedan. The rosary is a popular but not an obligatory devotion for Catholics.

More superficial still is the alleged resemblance between the Catholic and the Buddhist system of merit. There is between them the difference of truth and error. It is the teaching of the Church, as it is of Holy Scripture, that those who enjoy God's friendship and share in the divine life of grace can, in virtue of Christ's atonement, perform meritorious acts in the sight of God. Christ tells us that even a cup of water given in His name shall have its reward. But the one essential condition for thus meriting happiness and glory in the life to come is fidelity to God's grace and friendship. The meritorious work of years can be undone by a single grievous sin. Now, what is the Buddhist notion of merit, which Mr. Dingle ignorantly thinks to be similar to this? It is the notion which the Chinese Buddhists derived from the ascetics of Northern India, namely, that by deeds of asceticism and external religious acts, one may store up merits like a hoard of gold, so that one may sin with impunity so long as the store of merits is not thereby exhausted.

Another example of pitiable ignorance is the statement that the "two religions are alike in having masses for the dead,—purgatories" and the rest. The Buddhists have neither purgatories nor masses. Purgatory, in Christian eschatology, is the place or state of purgation in which those souls find themselves after death who have died in the grace and friendship of God, but are not yet sufficiently pure to enter heaven. Of such a purgatory Buddhism knows nothing. It has a series of hells for the wicked, varying in intensity of torment, from which the damned after long

and terrible suffering are released, to be born again in some more tolerable condition, to work out once more their future salvation.

Of the venerable practice in the Church of offering prayers and masses for the dead, a practice familiar to St. Augustine in the fourth century, and to Tertullian in the second, we need not speak here. The Chinese Buddhist has a peculiar form of ritual worship—not a mass—to Kwan-yin, formerly a male Bodhisattva, now honored as the goddess of mercy. It is this rite Mr. Dingle must have had vaguely in mind when he made the comparison just mentioned. But, unfortunately for his argument, this rite has in all probability been borrowed from a Christian source. Rev. S. Beal, a high-minded Protestant and a well known authority on Chinese Buddhism, says of it (*Buddhism in China*, 1884): "Its peculiar ritual made a lasting impression on the present writer's mind. The service appears to be framed on the model of a Christian liturgy. Undoubtedly, there was a Christian church planted at an early date in Malabar and Socotra" (p. 155). "And now with respect to the Buddhist service. It was brought to China during the Tang dynasty, i. e., after the sixth century, and appears not to have been translated, as we have it, until the Ming dynasty, that is, the fifteenth century. The former date would be in agreement with the acknowledged existence of a Christian church in Malabar. We observe, as points of agreement, that there is a prayer of entrance, a prayer of incense, an ascription of praise, lections, and then the recital of the 'sacred words'; after this is a prayer against temptation and a confession and dismissal. It is unnecessary to dwell on the subject at greater length: Enough to have shown that this form of Buddhist worship which exists in China is probably derived from an accommodation of parts derived from foreign, and perhaps Christian, sources" (pp. 156-157).

Mr. Dingle says: "I have known of Roman Catholic churches in China where the figure of the Virgin Mary has been identical to (better grammar, with) that of Kwan-in in the Chinese temple."

Here again the author blunders. He mistakes the product of Christian Chinese art for the pagan idol of Kwan-yin. Every people of independent growth has an artistic sense peculiar to itself. The traditions of Greek and Roman art,

which alone satisfy our artistic sense, are not the same as those which prevail in China, India, or in peoples of lower grades of culture. It is but natural that the Christian Chinese artist should make his Madonna after Chinese models, that he should give her an oval face with slanting eyes, a hand with long, tapering fingers. It is a style of art necessarily similar to the pagan art of the country; but such a product, representing after Chinese fashion the Mother of God, is not to be confounded with an idol of Kwán-yin. The latter is often represented with four, six and even ten arms.

But the grossest of all his charges is his offensive and slanderous assertion that Catholicism encourages image-worship, saint-worship, relic-worship, and hence is an abettor of idolatry. How often must we Catholics repeat that we worship but one God, but honor the saints as God would have them honored, as His blessed creatures, deriving all the perfection they possess from Him; that we give to pictures and statues and relics a relative honor such as that which a fond mother gives to the picture of her son, such as the honor the soldier gives to the flag of his country, such as that which leads the civil authorities to treasure the relics of great men and great deeds, the sword of Washington and the Liberty Bell? When we honor the bones of martyrs we are doing what St. Augustine and St. Ambrose did in the fourth century, what the Church of Smyrna did in the second century to the remains of the blessed martyr Polycarp. Just as the nation, moved by the feelings of pride and patriotism, keeps alive the memory of its great men by paintings, statues, relics, so the Catholic Church in like manner has its religious and moral heroes, honor to whom is honor that redounds to God, who made them what they are, whose lofty example is an incentive to higher things. There is one thought which Mr. Dingle would do well to take to heart, and that is that the Church of his forefathers which he charges with the idolatrous worship of saints, pictures, statues, relics, is the church that overthrew in Europe polytheism and idolatry, and made universal the worship of the one, true God. Nothing is more abhorrent to a Catholic than idolatrous worship. It is a gross and unwarrantable slander to accuse Catholic missionary priests, ready at all times to die for Christ, of adopting heathen rites of the Chinese, and to assert that on an altar in Shanghai the

dragon is set up with the cross as an object of worship. Had Mr. Dingle taken the pains to study the natives who profess the Catholic faith, he would have found that there is all the difference in the world between the Chinese pagan with his lax views of marriage and his infamous practice of exposing infants, and the convert to Catholicity who serves God in the simplicity of his heart, and who finds in the saints an inspiring example to noble Christian living. As an illustration of this, let me cite the experience of one who has had an intimate acquaintance with Chinese Catholics, his excellency, Archbishop Bonzano, papal delegate at Washington. In an interview published in the *New York Sun* of May 12, 1912, he says (see p. 10) :

"I had been to see a very sick Chinaman. He was what we call a catechumen. You see, when a pagan embraces the Christian faith, he is not immediately baptized, but is kept a series of years as a catechumen to show the reality of his conversion, and to be sufficiently instructed and grounded in his faith, that he will walk in the same all the days of his life.

"Well, this catechumen of three and a half years' standing was very ill. I had a long talk with him, intending to prepare him for baptism. I had said good-bye for the time and had turned to go out. All of a sudden I felt my robe being pulled and tugged. I stopped and waited for the man to ask some question, for I supposed that was the reason for his act. Not so. He had heard how the sick woman in the Scriptures had been made whole by touching the robe of our blessed Lord, and he had heard how illness had been cured when penitent patients had touched the robe of the blessed St. Peter. So he thought, poor, loving fellow, that this miraculous grace might be conferred by touching the robe of one of God's priests. I cried all the way to my home, touched to the heart by this exhibition of faith, and wishing that I might be so pure and good that the desired healing grace might be given me."

Mgr. Bonzano recalled one case of peculiar and touching faith of a catechumen. This man had served his novitiate faithfully and was informed that he might present himself for baptism. To the surprise of the missionary he refused. "I love the faith," he said, "but, father, I love it so much that I am afraid I may do something which will cast disgrace on it. I would rather wait till I am ready to die. Then I will be baptized and

go clean into the beyond." "Poor fellow," sighed Mgr. Bonzano, "he had his wish. It was but a short time after that I received a hurry call to his bedside. He had been taken by the typhoid, which is so prevalent among the native Chinese.

Within two days he received nearly all the sacraments of the Church. He was baptized, shriven and confirmed, and received his First Communion, Extreme Unction and Christian burial within seventy-two hours.

"LEO XIII. ENCYCLICAL TO CHILEAN PRIESTS" A FORGERY

Story Which Was First Circulated by Protestants Fourteen Years Ago and Which Was Countenanced by Rev. Robert Speer in an Address in 1910 Now Acknowledged to Be a Fraud—Remarkable Instance of Retraction of Protestant Calumny Against Priesthood

"In every diocese, ecclesiastics break all bounds and deliver themselves up to manifold sensuality, but no voice is lifted to imperiously summon the pastors to their duty. It is sad to reflect that prelates, priests and other clergy are never to be found doing service among the poor, never in the hospitals, never in the dwellings of the afflicted or distressed, or engaged in works of beneficence; that they are always absent where human misery is, unless paid as chaplains or a fee is given. You, as clergy, are always to be found in the house of the rich, where gluttony is to be engaged in, and where good wines are to be obtained."

This outrage spread through America and England as "Encyclical of Leo XIII. to Clergy of Chile," by "Geography of Protestant Missions," by Harlan P. Beach, professor at Yale and educational secretary Students' Volunteer Movement; by Dr. Young's "From Cape Horn to Panama"; by Rev. Robert E. Speer, secretary Board of Foreign Missions of the Presbyterian Church; by the South American Missionary Society of London, and by other preachers and publications.

Now acknowledged by Dr. Speer to be a forgery, though name of forger is still concealed.

Catholics generally and the members of the International Catholic Truth Society in particular offer hearty congratulations to the Rev. Charles A. Martin of Youngstown who after much labor has been able to prove that the above quoted words of reproof to the clergy of Chile were never written, as claimed, by Pope Leo XIII, but were the product of the brain of a Chilean renegade. This is now admitted by the

Rev. Robert Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church, who quoted these alleged words of Pope Leo XIII before the Rochester Convention of the Students' Volunteer Movement in the winter of 1910. The *Literary Digest* of New York printed the statements of Mr. Speer, and they have since appeared in many daily papers and in well nigh every Protestant periodical in the United States and in England. As this wretched calumny will doubtless continue to figure in anti-Catholic publications for years to come, TRUTH presents the whole history of the case as given by Father Martin in the *Catholic Universe* of May 24:

Father Martin's Entering Wedge

CINCINNATI, O., April 28, 1910.

REV. ROBT. SPEER, New York.

PEV. DEAR SIR: The undersigned correspondent of the *Catholic Universe* regrets that he missed seeing you while you were in Cincinnati. On reading in the papers a report of your lecture last night before the missionary convention in session here, I communicated with Revs. Watson and Curtis, of the local Presbyterian churches, only to find that you had left the city. I am desirous of getting your side of the controversy which arose from your report on the moral and religious conditions of South America, made the past winter before the Rochester convention of the Students' Volunteer Movement.

As you of course know, "America" and other

Catholic papers have questioned the authenticity of the letters which, according to report, you quoted at Rochester, the one as being "the pastoral letter of the Bishop of Caracas in Venezuela," the other as being "the letter of the Pope to the clergy of Chile." The Catholic papers argued against the probability of the alleged Papal document and asked for the name of the Pope and the date of the letter, while they denied that there is any Bishop of Caracas.

I understand that in quoting these same letters last night you took occasion to present evidence of their genuineness which you have been at pains to secure since the Rochester convention. Unfortunately this did not get into the newspapers.

That I may have both sides of this matter, I ask you to be good enough to let me know whether, upon further investigation, you found you were correct in claiming that the documents you quote are a letter of the Pope and a pastoral of the Bishop of Caracas, and what is the evidence you have secured to attest the authenticity of the letters.

Thanking you in advance for the courtesy of your prompt reply, I am,

Yours respectfully,

CHAS. A. MARTIN.

Dr. Speer's No. 1

THE BOARD OF FOREIGN MISSIONS
of the
PRESBYTERIAN CHURCH IN THE U. S. A.
156 Fifth Ave., New York

May 5, 1910.

MR. CHARLES ALFRED MARTIN,
3804 Eastern Ave., Cincinnati, O.

DEAR SIR: It is a pleasure to reply to your courteous note of April 28. The letter which I quoted at Rochester and also at Cincinnati was a pastoral letter of the Archbishop of Venezuela, issued in 1908, and printed in full in the leading daily paper of Caracas, *El Constitucional*, for December 7, 1908. I have this letter in full, as printed in *El Constitucional*. The other letter of which you inquire is supposed to have been addressed by the Pope to the clergy of Chile in 1897. I quoted this letter in Rochester, but did not refer to it in Cincinnati. That letter is referred to and quoted in Beach's "Geography of Protestant Missions," page 126, and in Young's "From Cape Horn to Panama," pages 91 and 92, and is referred to in

an editorial in the New York "Independent" for March 17, 1898, entitled "A Warning from St. Peter's." This editorial quotes the reply of the Archbishop of Santiago to the letter of the Pope, sent, the "Independent" states, by Cardinal Rampolla. I have not yet found any Roman Catholic authority, however, for this letter, but should be glad of any help you can give that will show whether it is genuine or not.

I never attributed the letter from Venezuela to the Bishop of Caracas. I spoke of it both in Rochester and Cincinnati as the pastoral letter of the Archbishop of Venezuela. His name is Juan Baptista Castro.

Regarding the letter of the Pope, I would add that it does not appear in the *Civiltà Cattolica*, or in the acts and decrees of the Plenary Council of Latin American Bishops, held in Rome in 1899. Both Mr. Beach, who is a professor in Yale University, and Dr. Ward, editor of the "Independent," however, say that they had ample authority for their references to it, and I am continuing the pursuit of these authorities.

Very sincerely yours,

ROBERT E. SPEER.

Rome and Chile Deny

Father Martin took up Dr. Speer's request for more light, and ignoring all second-hand evidence, went directly to the two authorities who could really know whether the Pope wrote the letter to the Archbishop of Chile, namely, to the Pope and the archbishop themselves. This took time, and only six months later, truth on her crutch caught up with dancing falsehood.

The Caracas affair was ignored for the present and attention centered on the more important Papal point.

Father Martin's Second Letter

CLEVELAND, Oct. 18, 1910.

REV. ROBERT SPEER.

DEAR SIR: You may recall the letter I sent you from Cincinnati April 28, 1910. As a correspondent of the *Catholic Universe*, I asked for your side of the controversy about the alleged

"letter of the Pope to the Clergy of Chile," your quotation from which at Rochester provoked a prolonged discussion in the "Literary Digest" and America. In your courteous reply of May 5, 1910, after mentioning Mr. Beach and Dr. Ward, your Protestant authorities for the encyclical, you state: "I have not yet found any Roman Catholic authority for this letter, but should be glad of any help you can give that will show whether it is genuine or not."

Upon receipt of your letter I wrote to the two final Catholic authorities in this matter; to Rome, the supposed origin of the letter, and to Santiago, Chile, its supposed destination. The Rt. Rev. Mgr. Kennedy, rector of the American College at Rome, who was already cognizant of the case, gave his judgment that the letter quoted by you as an encyclical of the Pope to the clergy of Chile is a palpable fraud and forgery. The Archbishop of Santiago, Chile, through his secretary, brands the document as a coarse fraud. I enclose a copy of this letter.

You are, of course, familiar with the criticism of your non-Catholic authorities, Mr. Beach and Dr. Ward (of the "Independent") made by "America" and quoted in the "Literary Digest." July 2, 1910.

Having sought what help I could to show whether the document is genuine or not, I submit the facts to your consideration and shall expect with pleasure your opinion on the subject. If you have quoted this spurious document, attributed to a Pope and attacking our Chilean neighbors, without sufficient authority, you will doubtless feel that you owe it to all concerned, and especially to yourself and the Presbyterian Church, to correct the error as far as that may be possible.

Respectfully,

CHAS A. MARTIN.

Letter of Archbishop of Chile

ARCHIEPISCOPAL RESIDENCE

SANTIAGO DE CHILE, July 13, 1910.

REV. C. A. MARTIN, Cleveland, O.

ESTEEMED SIR: In the Archbishop's name I answer your letter of the 8th of last May. We were already informed from another source of the infamous and ridiculous calumny spread against our clergy. *El Mercurio*, a liberal journal, which, however, is respectable and enjoys a wide

circulation, answered the calumny and we contented ourselves with reproducing that article, adding only a few words of our own, in "Revista Catolica," a copy of which we are sending you by this same mail.

The slander is so poorly invented that any person of judgment ought easily to detect it; for neither is the language of the document that of the Holy See, nor did it pass through the natural channel, which would have been the Apostolic Delegate, who resided here at that time; nor does it bear a date or anything else that would give it the least semblance of authenticity. It is simply a wicked and vile calumny, a coarse fraud.

I enclose also a letter from Mr. Spencer, a North American merchant of good standing, who has been living some forty years in Chile and knows personally nearly all of the clergy of this archdiocese. In it he speaks of the same matter.

Yours gratefully,

N. ANTONIO ROMAN.

After 45 Years in Chile

This letter enclosed by the archbishop is from Mr. C. E. Spencer, of the firm of Spencer & Waters, Chilean importers, and agents for many United States business houses. As Mr. Spencer says, he is a non-Catholic and has lived in Chile for 45 years. He knows the Catholic priesthood and he has met the carpet-bagging Protestant missionaries.

Spencer's Letter

SANTIAGO, CHILE, June 27, 1910.

REV. M. MARTIN:

ESTEEMED SIR: I have had occasion to see a letter addressed by you to the Archbishop of Chile for the calumny that has been attempted to be thrown against the Catholic clergy of this country, which is as bad as unjust.

The author, a Mr. Spiers (whom I had occasion to know some years ago), is one of those persons who qualify all who do not have his same belief to be of bad kind, as though his belief is the only correct one.

I am a North American who has lived in Chile

for 45 years, perhaps the best known in the country, and though educated a Protestant, have always been taught to respect the beliefs of others.

In my residence here have had the good fortune always to have had most friendly relations amongst the Catholic clergymen, and am an impartial witness of their high education and honorability, sincere in their belief, and practising what they preach, the good to all.

They are always to be found ready for the call of the sick and the poor, constant in their assistance at the hospitals and wherever they can aid in the relief of the afflicted, no matter what are their beliefs.

They are a body of men to be highly respected and it would be well if the author of the calumny would take lessons from them instead of defaming them.

Their moral customs are above all reproach, perfectly in order, and it is very rare that any fault can be found with them, either in their private or public capacity.

It has been by their teachings that the most notable men of the country have been educated; it can well be said of them: "By your fruits shall ye be judged," thus proving their moral integrity.

The author of this letter is well known in the United States, especially in the state of Ohio, from where we represent important interests; therefore we do not fear that the said Spiers can say "am not known"; and though we may perhaps not be as strict in our actions as have been taught, we would not desire to change places with Mr. Spiers, who has made a futile attempt to calumniate a body of men who are so evidently his superiors.

Yours respectfully,

E. C. SPENCER.

Dr. Speer's No. 2

Now comes one of the most remarkable points in this whole controversy. Dr. Speer, a minister of intelligence and position, was willing to believe in the genuineness of this "encyclical" and to quote it to the world on what he calls the authority of Dr. Ward and Mr. Beach. How easily his critical mind and conscientious will were satisfied will appear from the facts that

the Independent editor (March 1898) more than suggests that he does not believe the stuff himself, but puts it (like many other things) into his paper just to help along the cause, and that Mr. Beach quotes the "encyclical" without any scholarly citation of authority in a book which more than suggests that its author is crazed with religious fanaticism. These are the authorities referred to by Dr. Speer in his hereafter mentioned copy of his letter to America, in which, probably as more collateral evidence, he says that he has received from the South American Missionary Society of London a copy of the "encyclical" and the archbishop's reply to it, printed by that society in 1898.

But when Rome and the Archbishop of Chile, both responsible authorities, deny the pretended correspondence between them, Dr. Speer is not satisfied. He is still looking for the truth, and as the correspondence shall show, the Presbyterian agent to South America will be still holding on to this morsel, still waiting for proof "beyond a doubt" that the archbishop's testimony is true, till the forger shall open his safe and destroy the fond illusion of fourteen years. Verily the will has its part in our believing.

NEW YORK, November 1, 1910.

THE REV. CHARLES A. MARTIN.

DEAR SIR: Your very kindly letter of October 28, with reference to the alleged letter of the Pope to the clergy of Chile, about which we had some correspondence last spring, has been received, and I thank you for it and for the copy of the letter which you received from the secretary of the Archbishop of Santiago. I had already seen the statement of the Archbishop's secretary printed in "America" and also a copy of the article in *El Mercurio*, to which the Archbishop's secretary refers.

Ever since the genuineness of this letter was called in question, I have been seeking for in-

formation which might settle the question one way or the other. I have found that what purported to be the full letter was printed in a Chilean newspaper entitled *La Lei*, for October 24, 1897. I have a complete translation of the letter as it appeared in *La Lei*. The same paper, in its issue of December 5, 1897, printed the full text of an alleged reply of the Archbishop of Santiago, headed thus: "CONTESTACION. Dada Por el ilustrisimo i reverendisimo Senor Arzobispo de Santiago, Don Mariano Casanova, a la enciclica de su Eminencia el Cardenal Rampolla, en nombre de la Santa Sede, a los prelados de Chile."

When I learned of this publication of the alleged letter from the Pope, I wrote to a friend of mine in Santiago, and he called on the Archbishop's secretary, who expressed himself to my friend with regard to the letter just as he has done in his letter to you. At the time I wrote regarding this letter, I did not know where the alleged reply of the Archbishop, quoted in the editorial in the New York "Independent," had first appeared. As soon as I ascertained, I wrote again to my friend in Santiago, asking if he would kindly look that letter up and find out whether there was any basis for belief in its genuineness, or whether it was a pure fabrication. There has not as yet been time to get any reply.

In following up this investigation, I received opinions both in this country and in Europe that there was correspondence between the Vatican and the clergy in Chile in 1897 which involved a reprimand on the part of the Vatican, but although I have followed up every clue, I have found as yet only these two publications in *La Lei*. This paper was a radical paper, I am informed, "excommunicated" by the Archbishop soon after it was founded." The man who was editor in 1897 died several years ago, and the paper itself has now gone out of existence. I am told that at the beginning it was regarded as a reliable paper. I hope that it may be possible to determine whether it had any basis for these publications, or fabricated them.

You have written so very courteously in this letter and in your previous one that I trust you will not take it amiss if I send you a copy of my entire letter to "America" last June.

I shall be glad to let you know what I hear further from Chile, and trust that in this matter, as in the far greater one of the actual moral and

spiritual conditions of South America, truth may be clearly established.

Very faithfully yours,

ROBERT E. SPEER.

An Easy Prophecy

CLEVELAND, November 5, 1910.

REV. ROBERT SPEER, New York.

DEAR SIR: Your letter of November 1 is at hand. I thank you for it. I shall await with interest your further answer to my letter of October 26, after you have heard again from your Santiago correspondent. I believe *El Mercurio* was quoted by "America" in the course of its discussion of this matter about a letter from the Vatican to Chile involving very decided praise. I hunted up the "Independent" of twelve years ago containing a quotation of the pretended reply of the Archbishop of Santiago to the Pope. A little higher criticism applied to the contents of the quotation made me very skeptical about the authenticity of the alleged reply. As the editor of the "Independent" could not help feeling the same way about the document, I was assured in my judgment.

Is it not probable that *La Lei* got the "Pope's encyclical" and the "Archbishop's contestacion" from the same author? You will recall the startling "letters from the Pope" that our own A. P. A. papers used to publish some years ago.

In view of the repudiation of the document ascribed to the Pope, by both Rome and the Archbishop of Chile, I do not apprehend that your South American correspondent will prove it to be genuine. Should he not, a note from you will close this unfortunate matter in what seems the only honorable and Christian way. Believe me,

Yours sincerely,

CHAS. A. MARTIN.

Harlan Beach's Authority

A letter was now sent to Mr. Beach, professor of theory and practice of missions, at Yale Divinity School, educational secretary of the Students' Volunteer Movement, and the author of *Geography of Protestant Missions*, etc., briefly asking him his authority for the "encyclical" extract pub-

lished in his book and appealed to as an authority by Dr. Speer. Beach calmly admits that he was not able to verify the quotation, and then wanders off irrelevantly to the Philippine Islands and his classmate, Mr. Taft. Such is the value of one point in this university professor's work, which work is one of the most contemptible productions that burden the shelves of our public libraries and spread the poison of blinding, hating bigotry.

NEW HAVEN, CONN., NOV. 5, 1910.

MR. CHARLES ALFRED MARTIN,
Cleveland, Ohio.

MY DEAR MR. MARTIN: Replying to your note asking me for the source of the quotation on page 126 of my "Geography of Protestant Missions, I would say that I quoted it from Dr. Young's "From Cape Horn to Panama," pages 91, 92. He was a British writer whom I had confidence in, and he quotes—though I think the source is not given in the book itself—as his authority a paper published in Chile—Santiago, if I recall rightly. No original of the encyclical was accessible to me at the time, though since I have learned that all the encyclicals of Pope Leo XIII. might have been had from Europe at that time. While not able to verify the quotation, it so fully coincided with the statements of writers on South America and of the Protestant press as to the corruption of the South American priesthood, that I regarded it as true to the facts. The "Independent" you have alluded to as giving other data, and other persons were interested especially as to the disposition of the friars of the Philippines. One proposition was to send them to South America and in that connection the need for them was spoken of, though many doubted whether their transfer to South America might not make the situation even worse. If the Passionists had gone to that continent, as they did later, the situation would have been wholly different. I cannot recall after more than twelve years, when the discussion was open, what the sources are in which the matter was discussed can be found. In a private talk with my classmate, President Taft, at the time he was going back to the Philippines via the Vatican to

adjust the friars' land questions, I got the impression that a transfer to South America would not help Catholicism there.

Respectfully yours,

HARLAND P. BEACH.

Waiting

CLEVELAND, May 23, 1911.

REV. ROBERT SPEER, New York.

DEAR SIR: You will probably recall our correspondence last year on the subject of an alleged encyclical of the Pope to the clergy of Chile. Your last letter, dated November 1, promises to let me know what you hear from your friend in Chile, whom you had requested further to investigate the matter of the document's authenticity. I hope the intervening six months have brought a report from your friend. I have recently found two ministers of our middle west repeating the damaging quotation from the pretended Papal letter. May I again ask you whether you consider that there is sufficient evidence of its authenticity to justify a minister in using the matter as it has been used?

Sincerely,

CHAS. A. MARTIN.

Dr. Speer's No. 3

NEW YORK, June 1, 1911.

THE REV. CHARLES A. MARTIN.

DEAR SIR: Your note of May 23 has been duly received. I have not forgotten our previous correspondence and have been hoping to be able to send you some definite word with regard to the alleged correspondence between the Vatican and the Archbishop of Santiago. As I think I wrote you, the friend of whom I had been making inquiries in Santiago saw the secretary to the Archbishop with regard to the alleged letter from the Vatican. The secretary denied that such a letter had been received. At that time we had not found the publication containing the supposed reply of the Archbishop. Later this was found in the same Chilean newspaper which had published the letter to the Archbishop, and my friend has been trying to see the Archbishop's secretary with reference to this to ascertain whether he knew of this publication and what his view of it was. He has called several times, but has been unable to see the secretary.

Various well-informed men of whom I had made inquiries declare their belief that there was a correspondence at the time between the Vatican and the Archbishop somewhat in the tenor of the alleged letters, but none of them have been able to find for me any authority except such references as I think are to be traced back to the publications in *La Lei*, the Chilean newspaper which printed the two letters.

Since the authenticity of these letters was called in question I have not made use of them, and in answer to your inquiry would say that I do not think the alleged correspondence should be quoted as authentic without further evidence than has thus far been produced. At the time that I quoted the letter last winter a year ago, the evidence did seem sufficient to justify the belief that it was a genuine letter, but all the search that has been made since seems to reduce the evidence to the publication in *La Lei*, which by itself is not sufficient. Further search for evidence will be continued.

Very faithfully yours,

ROBERT E. SPEER.

Forgery Admitted

Six months later, and just two years after the opening of the correspondence between Dr. Speer and Father Martin, came the doctor's letter No. 4, with the remarkable revelation of slanderously and stupidly made and stupidly and slanderously used charges.

NEW YORK, April 30, 1912.

THE REV. C. A. MARTIN.

DEAR MR. MARTIN: I think I promised to let you know if we ever were able to get word settling conclusively the question as to the alleged correspondence between the Vatican and the Archbishop of Santiago, in Chile, and determining the origin of the reports regarding the correspondence. I have at last heard from Dr. Browning, one of our missionaries in Chile, that he has been able to trace the matter to its source. I have published his letter with a statement on the subject in a little book entitled "South American Problems," issued by the Student Volunteer Movement, 125 East 27th Street, New York City, and enclose a copy of Dr. Browning's letter as embodied in the note on the subject in this book.

I am glad that the matter has been definitely settled, not only by the statement of the secretary of the Archbishop, but also by this acknowledgment on the part of the original inventor.

Very faithfully yours,

ROBERT E. SPEER.

The Confession

Extracts from letter of the Rev. Webster E. Browning, Ph. D., as quoted in "Note to Chapter V," "South American Problems:"

For a year or more I have been working on the matter, but have not been able to bring it to a conclusion until to-day. I first went to a member of congress whom I have known for a number of years and told him of the letters published in the *Lei*, and of the trouble caused by their quotation in the United States. He heard me through and then, with a laugh, said: "Those letters were not authentic." I replied that the secretary of the Archbishop and others had told me the same thing, but that I would be glad if he could put me in the way of proving, beyond a doubt, that his statement was true. After some hesitation he gave me the name of another gentleman, also a member of the Radical party, who, he said, was the author of the letters. I called at once on this gentleman and stated the case to him, and, without a word, he arose, went to his safe, unlocked it, and brought out a book of clippings of his articles contributed to the press since 1878. He at once turned to the two articles—the pseudo letter of the Pope and the reply of the Archbishop—and stated that he had written them both, at the suggestion of one of the leaders of the Radical party. He said that he had no idea that they would ever be quoted outside of Chile, and I told him how they had been published, or quoted, in both London and New York. This he seemed to take as a compliment to his ability in forging the documents and laughed at the whole matter as a huge joke.

I asked him if there had ever been any basis for such letters; if any such correspondence had ever passed between the Vatican and the clergy of Chile, and he said that absolutely nothing, so far as he knew, had ever been written.

The whole matter, then, it seems, is boiled down to this fact: the gentleman in question,

who has asked me to reserve his name, wrote the letters "as a diversion," to quote his own words, not expecting that they would be quoted outside of his own country. He has written these and other such letters under a nom de plume, and only a very few know of his authorship, one of these men being, as I suspected, the first man on whom I called this morning. Although all the other members of his family are Conservatives, as he told me, he is a Radical, and attacks the Church—or did, in his younger days—in this way, under an assumed name. He is a lawyer, well-to-do, I should say, and had no hesitancy whatever in assuming the responsibility for the authorship of the letters. He said that for a while he was known among his cronies of that times as "Rampolla" in honor of his skill in writing the letters. He also stated that these letters were the cause of the Archbishop's excommunicating *La Lei*, a fact that tremendously increased the circulation of the paper and gave it ten years of life, whereas otherwise it would probably have died much sooner. At his request I keep his name secret, but you are authorized to

use my letter and statements as you think best.

The author of the letters claims that the statements are all true, even to-day.

The End

YOUNGSTOWN, May 12.

REV. ROBERT E. SPEER, New York.

REVEREND DEAR SIR: Your letter of April 30, enclosing Dr. Browning's report, reached me a day or two ago. I thank you most sincerely for the same. That you have ascertained that the alleged encyclical is a forgery must be satisfying to you, as well as to myself. The publication of Dr. Browning's report in your new book will no doubt go a long way to undo the harm which the document has caused. I am taking the liberty of turning over our correspondence to the editor of the *Catholic Universe*.

Thanking you again for your courteous letters and congratulating you on your part in hunting down the miserable forgery, I am,

Yours respectfully,

CHAS. A. MARTIN.

MADE DISCIPLES OF THE NATIONS

Now, which church has, as a matter of fact, taught or "made disciples" of the nations? In this respect, as in all other respects where the notes of the true Church are concerned, there is no church that can compare with the Roman.

Have you ever considered that? It is worth considering. When the first Pope was appointed England, Ireland, Scotland, France, Germany, Spain and Portugal, Norway, Denmark and Sweden were all pagan. Who converted them to Christianity? Was it any Protestant Church? Impossible. The Protestant religion, made in Germany, had no existence till the so-called Reformation of the sixteenth century. They were one and all converted centuries earlier. And by whom? By Roman Catholic missionaries, who went forth with the blessing of the

Pope to bring them the light of the Gospel. There is no question here of which church converted most, since neither the Church of England nor any other Protestant Church has ever converted the nations, nor even one single nation, from paganism to Christianity. There are, of course, Protestant nations existing now, such as England, Germany, Norway and Sweden. But who converted them from their original paganism? The Catholic Church. And if they are Protestant now it is merely because they have fallen away from their primitive faith and sunk to a lower level and walk in easier ways. Surely the true church must be the church that actually carried out the divine commission to go and make disciples of all nations, and that church is the Roman Catholic.

PRESENT DAY THOUGHT

By REV. BART. A. HARTWELL

"Mediaeval Art is but the expression of the joy of those who found the Child with Mary His Mother."—Ruskin.

✦ ✦

"The sins of men supply no warrant for rejecting the doctrines of faith."—Erasmus.

✦ ✦

"Everyone knows what a Catholic is, whilst the best intellect dares not flatter himself that he comprehends what a Christian is; for a Christian may belong indefinitely to anyone of the thousand incoherent shades which separate primitive Lutherism from actual Deism."—August Comte.

✦ ✦

The learned Erasmus looked upon the "Reformation" as a comedy, since, as he said, it everywhere "ended in a marriage." Serious-minded Catholics look upon it as a tragedy which has deprived and still deprives millions of the ordinary means of salvation instituted by Christ. However, in the light of recent historical research Erasmus was not entirely beside the mark. The history of Protestantism turns out to be a veritable "Comedy of Errors." For four hundred years our "separated brethren" have been censuring the Popes on the charge of having transformed and corrupted the teaching of Jesus. Now it seems that the Protestant critics of the Papacy have all been in error these four centuries. The affair turns out to be a case of mistaken identity. Not the Popes but the Twelve Apostles and St. Paul are the real culprits. They are the founders of Catholicism. The Popes only followed their lead. This is the conclusion of the

most illustrious Protestant historian of the present time—Professor Adolf Harnack. In his review of Mr. Batiffol's "Primitive Catholicism" we read: "That Roman and Catholic are identical proved as a Protestant historian some twenty-two years ago, in my 'History Dogma,' though with certain reserves which the author (Batiffol) strives to discard in most cases. In that work I had likewise endeavored to prove that, in the history of the development of Christianity, we must assign to the rise of the Catholic element an earlier date than Protestant historians have generally admitted. Since then this thesis has been still more strongly accentuated * * * and well-informed Protestant historians of the Church will no longer be scandalized at the statement that some of the principal elements of Catholicism go back to the Apostolic age and belong to its very heart. Thus the view of Church history taken by Catholics would seem to triumph, without their having themselves done anything to secure their victory. Yet, they have hardly any reason—in fact, absolutely no reason * * * for the chasm that separates Jesus from the Apostles has not yet been bridged over, nor can it be." With all due respect to Harnack we do cry victory! It is a great triumph for the Catholic Church to have substantiated by so great authority her claim that St. Peter and St. Paul and the other Apostles who walked with Jesus, were not Protestants but Catholics, and Roman at that. Only an historian held fast in the grip of philosophical and scientific prepossessions could maintain, as Harnack maintains, that Christianity passed

into eclipse on the mount of Ascension when Jesus was "lifted up," and that "it was necessary to wait" as Harnack says, "till Luther came, before the distinction, lost sight of so soon after the beginning, between the invisible and visible Church could be recovered."



The following words of Father Faber naturally turn our thoughts to the "High Church" or "Catholic Party" in the Protestant Episcopal Church: "Children are fond of playing at funeral * * * but to see grown-up children book in hand playing at Mass, putting ornament before truth, suffocating the inward by the outward, bewildering the poor instead of leading them, revelling in Catholic sentiment instead of offering the acceptable sacrifice of hardship and austerity; this is fearful, indeed a sickening development of the peculiar iniquity of the time, a masterpiece of Satan's craft. This is not the way to become Catholic again, it is only a profaner kind of Protestantism than any we have seen hitherto."



The *Morning Telegraph*, New York. on May 4th last under the caption: "Strange Admission of the Methodist Churches," prints the following: "The quadrennial report of the bishops of the Methodist Episcopal Church contained the bitter complaint that the increase in church membership amounted only to two per cent. annually. Later the bishops made the following pronouncement: 'The American people are far too advanced longer to be restricted by church rules as to what their amusements shall be. The rule prohibiting drinking, card playing, and going to the theatre, circuses and horseraces, therefore should be

abolished.' * * * It is difficult to understand the logic and the ethics of these clergymen. If it was wrong to attend a theatre—say a performance of 'Ben Hur' or of 'The Shepherd King,'—last year, how can it be right to-day? Are we to take it that false doctrine has been taught for more than a century? Look too, at the strange admission that the people have advanced beyond their churches.'



Preaching in a Jewish Synagogue, some few months ago, a Baptist minister of Baltimore spoke of our duty towards the immigrant—to convert him from his paganism and anarchy. "We must Americanize them; he said, "or they will speedily paganize us; for we have already seen the menace of their atheism and the red glare of their anarchism." About this time, the Baltimore Sun published a most significant editorial entitled: "The Hand of Blood." It quoted Dr. Andrew White who predicted last September that there would be 10,000 homicides in the United States before January 1, 1913. Dr. White showed that the murders in this country were at the rate of 100 per million of population. "Compare this," says the *Sun*, "with the returns from other countries. In Italy, for all its mafias and comorras and in spite of the abolition of capital punishment, the rate is but 15 per million. In Canada where the conditions of life are practically the same as in the United States, it is but 13. In Great Britain it is but 9. In Germany it is but 5. Even in Russia it is less than 25. This saturnalia of slaughter is by no means confined to the wilder, less settled parts of the country. In Massachusetts, for example, the rate during the last ten years has been 27 per million of population. In New York it has been as least as high. Here in Mary-

land it has been even higher. In Baltimore last year there were no fewer than 42 homicides, of which 35—a significant detail—were committed by white men. There was not a single hanging. * * * The resultant rate is 37 per million of population—two and a half times that of Italy, four times that of Great Britain, more than seven times that of Germany. It is easy enough to blame our high murder rate upon our large foreign population, but facts stand in the way. South Carolina, for example, is a State with very few foreigners in it, and yet it reported not long ago, during one year, a rate of 149 per million of population!" "To put the blame upon the immigrant or his descendants," continues the *Sun*, "may look very plausible, but the true cause lies deeper. That cause is the extraordinary demoralization of our courts, the

exaltation of quibbling and pettifoggery, the reduction of justice to a joke and a shame." With the United States courts standing between Charlton and the courts of Italy for the murder of his wife on Lake Como, with Morse enjoying the delights of Europe, with Harry Thaw on the verge of freedom, what wonder that we lead the world in deeds of blood! The quadrennial Conference of the Methodist Episcopal Church is resolved to civilize and Christianize the immigrant, though, strange to say, in the same resolution it bemoans the fact that there are thirty million people in this country who never go to church. Why not give these some attention? Is this Conference aware of the fact that the vast majority of the church-going population of this country are immigrants and the children of immigrants?

"READER'S GUIDE TO IRISH FICTION"

• By Rev. Stephen J. Brown, S.J. This is a most helpful book in many ways.

In writing this volume the author had in mind the excellent idea of presenting in convenient form a classified list of novels, tales, etc., bearing on Ireland—that is, depicting some phase of Irish life or some episode of Irish History, and to append to each title a short descriptive notice. A cursory glance at the work will convince any one that Father Brown has carried out his idea with the result that he gives us a very useful guide indeed. The volume is divided into twelve chapters treating consecutively of Historical Novels, Stories of Irish Life in the Past, Present-day Irish Life, Humorous, Collections of Miscellaneous Stories, Gaelic Epic and Romantic Literature, Folk-Tales and Legends, Fairy Tales, Adventure Stories for Boys, Stories for Girls, Irish-American Stories and Miscellaneous.

The information given in the descriptive note is either original or gleaned from printed reviews

of the book in question. The chief object of the Guide is to help the student of things Irish, and throughout, the tone of the descriptive notes is kindly and avoids the epigrammatic turn so much affected by book reviewers in general. Father Brown's work will be useful to the general reader who wishes to study Ireland but it will be especially serviceable to lecturers, popular entertainers and those who have charge of libraries. We strongly recommend it as a reference work that should be found on the shelves of every library.

(The International Catholic Truth Society, Brooklyn, N. Y. 212 pages and index. 75 cents net.)

OBITUARY LIST

Mrs. Rose F. Hanrahan Miss Isabelle Gleason
Mr. Daniel P. Malloy
Requiescant in pace

THE SACRAMENT OF PENANCE

Why Priests Can Forgive Sins

By REV. JOSEPH C. CURREN



HE mission of the Catholic Church and the labors of its priests are identical with the mission and labors of Jesus Christ. The work of the Catholic Church has been, is, and will continue to be, until the end of the world, the work of the Master. St. Matthew expresses very beautifully, in a few words, the mission of Christ. "The Son of Man is come to save that which was lost," St. Matt. xviii., 11.

The mission of Jesus Christ was one of sacrifice and atonement, because He was the Victim of the Sacrifice offered to the Heavenly Father for the sins of human society. It was a mission of reconciliation, as He reconciled fallen man to his Creator. Christ's mission was one of sanctification, since by His ignominious death on the wood of the cross, He merited for man a superabundance of grace, by which the souls of men become sanctified. In short, the Son of God became incarnate; lived as a man among men for thirty-three years; suffered intense agonies and the hatred of men, and purpled Calvary's hill with His precious and life-giving blood, to save men from their sins.

"As the Father hath sent Me," Christ said to His Apostles, "I also send you" (St. John xx., 21). Christ founded His Church on His Apostles. They were the first priests of the New Law—Priests of a new Sacrifice. They were the first ministers ordained to preach the Gospel. Consequently, the mission of the Catholic Church is one of sacrifice and atonement;

it is one of reconciliation; and the church offers to men the means of their sanctification.

The Catholic Church, a divinely appointed and guaranteed organization, preaching the Truth, is a sacramental institution. The Church is the Kingdom of God on earth. Christ founded His Church to sanctify and save all men. The Church is the dispenser of the grace which Christ merited for men by His sufferings and death. Christ instituted seven sacraments; seven outward signs by which invisible grace and inward sanctification are communicated to the souls of men. The means, therefore, appointed by God for the sanctification and salvation of men's souls are the sacraments. Consequently, the church is a sacramental institution.

Penance, concerning which it is intended to treat briefly, is a sacrament of the New Law, instituted by Jesus Christ, in which the priest as the representative of God forgives sins, when the sinner is heartily sorry for them, sincerely confesses them, and is willing to perform the penance imposed upon him. Consequently, Christ gave to His Church the power and authority to forgive sins, entirely distinct from the authority of preaching the remission of them, and priests really and truly remit the sins in virtue of the power given to them by Christ.

"And I say to thee: that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven, and whatsoever thou

shalt bind upon earth, it shall be bound also in Heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in Heaven (St. Matt. xvi., 18, 19). The inspired St. Matthew shows that Christ promised to give "the keys of the Kingdom of Heaven" to St. Peter. The *potestas clavium* was the reward for St. Peter's profession of faith in the divinity of Jesus Christ. "Jesus saith to them: But whom do you say that I am? Simon Peter answered and said: Thou art Christ the Son of the living God" (St. Matt. xvi., 15, 16). It was then that Christ promised to give to him "the keys of the Kingdom of Heaven;" it was then that St. Peter and his successors were promised the power and authority of binding and loosing. "Whatsoever thou shalt bind upon earth shall be bound also in Heaven: and whatsoever thou shalt loose upon earth shall be loosed also in Heaven." Could Jesus Christ have spoken more plainly? .

The following is read in the eighteenth chapter of the same gospel: "Amen I say to you, whatsoever you shall bind upon earth shall be bound also in Heaven; and whatsoever you shall loose upon earth shall be loosed also in Heaven." These words constitute the eighteenth verse. They were addressed by Christ to the twelve chosen fishermen of Galilee—to those twelve who would soon receive the divine command to baptize all nations and preach the Gospel to every creature. Christ promised to ratify in Heaven whatsoever they should bind or loose on earth.

In no other place in Holy Scripture can similar words be found. On only two occasions did Jesus Christ address His Apostles as it is recorded in the sixteenth and eighteenth chapters of St. Matthew. Christ bestowed upon His Apostles a power and

authority never before conferred on any human agency.

It is, therefore, quite evident that Christ promised to give to His Church a supernatural right to subject the free acts of men to legislative authority, and to punish those who violate the law of God. He also promised the power and authority to remove all impediments to sanctification and salvation, and to offer to men the means necessary for a holy and pious life, when He said: "Whatsoever you shall loose upon earth shall be loosed also in Heaven." But sins are moral impediments to sanctification and salvation, and men must be in the state of grace in order to enjoy the friendship of God. Therefore, Christ promised to give His Church supreme power and authority to forgive sins, and to restore souls to the love of God.

He said therefore to them again: "Peace be to you. As the Father hath sent me, I also send you. When He had said this, He breathed on them; and said to them; Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them; and whose sins you shall retain they are retained." These words are found in the twentieth chapter of St. John's Gospel. These words were spoken by Christ, when He met His Apostles for the first time after His resurrection. "It was late the same day;" that is, it was the first Easter Sunday—the day Christ rose glorious and immortal from the sleep of death. The Apostles "were gathered together for fear of the Jews." Christ came to visit them. "He breathed on them." He remembered His promise. He kept it. He promised to give to St. Peter and the other Apostles, and likewise their successors, the "keys of the Kingdom of Heaven:" the right of binding and loosing: the power and authority

to forgive sins. He did so. "Receive ye the Holy Ghost," said Jesus Christ, "whose sins you shall forgive they are forgiven them; whose sins you shall retain they are retained."

Did any man ever before speak in like manner? The prophets of old preached the remission of sins and so did John the Baptist. No one from the dawn of creation to the days of Isaias; and from Isaias to the Baptist—no voice was heard to say, "Whose sins you shall forgive they are forgiven them," until the glorious and risen Christ stood in the midst of His Apostles at the close of the first Easter day. Then there was heard the voice of the Son of God.

Jesus Christ not only preached the remission of sins; but He actually forgave them. Who said to the sinful woman: "Thy sins are forgiven thee?" Did not those who sat at table with Christ say: "Who is this that He forgiveth sins also?" "As the Father hath sent Me," Jesus said, "I also send you." But Christ came to destroy sin. He came to forgive sins, and to save that which was lost. Therefore when Jesus Christ said, "Receive ye the Holy Ghost whose sins you shall forgive they are forgiven them," He gave to His Church the power and authority to really and truly forgive sins.

(To be continued)

A TRUTH TO BE KEPT IN MIND

Because our religion is one which is suited to the simple needs of the poor and the ignorant because it is capable of being comprehended by them in all its essentials, and of being their guide and mainstay through life, it is sometimes assumed, and even proclaimed, that it is a religion fit only for the poor and for the ignorant, and quite unworthy of the serious consideration, even for a passing moment, of really intelligent and educated persons. Such is the verdict, and that not merely of that most objectionable of creatures, the "superior person," but of many others who have been contented to take their information at second-hand—as, unfortunately, so many do—and have never troubled to examine the real facts of the case for themselves. * * * In fact, I entertain a kind of suspicion that some even of us have an uneasy sort of feeling that perhaps the foolish and ignorant critics are right, and the Church has fewer claims on the intellect than she has

upon the heart. We forget, or perhaps we have never known, that *the Church has been the mother, and in very many cases the fondly-loved mother, of more great writers and of more discoverers in all branches of discovery than have all the other religions of the world put together.*—Dr. Bertram C. A. Windle, K.S.G., president of University College, Cork, Ireland.

A SHORT ROAD TO PERFECTION

If you ask me what you are to do in order to be perfect, I say, first, do not be in bed beyond the due time of rising; give your first thoughts to God; make a good visit to the Blessed Sacrament; say the Angelus devoutly; eat and drink to God's glory; say the Rosary well; be recollected; keep out bad thoughts; make your evening meditation well; examine yourself daily; go to bed in good time,—and you are already perfect.—*Cardinal Newman.*

QUESTIONS AND ANSWERS

(The answers to these questions are for the most part prepared at several of our largest and most important theological seminaries in the United States, and great care is used to have them accurate and correct. We make the Question Box a special feature of this magazine. We will take the greatest interest in receiving and answering any questions on religious topics in general, or on the Catholic Church in particular. We only ask that the questions be asked honestly and in good faith. Our object is to furnish a medium of sound information to any soul desiring religious information. Patronize the Question Box generously.)

QUESTION—I have been a reader of your paper for some time. I heard a statement made the other day that "all moral truth was to be found in the teachings of Jesus of Nazareth, and that there is no moral truth that He did not teach." Do you consider this statement true or false? I shall be pleased to have your answer in the Question Box. Yours for all truth, J. A., New York City.

Answer—The statement quoted is true. By this, however, we do not mean that Our Blessed Lord explicitly announced in detail every truth in the moral order, but that every truth in the moral order was taught by him explicitly or implicitly. In the great Commandment, for example, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind" and "Thou shalt love thy neighbor as thyself" every moral thought, word and act are contained. You can mention no sin that is not a violation of this great double Commandment, because such love of God is incompatible with pride, falsehood, etc., and such a love of our neighbor excludes dishonesty, uncharitableness, and all that could injure our fellow-man in soul or in body.

But aside from such general, comprehensive, moral truths Christ taught explicitly all the great moral truths and He confirmed expressly all the truths which God had

revealed to mankind through the prophets. He came not to destroy but to fulfil, not to abrogate but to confirm and to perfect that which was imperfect.

Thirdly, it is well never to forget that Christ is living in His Church to-day, He is guiding the Church in its promulgation and explanation of all moral truths. If the Church was to teach and guide men to Heaven, it was necessary not only for its Founder to give divine truths to the disciples, but to send the Paraclete, the Spirit of Truth, who would abide with the Church forever and who would enable the Church to explain the meaning of the moral truths revealed and above all to apply them to each and every particular issue that might arise in all future time. "Thou shalt not kill" came from the mouth of God, but the Church speaks with divine guidance when it tells the soldier that he may fire upon the enemy in battle; so with the moral truths regarding marriage, justice, etc. Christ not only revealed all the moral truths, many of which pagan philosophers have given to their contemporaries, but He continues to make such truths live and act in the souls of men by the voice of the Church which speaks loud and clear in the daily application of the same among the children of men.

ON THE HOLY EUCHARIST

QUESTION.—When Christ said: "This is My Body," it must have been symbolic, for His Body had not been broken.

Answer—It must have been real, literal, objective truth, because His Body was broken or given by the divine power exercised through the divine words: "This is My Body." To come to the crux. It centres in the word "broken." The Body was not broken, in that it was not yet physically mangled. The Body was broken, that is, given, under the form (or species) of bread, and as the sacrificial meal—the fruit of the sacrifice effected by the sacrificial words: "This is My Body." That broken and given mean the same thing you may see by comparing Luke xxii: 19 and I. Cor. xi: 24 and recalling the fact that St. Luke was the disciple of St. Paul from whom he learned the story of the institution of the Blessed Eucharist. St. Paul uses the word "broken," while St. Luke uses the word given. Both words are correctly in the present tense in the King James Version.

QUESTION.—St. Paul says: "Lest coming unworthily he eat and drink damnation to himself, not discerning the Body of the Lord." So saying, St. Paul must have meant it in a figurative sense, since discerning means distinguishing between one thing and another.

Answer—Discerning means what you say. Applying the meaning, we see St. Paul blaming the Corinthians because they treated the Lord's Body as if it were common food. If he meant to say that they should have discerned the symbol of our Lord's Body from ordinary food why did he not say so plainly? St. Paul was plain and searchingly clear. He knew the value of words. Still he says that they were guilty of the Body and Blood of the Lord who partook unworthily. Could

he say so if what they took were a symbol and nothing more? Read the awful concluding words of that same chapter. They could hardly be said of a mere symbol which a mere man could invent. Why should St. Paul aver solemnly (v. 23) that the Lord Himself taught him the doctrine of the Blessed Eucharist if it were a mere symbol and far less solemn than the figure of the paschal Lamb? The Lamb of God, mystically slain, at the last supper was the anti-type, the Jewish paschal lamb the type. The paschal lamb was the figure, the Lamb of God who taketh away the sins of the world, the reality. It would be unworthy of God to fulfill one figure by another and a more obscure figure, to make shadow succeed to shadow with never a substance in view.

QUESTION.—"It is the spirit that quickeneth, the flesh profiteth nothing. The words that I have spoken unto you are spirit and life" (John vi: 64). Do not these words prove that the Sixth of John must be taken in a figurative sense?

Answer—These words cannot prove the validity of the figurative sense. It is a canon of scriptural interpretation that obscure passages must be read under the light of the clear passages when they refer to the same subject. The Holy Spirit could not contradict Himself or be inconsistent. Applying that canon to John vi: 64, we have, at least negatively, an explanation. In the preceding part of that famous Capharnaum disquisition on the Promise of the Real Presence in the Blessed Eucharist, the God of the Eucharist used such plain language that many of his hearers understood Him in an ultra-realistic sense. That is why they turned away from Him and from His hard saying. And when He disabused them of that ultra-realistic sense (i. e., that His Flesh was to be given like meat sold in the shambles) even then they refused to return.

If He meant to give them a mere figure, a harmless memento, why did not the apostates come back? They were offended. He explained; their attitude remained the same. They left Him. They walked no more with Him. And all because He tried by a very human means, by figure and symbol, to keep His memory green. One plain, gentle sentence would have brought them back. "I meant my words in a figurative sense." But He didn't speak the words. Why? They would be false. Hence the explanation in v. 64 cannot be meant to explain away the "hard saying" said a little before. The "flesh," understood in the coarse, gross sense of the unbelievers, profiteth nothing. But the Flesh of His glorified Body, animated by His Soul and pervaded by His divinity, quickeneth, even unto everlasting life. He shows the futility of applying physical laws to His glorified Eucharistic Body in (v. 63): "If then you shall see the Son of Man ascend up where He was before." He had said that He would give them and us His Flesh to eat and His Blood to drink. "Except you eat the Flesh of the Son of Man and drink His Blood you shall not have life in you." (v. 54.) His Body is in heaven and in the Eucharist at the same time, though not in the same manner. We cannot understand it. We must believe it because He said it:

"Christ was the Word that spake it
And what that Word did make it
That I believe and take it."

Perhaps the most incontestable passage in John vi. in defense of the literal as against the figurative sense is the one quoted above (54). It is a retort to the objection: "How can this man give us His flesh to eat?" He said impliedly, never mind *how*. Your mind is not the measure of My power, the *fact* is the thing, "except you eat the Flesh of the

Son of Man and drink His Blood you shall not have life in you." He meant that appalling threat either in a literal or figurative sense. If taken literally, then we Catholics eat the Flesh and drink the Blood of the Son of Man every time we communicate and we have therein a pledge of life everlasting. If we take the passage figuratively then we must say that Christ, the past-master of language, as of all else, made an egregious blunder. Why? Because the eating human flesh and blood is always mentioned in scripture as the worst curse of God upon a people or person.

Take a few examples: "Thou hast given them blood to drink, for they deserved it. For they who were to drink the blood had shed the blood of saints and prophets (Apoc. xvi: 6). I will feed them that oppress thee with their own flesh and they shall be drunk with their own blood. (Is. xlix: 26.) To the friends of God it is said in the same chapter: "At the fountains of waters He shall give them to drink." The gruesome plague threatened by Jeremiah has this revolting feature: "They shall eat every man the flesh of his friend." (Jer. xix: 9.)

If Christ meant to speak figuratively He must have known that He would be understood in the above sense. So that we might paraphrase His threat thus: "Except you pronounce a curse upon Me, except you do Me the vilest wrong, glutting yourselves with My flesh (Job xix: 22) you cannot have life in you. You cannot share My life and friendship now and My glory in the world to come except you gnaw My good name with the tooth of envy, except you treat Me as My betrayers and murderers." This conclusion is logically deduced from the premises. The conclusion is absurd (not to use a stronger term), hence the premises that precontained this absurd consequence cannot be true.

QUESTION.—“Thou shalt not let thy Holy One to see corruption.” But if Christ be literally received He sees corruption with the corrupting bodies of receivers.

Answer—St. Peter speaks here of the resurrection of Christ and not of Holy Communion. (Acts 2: 31.) The passage has no application to the Holy Eucharist. Therein Christ dwells in His glorified state. The body that entered the upper room, the doors being shut, is the body that resides in the consecrated host. It is incorruptible, even if received unworthily. Like a sunbeam in a cesspool it remains untarnished and inviolable. The Eucharistic (real, concrete, physical) presence of Christ, ceases when the species of bread or wine are corrupted. The manner of being present in so many places at the same time and simultaneously in heaven is not understandable by our puny minds. God’s mind sees it. That’s sufficient. Our minds can prove that it contradicts no law of matter. Beyond that we need the light of faith. To say intelligently what is impossible for a glorified body to do, supposes a comprehensive knowledge of what a glorified body is. The limitations of our knowledge give us pause until we see even as we are seen. Let us conclude by a little evidence of Luther’s on the real Presence: “If five years ago Dr. Carlstadt or anybody else had been able to persuade me that there is nothing but bread and wine in the sacrament he would * * * have rendered me a great service. I have undergone severe struggles and have twisted and turned to get over it (belief in the real presence), because I was fully aware that it would have been the most severe blow I could have dealt against Popery. * * * But I am in a prison, I cannot escape the text. (This is My Body.) It is too powerful and no words can make it mean anything else.”

Space does not permit a statement of the

positive proofs of the Real Presence. I. C. T. S. will give list of books on same.

ETERNAL PUNISHMENT

Answer to V. J. M.—The term Hell is from Helan, or Behelian, meaning to hide, in ancient Norse orthology. Hell is the Goddess of the underworld. In theological uses it is a place of punishment after death. In the New Testament the word Gehenna is used more frequently than the word Hades.

The existence of Hell is proved from the Holy Scripture. Wherever Christ and the Apostles speak of it, they presuppose its existence. (Matt. v: 29, viii: 12, x: 28, viii: 42, xxv: 41-46; II. Thess. i: 8; Apoc. xxi: 8.) The Holy Scripture reiterates explicitly that the punishment of the damned will be eternal. (Apoc. xiv: 11, xix: 3, xx: 10.) They are as everlasting as are the joys of Heaven. (Math. xxv: 46.) Their worm shall not die, and their fire shall not be extinguished (Is. lxvi: 24; Mark ix: 43, 45, 47.) The wrath of God abideth on the damned. (John iii: 36.) They are vessels of divine wrath. (Rom. ix: 22.) They shall not possess the kingdom of God. (I. Cor. vi: 10; Gal. v: 21.) The church has other and abundant reasons for its teachings, but as our inquirer is, we presume, a Christian who accepts as true the teachings of Holy Scripture and particularly the words of Christ Himself, the above mentioned texts are sufficient to convince one of the existence of hell and of its never ending torments. No soul is condemned to hell unless it leaves this life with the guilt of mortal sin upon it, and God alone is the judge thereof.

So long as philosophy neglects to teach belief, love, prayer, it will be condemned to be only an *ornamental science*.

INTERNATIONAL CATHOLIC TRUTH SOCIETY

ITS ACTIVITY IN DISSEMINATING CHEAP CATHOLIC LITERATURE*



HE Committee on Pamphlets takes pleasure in informing the members of the I. C. T. S. that during the past year 190,856 pamphlets have been sold and distributed by the society. A vast number of these pamphlets have been sent without charge to poor priests in the missionary parts of the United States and Canada, and to sincere non-Catholic inquirers.

For the past twelve years the I. C. T. S. has been doing this work successfully and effectively. Up to the time that the society made arrangements with the various Catholic Truth Societies of the English-speaking world to circulate their tracts and pamphlets, these valuable publications had a very small circulation in this country. The I. C. T. S. has at considerable expense gathered together thousands of pamphlets on Biography, Scripture, Doctrine, Philosophy, Theology, Controversy, Conversions, History, Devotion, Liturgy, Education, Socialism, etc. There are now on hand over 1,500 different titles. They are sold at the lowest possible figure, the society realizes no profit by the sale of this literature, actual expenses of distribution are not met by receipts for sales, and if it were not for the annual dues of the members this laudable work could not continue.

The pamphlets put within the reach of every Catholic the means by which, if he wills, he may become thoroughly instructed in the great truths, doctrinal and practical, of his religion. Thoughtful men have often deplored the fact that so few Catholics care to take the pains to acquire an intelligent

understanding; that is, the grounds and reasons of their faith and practice. The I. C. T. S. pamphlets leave them no excuse if such they have heretofore had. The pamphlets are not merely elementary, nor are they dryly dogmatic. They give reasons and authorities, explain and illustrate. They give information with regard to the history of the Church and its teachings that every Catholic should know. It is not enough that Catholics should know what they were taught as children in the Catechism; they should have an intelligent knowledge of the Holy Faith and the reasons upon which it rests, and a knowledge of the history of the Church, so as to fortify themselves against the many calumnies and misrepresentations with which the press is teeming at the present day.

The world is being deluged with books, pamphlets, leaflets and socialistic literature calculated to ruin souls. The forces of evil are adopting every instrument to promote their ends. The pen and the tongue are their two main engines, and they strive with sleepless energy to enlist in their service those who can work them with the most powerful effect. The I. C. T. S. pamphlets are an antidote to the poison of bad reading; the main thing is to bring them within reach of more of our own people. How can this be done? Who will aid in doing it? To effectively carry on this phase of the society's, which a zealous and scholarly prelate has called "God's work," the membership must be extended. Bishops, priests and many thoughtful laymen in the United States and Canada are enthusiastic over the I. C. T. S. Pamphlet Rack. If a pamphlet

* Report presented to the members of the I. C. T. S. at the 1912 Annual Meeting.

rack, well stocked with good literature, was placed in the vestibule of every church in the United States incalculable good would result. Rev. Stephen M. Lyons, of Spring Lake, N. J., in his recently published "The Apostolate of Catholic Literature," says:

A prominent church architect has declared that the placing of book racks in the vestibules of Catholic churches ought to be arranged for in the plans. Indeed there should be some practical method of distributing among the people pamphlets that explain the teaching of the Church, and at the same time defend it from the attacks of misinformed opponents. It is easy enough to order a large stock of pamphlets, but it is just as easy to allow them to remain in a corner, and in a short time be covered with dust. Greater zeal is required to get pamphlets into the hands of readers, and a plan that places at the doors of churches all the latest pamphlets for useful reading is sure to be of great utility. No one can estimate the amount of good done by the circulation of timely pamphlets. They have removed a cloud of ignorance from the minds of non-Catholics, softened antagonisms to the Church, enlightened Catholics on important questions of the day, and aided more than anyone can estimate to advance the Church to the dignified position she holds to-day, and the reason for all this is simply, the Church has become better known. Non-Catholics as a rule would love the Church just as well as we do if they knew her as we do. Hundreds of people will take and read an attractive pamphlet when they would hesitate to go through a book or call on a priest for information concerning the Church. Many attend funerals, weddings, special celebrations, missions, etc., and if they saw an assortment of pamphlets in the vestibule would gladly take some to read at leisure. For all who come to our churches the book rack at the door is an invaluable auxiliary for circulating pamphlets and newspapers. If it were brought about that every church in the country was provided with a book rack, kept constantly supplied with the best pamphlets, and attention frequently drawn to these valuable documents, and the Catholic people urged not only to read them but to put them into the hands of their non-Catholic neighbors, so that the entire land may be flooded with Catholic literature, who can estimate the good that would be, and the mighty

forward impulse that the Church would receive? Thousands of pamphlets and catechisms may be circulated in this way each year. Everyone may find something to interest him among the various publications given out by leading Catholics, clerical and lay; biography, history, social work, science, art, socialism, modernism, the Church and culture, the Church and the laboring classes, etc., all should be abundantly represented in the book rack. It would be difficult to exaggerate the advantages of such work. Take, for instance, one of the five-cent pamphlets on Confession. Many a servant girl is assailed by the old calumnies, and is perplexed to find answers. With such a pamphlet the girl is armed with weapons of defense, and can give the booklet to her accusers. She is able to hold up her head and perhaps make an impression on those who uttered the old calumnies against her Church. A laborer hears various plausible but false arguments for Socialism as a remedy for the unequal distribution of wealth; he is urged to give up the Church and enter its ranks, but he listened to a sermon on the dangers of this new sect, and has read the pamphlet recommended by his pastor. He is able to defend himself and enlighten his fellow workmen. Without the knowledge of how to defend themselves many of our men and women fall away from the Church.

We are erecting magnificent material monuments to religion in stone, but we are sadly neglecting the most powerful agency for the preservation of true Catholic faith and correct morals. It is no doubt a pious and consoling act to perpetuate one's memory by splendid monuments in honor of God, but, according to the signs of the times in some countries, we are drifting towards a state of society when these material evidences of Catholic faith will be none too safe. Dangerous literature is distributed wholesale among the laboring classes, and it will have its effect unless we do something to counteract it. Doubtless many of those who are propagating such literature are by no means aware of the passions they are unchaining, and the forces of destruction they are letting loose. But the Church well knows the inevitable outcome of such work. The sad effects of such literature are seen to-day in France with its swelling list of broken marriage bonds, suicides, juvenile crimes and the rest. The alarming spread of such literature is undoubtedly one of the gravest and most disquieting signs of

the times. Publications which assail the divine inspiration of the Bible, the sanctity of marriage, respect for lawful authority, the right to just possession of property, in fact, assail religion in every shape and advocate in one form or another a social revolution, entailing consequences which no man of sober judgment can contemplate without dismay, are poured continually from the press. These publications are bought by hundreds of thousands and are leavening the minds of the working people far more widely than many can easily believe. United effort must be made to meet this propaganda of error by the diffusion of plain, popular pamphlets showing the fallacies of Socialism, and other erroneous theories advanced by the so-called reformers of the day.

Father Lyons' "Apostolate of the Press" is a clarion call to the priests and laity of the United States. He has pointed out some of the difficulties that beset the Church's path in the fulfilment of her heavenly mission. Everywhere the weapons of misrepresentation, deceit and calumny are availed of to excite prejudice and enmity against her. It must be our endeavor to make the Church not only better known to our own people but also to our separated brethren, to reveal to all the genuine features of the chosen spouse of Christ and to set her mission in its true light.

MISSION NOTES

By M. B.

LETTER OF COMMENDATION

For the Catholic Foreign Mission Seminary of America, Issued by Their Eminences James Cardinal Gibbons, Archbishop of Baltimore, John Cardinal Farley, Archbishop of New York, William Cardinal O'Connell, Archbishop of Boston, and the Other Most Reverend Archbishops of the United States in Council Assembled, April 18, 1912.

To Our Rt. Rev. Brethren in the Episcopate, to the Reverend Clergy, and to the Catholic Laity of the United States:—

We commend to your special patronage our newly established Foreign Mission Seminary and its Reverend Directors, James A. Walsh and Thomas F. Price, who are preparing to receive their first students the coming fall.

This Seminary, which will be known as the Catholic Foreign Mission Seminary of America, is designed to meet the need of the Church Universal—the preparation of Catholic American priests to labor among the heathen, who, it is well to recall, number yet more than two-thirds of the human race.

The new work is a national one. The present Directors, authorized last spring by the American

hierarchy, received later at Rome the most cordial approbation of our Holy Father, and have since established their centre at Hawthorne, N. Y.

The time is undoubtedly ripe for this movement and the opportunity should be seized without delay. Political changes in heathen countries, especially in the Far East; interference with the sources of supply in France; the emergence of our own country from a missionary status, and the admitted prosperity of the American Church as a whole—these are all strong reasons compelling not only our attention but our practical interest.

Nor will the Church at home suffer in consequence of this movement.

We need more priests here, but "the arm of God is not shortened" and we believe that the sacrifice of self-exiled American youth will arouse extra vocations for our own country.

We believe that this Seminary will be a distinct help to our clergy and laity, keeping before us all the sublime ideal of the apostolate. In an age when material comforts are fast running towards luxury it is well to strike this note of whole-hearted immolation for Christ and for souls.

Other countries, not so well off as we, are already far ahead of us in this work for the heathen.

Holland, small as she is, counts within her bor-

ders some twenty foreign mission houses; Belgium has long been well supplied; Germany is forming an ever-increasing, and even now considerable, army of missionaries; and the Catholics of England, though few, are already provided with a national Seminary for foreign missions. France, crippled as she is, is struggling to keep up her generous supply.

We urge, then, and with insistence, that a whole-hearted co-operation be given to the priests who are zealously striving to set on foot what is bound to be, with God's grace, a most important spiritual enterprise—one that cannot fail to bring upon the Church in this country many needed graces from Him who came to save all.

(Signed in the name of all by)

JAMES CARD. GIBBONS,

President of the Board of Archbishops.

The Catholic University,

Washington, D. C.

April 18, 1912.



This letter calls attention to several points of which it would be well to note the following:

First: That this Seminary instead of being a drain upon the priestly vocations of the country will increase them, recalling Manning's oft-repeated words when the objection of lack of priests in England was made against the establishment of Mill Hill: viz., that the Foreign Mission Seminary should be established precisely because of the dearth of priests in England, that it would prove a powerful stimulus in the production of vocations for the English clergy.

That God has blessed those countries that have established and maintained Foreign Mission Seminaries, is a fact that can be easily shown. The example of those who give their lives for the spread of the faith amongst Pagans will produce a mission spirit which will bring both increased vocations and many other blessings which will greatly help the church and the country.

In this connection it will be interesting to read the following strong letter written by Archbishop Ireland to the Directors of the Seminary:

ST. PAUL, March 23, 1912.

I congratulate you on the success which has heretofore attended your project of opening in the United States a Foreign Mission Seminary; I pray the Master of the harvest field that, as years go by, conditions be such as to continue this success on a still wider scale and give ample justification to your present noble hopes.

The Church of America, no less than its sister Churches of Europe, should, at least henceforward, do its full part in spreading the light and grace of the Gospel over the lands yet seated in the vales of heathen darkness. The time has come when no excuse may be offered for further abstinence from a participation in this holiest of works.

Apart from its other merits, a Foreign Mission Seminary will be of inestimable value to Seminaries having as their prime object the formation of priests for the ministry in America itself. To those Seminaries a Foreign Mission Seminary, situated in close proximity, will continuously offer, in vivid, heroic form, the example of that zeal in the winning of souls which should be found in all priests, wherever their lot is cast, however difficult, or however easy the circumstances be that surround their ministerial labors.

I have always believed that one of the surest incentives to priestliness of spirit I could set before the pupils of my Seminary is the recital of deeds and trials of missionaries in heathen lands.

Very sincerely,

JOHN IRELAND,

Archbishop of St. Paul.



The Archbishops strongly urge the support of this Seminary. The Apostolic Delegate, Cardinal Falconio, termed its establishment an epoch-making event in the history of the American Church and has urged all to rally to its upbuilding. One of the first utterances of the newly arrived Delegate, Bishop Bonanzo, was a word in its favor.



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To the Readers of Truth

From the Editor

The Magazine Truth



It is the aim of the officers and committees of the I. C. T. S. to make "TRUTH" something of permanent value to its readers. The magazine occupies a unique place in the field of Catholic journalism in this country. It contains no news matter such as our weekly papers must necessarily publish, it prints no stories, and it restricts the articles entirely to those which deal with the doctrines, the history, the devotional practices of the Catholic Church. It proposes to publish regularly in its "Forum," explanations of misunderstandings about things Catholic, refutations of false statements that have appeared in the daily press, in sermons or lectures, in books or in pamphlets. It will, when necessary, print the records of professional defamers of the Catholic Church.

Members of the I. C. T. S. will assist in the work by forwarding to Truth such attacks or misrepresentations as in their judgment requires public refutation.

Department of "Questions and Answers"

The "Questions and Answers" department will be limited to four or five questions in each issue. The consensus of opinion is to the effect that more good will be accomplished in these pages by giving a fairly exhaustive and scholarly reply to a few questions rather than by inserting a great number of questions which might be of personal interest only, and which might be answered in a half-dozen lines. These latter questions will, hereafter, be answered by personal letter to the inquirer. Name and address should always be given, although same will not be published.

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Vol. XVI.

NEW YORK, N. Y., JULY, 1912

No. 7

THE "DARK AGES" IN VIRGINIA, 1912

By M. A. P.

BY this time our readers are perhaps almost surfeited with news concerning the tragic shooting up of a court in Hillsville, Virginia, by the infamous Allen gang now being run to death in the mountains of Virginia and North Carolina by the authorities. But we wonder if our readers, especially those not Catholic, have taken the trouble to reflect upon the bearing of this tragedy upon some of their own prejudices regarding Catholic countries and Catholic ages.

It is a far cry from 1912 to the Middle Ages and there is on the surface no connection whatever with Sidna Allen and Richard the Lion Hearted. And we ourselves are loth to establish any connection. The fault in the logic, if fault there be, lies not with us, but with some of our non-Catholic fellow-citizens who never weary of boosting the superiority of Protestant America and modern times over the past Middle Ages which were so universally Catholic. The age is "enlightened" and "civilization" has marvellously advanced since the human race was held in spiritual bondage by the tyrannical church of Rome—and so on down the monotonous litany of platitudes. Now, kind readers, can you point out in the whole history of the Middle Ages a more utterly lawless act of sheer

savagery done in a supposedly civilized community? The murder of Thomas à Becket on the altar steps was not so lawless. Do not make the error of looking upon this as an exception. For, do you not know that in the United States to-day human life is cheaper and murder more frequent and senseless than in any civilized land? And, whilst direct proof is not possible, yet it is quite possible, to the present writer quite probable that human life was fully as safe in Paris in Dante's day as it is in New York now in 1912. Also, what is even more probable, murderers more often paid the penalty for their crime in the Middle Ages than they do now in our land. So then, do you not see that after all there is some justification in taking up this Allen case just for the specific purpose of teaching some of these boasters that after all they have made little if any advance in civilization upon the "Dark Ages," at least so far as the wanton spilling of human blood is concerned?

Again, we hear a good deal about the murderous habits of peoples living in such a Catholic land as, say, Italy. We hypocritical Americans, ever so ready to vote the sins of others whilst forgetting our own, pretty generally look upon the Italian as a blood-thirsty individual. Now, true! the Italian has his Mafia. But that Mafia never yet

had the audacity to walk coolly into a court of justice and shoot down mercilessly the judge, sheriff, prosecuting attorney and most of the jury. No! It remained for good old American stock, American citizens, to show to the criminal world this new way of thwarting justice.

Purposely it is said "good old American stock." That is just what these Allens were. Mind you, they were not "Irish" nor "foreigners" in any sense of the term. They sprang from the earliest settlers in Virginia. Moreover, they are not, as is so erroneously supposed, illiterate or ignorant or just semi-civilized mountaineers. On the contrary, they are as a clan well educated. Hillsville, by the way, is only about six miles from the University of Virginia, founded by Thomas Jefferson himself. They are comparatively wealthy, have some of their homes that are downright luxurious, one of them valued at \$20,000. Lastly, they are not pagans or without religion. They are "Baptists" of some sort or other. In fact, one of these outlaws is a Baptist preacher of that faith. So there you are. Fine, wealthy, well-blooded Baptist Virginians committing wholesale murder in order to keep one of their number from going to jail for a brief period. And doing it with apparent assurance that they would escape punishment. Now, in view of this, can the great State of Virginia afford to despise Italy for its Mafia? It seem to me that Italy can better afford to despise Virginia, for certainly no Italian of the same standing as the Allens would even dream of doing such a fearful thing.

A last reflection. If our native Americans can do such things, is it not about time for them to cease their dishonest twaddle about "undesirable emigrants." I say dishonest, by the way, because we all know that when a native American talks about

restricting emigration he mostly has Catholic emigrants in mind, i. e., Irish, Poles, Latins, etc., no matter what their social standing may be. I might also remark that a very large proportion of us so-called native Americans are the descendants of undesirable emigrants who left England and other places for their country's good. So that it is rather unsafe for all of us to look up our ancestral records too closely—said with all due respect to the Daughters of the American Revolution. Anyhow, no matter what their ancestors were, a lot of Virginians down by Hillsville do not seem to have improved much on the original stock, judging by the Allen performance. And it is therefore not at all inappropriate to suggest that the scale of civilization in that section might perhaps be raised by the importation of a few boatloads of "undesirables." The danger would be that these emigrants might forget what morals and manners they were taught by the stern law in Europe and become murderers amidst the civilizing influence of the native Americans of the Allen type.

This is not intended as a slur upon Virginians or any other Americans. It is just a way of warning them to go a little bit slower in criticising Catholic ages and Catholic countries. The old sayings apply here with force, as "why seest thou the mote in thy brother's eye and see not the beam in thine own," and "those who live in glass houses should not throw stones." Of course, too, all sorts of explanations and excuses can be given for this Allen affair and doubtless most of them legitimate. But the point is this, why then do you not accept similarly reasonable explanations and excuses for the regrettable affairs that happened in the Catholic Middle Ages or happen now in Catholic lands or are now done by Catholic emigrants. Let some poor

Italian, in a moment of frenzy, stab another and the average so-called American will dilate upon the savageness of the Italian in general and the low state of civilization in Catholic Italy. But I am sure the same gentleman will put the Allen case down as just an exception. Nay, nay! What's sauce for the goose is sauce for the gander. And let me add in conclusion that more than one

thinking man is predicting a political and social and moral cataclysm here in America which will show, as the French Revolution showed, that after all our boasted modern civilization is only skin deep and that underneath our hypocritical pretense of virtue the savage is only smiling and waiting for his chance. In such an event we might sigh for the Middle Ages.

RELIGION AND EDUCATION

Not only do I believe in religion, but I believe in religious education; and religious education not only in the home, but in the school.—Governor Fort, New Jersey.

State education is a menace to the Church of Christ unless it be supplemented with religious education.—Bishop Charles H. Brent (P. E.).

The praise of having originally established schools belongs to some bishops of the sixth century (England).—Hallam, Introduction to "Literature of Europe."

We have no evidence that education as commonly understood is a preventive of crime. * * * Did much knowledge and piercing intelligence suffice to make men good, then Bacon should have been honest

and Napoleon should have been good.—Herbert Spencer.

Education without religion would surround us with clever devils.—The Duke of Wellington.

Europe owes its learning and its civilization to the Roman Church. It was that Church which powerfully assisted in forming the character and furthering the development of modern civilization.—Guizot, "History of Civilization."

In the long conflict for personal freedom the Catholic Church was the special representative of progress, and it was that church which, through its efforts and teachings, laid the very foundation of modern civilization.—Lecky, "History of Rationalism in Europe."



THE SACRAMENT OF PENANCE

By REV. JOSEPH C. CURREN

(CONTINUED)



ST. LUKE in the fifth chapter of his divinely inspired gospel describes one of the Saviour's many miracles. "And behold, men brought in a bed a man, who had the palsy; and they sought means to bring him in, and lay him before him. And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed before Jesus. Admiring their faith, He said: Man, thy sins are forgiven thee. And the Scribes and Pharisees began to think, saying: Who is that that speaketh blasphemies? Who can forgive sins but God alone? And when Jesus knew their thoughts, answering He said to them: What is it you think in your hearts? Which is easier to say, Thy sins are forgiven thee; or to say, Arise and walk? But that you may know that the Son of Man hath power on earth to forgive sins (He saith to the sick of the palsy) I say to thee: Arise, take up thy bed, and go into thy house." (St. Luke v., 18-24). The Scribes knew well the intention Jesus had when He cured this poor invalid. Christ worked that miracle for the express purpose of proving that He not as God, but as Man, not in Heaven, but here upon earth, had power to forgive sins. "Who is this that speaketh blasphemies?" the Scribes and Pharisees said within themselves. They did not for a moment doubt that God, the Creator and Father of all men, could forgive sins. It would be blasphemous to think otherwise. But here is one who claims to have divine

power. He makes himself equal to God. "Who can forgive sins but God alone?" And this man forgives sins. Such were the sentiments of the blind and impious Pharisees. Jesus Christ performed that miraculous cure to prove to them that God had communicated the power of forgiving sins to man. "But that you may know," said Christ, "that the Son of Man hath power on earth to forgive sins." Christ sent His Apostles and their successors with the same power; the power to heal wounded and diseased souls; the power to restore souls to the friendship of God. The Catholic Church from the time St. Peter received the "keys of the Kingdom of Heaven;" from the day the Spirit of Truth was sent by Christ to sanctify His Church and to enlighten and strengthen His Apostles, thereby enabling them to preach the gospel, and from the days of St. Paul, who went through Galatia, Macedonia and Corinth, "preaching Christ and Him crucified"—the church from the first days of her existence claimed and always will claim (as truth never changes) the divine authority and power to forgive sins. For He who said: "That you may know that the Son of Man hath power on earth to forgive sins," He also said: "Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them." "Who can forgive sins but God alone?" Yes, and those to whom God gives that power; and they do so in the person of Jesus Christ. "If I have forgiven anything," says St. Paul, "for your

sakes I have done it in the person of Christ."

St. Paul, who strongly defends the doctrine of the forgiveness of sins, declares that God gave that power to His church. We read in the second epistle of St. Paul to the Corinthians the following: "But all things are of God, who hath reconciled us to Himself by Christ; and hath given us the ministry of reconciliation. For indeed God was in Christ, reconciling the world to Himself, not imputing to them their sins; and He hath placed in us the word of reconciliation. For Christ therefore we are ambassadors." Those words are found in the fifth chapter. St. Paul, being inspired by the Holy Ghost, tells us that we were reconciled to God by Christ, and that we received the ministry of reconciliation; namely the sacrament of penance. "God hath placed in us," St. Paul continues to say, "the word of reconciliation;" or in other words, the power of pronouncing the words of absolution; the power to forgive sins, because it is through the sacrament of penance that we become reconciled to God, after having fallen into personal sin.

The power of absolving from sins is really and truly judicial. Christ not only gave to His church the power to forgive sins, but also the power to retain them. He gave to His Apostles the power which He received from His Heavenly Father. "As the Father hath sent Me, I also send you." But a power of this kind is surely judicial, since Jesus Christ, who granted that authority and power to His church, is the judge of both the living and the dead. Moreover the Apostles and their successors vested with a divine commission to grant justice to all men, have the right also to deny absolution to those who, while confessing their sins, do not manifest the neces-

sary signs of repentance. "Whose sins you shall retain," said Christ, "they are retained." Therefore when a duly authorized priest of the Catholic church hears the confessions of sins he is exercising that power granted to him when our Saviour said: "Receive ye the Holy Ghost whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained," and his authority and power over the souls of men is really and truly judicial.

"If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all iniquity." (I. John i., 9.) But how can men expect forgiveness if they refuse to confess their sins, or while confessing them, do so without the necessary disposition of repentance? "Whosoever is ashamed to declare his sins to man," says St. Chrysostom, "and will not confess them, he shall be confounded in the day of judgment in the face of the whole world." "If the sick man," cries out St. Jerome, "is ashamed to discover the wounds of his soul to the physician, he cannot be cured."

The remedy then for sin is the Sacrament of Penance; the Sacrament of reconciliation, in which the priest in the place of God, forgives sins. Then sanctifying grace—a grace that makes the soul holy and pleasing to God—takes possession of the soul, and the soul of man becomes God-like.

I cried out for mercy and fell on my knees
And confessed while my heart with keen sorrow
was rung;
'Twas the labor of minutes, and years of disease
Fell fast from my soul as the words from my
tongue.
—Father Faber.

What a power conferred on man! A power in itself divine. "And the multitude seeing it, feared and glorified God that gave such power to men."

(To be continued.)

THE PEARL OF GREAT PRICE *

"Watch ye, stand fast in the faith, do manfully, and be strengthened."—(1. Cor. xvi: 13.)

*Graduates of 1912, Rt. Rev. Monsignor,
Reverend Clergy and Beloved Laity:*

WHILE the numerous graduation exercises at this season of the year may be of little interest to the general public, they are of vital concern to the young man himself, and of deep significance to his immediate family and closest friends.

The event is, moreover, of importance in itself, albeit the ceremonies be of the simplest character, attracting no attention from press or public. It marks the student's advent into full grown manhood, intellectually and socially; the end of a term of years in which he has been guided and protected, during which he has acquired scientific methods of thought and become the possessor of a goodly store of knowledge. His general training is now at an end. Henceforth development, mental and spiritual, will result from contact with forces in the battle of life, in his efforts to earn a livelihood, or from the pursuit of technical branches of higher studies which will fit him for a professional career.

The present is, therefore, an important moment in your lives, even though the preparatory work of the past years has already indicated your future path, and the transition from Manhattan College to university curriculum or business activities appears as a matter of course. In either case, your environment will be different. Here, mind and heart have been fed with the saving

truths of the Catholic Church, while opportunity to drink copiously at the font of human knowledge has been given you by men who have no superiors in the educational world. No effort has been spared to provide you with an education fitting you for your future career, whether in the world of business or of advanced science, and you have been clothed in "the armour of God, that you may be able to resist in the evil day." You have been taught that the true measure of future success will not be found in your reputation as a powerful financier, a great astronomer, an eloquent speaker, an influential editor; but will you give to God and man the evidence of true, cultured, loyal Catholic manhood? Add to the characteristics of a true disciple of Jesus Christ all the glories of intellectual greatness, shine in any of the great professions to which you devote yourselves, but never forget that not all the treasures of earth can compensate for the loss of honesty, of truthfulness, of purity, of charity, of divine faith. Material success in no stinted measure, we wish you one and all. Your studies have been such as to give you a splendid handicap in the race. But why, think you, have the Christian Brothers sacrificed their lives within the walls of schools and colleges? Life in the world, with all its sweet, innocent joys, was just as attractive to each and every one of them as it is to you now, when they quietly abandoned all to follow in the footsteps of Jean Baptist de la Salle. What was the motive, what the reward? To spend laborious years that boys might be made expert stenographers, that young men might be made excellent mathematicians? You who have known them so well can readily answer. Their motive was to mingle

* Baccalaureate Sermon delivered by Rev. Wm. F. McGinnis to the 1912 graduates of Manhattan College, in Holy Name Church, New York City, Sunday June 16, 1912.

heavenly with human knowledge; their sole human reward to behold in later years men who, while masters in their business or professional world, would be a glory to the Church of Christ; men whose private lives could stand without flinching the most powerful searchlight, who would prefer death to dishonor, whose brains were so clear, whose conscience so true, that not all the withering contamination of materialistic associates, nor the loose morality of the day could make them minimize one jot or tittle of Catholic faith, or drag them into the quagmire of dishonesty, debauchery and dishonor.

As you bid good-by to your Alma Mater, let me assure you that your knowledge of Catholic doctrine and your practice of Catholic habits are your most valuable assets. With no depreciation of your scholarly attainments, I assure you that your Catholic faith and Catholic character are what will bring to you the highest measure of true success, will most amply reward your professors and your parents, will be of most benefit to your fellow man, will fit you for the everlasting happiness of Heaven.

Hundreds of young men in so-called non-sectarian and state colleges in the United States and in other countries, are in these days claiming their Baccalaureate degree with a title as good as yours. Their minds have been trained in these severe processes of mathematical thought. Accuracy of perception and patient analytical powers have produced results in the laboratory as satisfactory as yours. Familiarity with the masterpieces of literature have given to them a power and an elegance of diction equal or superior to your own. But one talent of great value, one pearl of great price has been given you which was denied to them—a knowledge and a love of the supernatural truths of Jesus Christ. We have no word of disparagement of the personal lives or

even spiritual ideals of such young men. " 'Tis their misfortune, not their fault, that they are set adrift on life's sea without chart or compass. Doubt, poisonous, cursed doubt has entered into their souls through printed page and spoken word. The Holy Scriptures of their ancestors are, they have been led to believe, a collection of myths and legends and beautiful sayings, but not the Word of God. Christ was a gifted individual, some few of Whose teachings may be dug out from a mass of superstition and error, but He was not the Son of God and the Redeemer of mankind. The soul?—yes, science has well-nigh demolished the theory of its immortality, at least as a personal consciousness. Religion?—'tis a purely natural institution springing from social and economic conditions and ignorance of natural laws, varying even as governmental forms, and destined ultimately to give place to some perfect scientific humanitarian code. Sin?—a something which offends the esthetic taste or produces injury to the race. Virtue?—a charming ideal of the poet, about which humanity longs to dream; but in reality an act of mind and body advantageous to the race, but produced not by free-will but by inflexible mechanico-chemical laws. These and similar doctrines may not be taught *ex-professo*; the young graduates may not grasp them in all their horrible nudity; but that they represent current opinions and thoughts of hundreds of professors in colleges and universities is unquestionable. Here and there a young man goes through a course under such teachers unscathed; a natural piety, goodness of character, and childlike love for Jesus Christ have left him a real Christian on the night of his graduation. But even these exceptional students have been severely injured; for henceforth their faith and belief in the supernatural will be of the heart only. Too many so-

called scientific difficulties have been lodged in the brain to permit them to speak with certainty. An isolated truth may, indeed, be defended, but the true outlook on life has departed. As the learned author of "Social Philosophy and the Religion of Comte" remarks: "All moral and spiritual life depends upon the harmony of the individual with himself and with the world. A divided life is a life of weakness and misery" (Prof. Ed. Caird).

Of what profit to mankind is the graduate who masters the intricacies of science, art and literature; who is a profound mathematician, an exact accountant, a learned philologist, a skilled chemist, a well-versed sociologist, a master of the facts and theories of political economy, a painstaking historian, a powerful novelist—if he knows not God, if his talents be prostituted to evil, if he be unable to give coherence and purpose to his labors, if the meaning of it all be lost to mankind? "At one time," exclaims a brilliant German writer, "men worked for the glory of God—in the name of Christ; for what are they working to-day? What is the goal of this unceasing movement, this feverish activity, this reckless competition? No one knows. We only know that it is not the glory of God, nor the glory of what is Godlike in man. And with this ignorance of the nature and destiny of man, how pathetic his frantic efforts to dig and delve, to add to conveniences and luxuries, to classify and to discover, when he knows not that he was made for God, that he was redeemed by the Blood of Christ, that all things of earth are to be judged by their relation to man's eternal destiny!

You, favored young men, have, I trust, taken advantage of the opportunity to develop your Christian character and your knowledge of the saving truths of religion. The confusion and uncertainty I have de-

scribed have no place in your lives. You have grasped in more than the usual measure the Christian philosophy of life. Treasure it more dearly than your heart's blood; express it in your conduct; use it for the benefit of your fellow man. Hold fast to the truths and practices of your faith. Let your faith and loyalty to Christ and His Church be the inmost motive power of your life. Be governed by it, not by your environment. Realize that this faith is not only of divine certainty, but that it increases your power for good an hundred-fold, and is even a tremendous intellectual asset. Catholic faith and Catholic philosophy will guide you safely through the battlefield of life, which resounds with a thousand discordant counsels and commands, which is blurred with the smoke and flame of unbridled passion, which is covered with the corpses of thousands of man-made ideals. Stand fast in the faith! Let no craven fear enter your hearts for the certainty and permanence of the truths which it teaches. Whether the enemy seek to seduce you by this plea or by that, whether it be a learned professor sneering at the idea of revelation, or an eminent surgeon whose knife has failed to find a soul, or an astronomer whose telescope cannot discover a Creator, or a historian who reads nought but material forces in the upbuilding of the race, or a biologist whose protoplasm is his deity, or a sociologist whose plans for social uplift have superseded those of Christ, or a free-thinker for whom marriage is but the mating of animals, or an everyday indifferentist or agnostic who smiles at all moral law—stand fast by your faith against the united attacks of the world, the flesh and the devil. The truth of the Lord remaineth forever, and if you have even a passing knowledge of history, you know that what nineteen centuries of every conceivable form of war

have failed to destroy, will not succumb to the feeble but no less malignant attacks of the twentieth century. Countless times has the world, that world reproved by Christ, thought that it had heard the last of Him and His doctrines, when it cried with hoarse voice, "Away with Him, let Him be crucified!" But His death was our life, the blood-stained arenas begot new children to the faith; the sneer of the Roman aristocrat and the sophistry of the Greek could not impede its progress; huge masses of pagan savages were hurled in vain against this column and pillar of truth; the jibes of French encyclopedists and English atheists injured the weak ones, but touched not the deposit of the faith; and false have been the prophecies of those who beheld the faith perishing in the fierce onslaught of the physicists and geologists, the biologists and higher critics of our own day. We have lived to see the truth sifted from the error; one by one the gratuitous theories have been destroyed by later scholarship and science; and to-day each and every doctrine of the Catholic faith stands before us to enlighten, to help, to console, as it has been doing for mankind for the past nineteen hundred years.

And as your knowledge of man's true destiny and the means to acquire it will not be shaken by so-called science, so also will that same knowledge enable you to estimate at their true value the countless, contradictory humanitarian panaceas. You will recognize their futility, ignoring, as they do, God, and virtue, and the consequences of original sin. Your appreciation of your faith will increase (if you keep your personal lives in harmony with its teachings) when you behold with amazement the fatal extremes into which able, cultured non-Catholic men and women are driven by the absence of its saving doctrines. You will hear professors in Ger-

many, and in Austria, actually advocating polygamy at this hour; American sentimentalists preferring compromise and national degradation to the physical havoc of the battlefield; well-equipped lecturers in every land advocating the confiscation of property and of capital; leaders of men insulting the flag that protects them; French infidels striving by boxes of candy to induce women to bear children, that their de-Christianized state perish not; magazine writers in our own States publicly advocating that the marriage relation be terminable at will; and Swedish authoresses demanding the right to motherhood of the unmarried woman. Midst these and numberless other wild theories and conflicting programs, stand fast by your faith, and let its rays shed light upon your own path.

But forget not, my dear young men, that this same faith is a divine gift which may be injured or lost by moral turpitude quite as readily as by pseudo-science or false humanitarian gospels. In the affairs of your private life be guided by it, as in your attitude toward the problems of the mind and of humanity. Temptations will not be wanting to you in the future, and when they come, cling with all the powers of your soul to the faith and the cross of Christ. Since you know the meaning of life, do not be misled by the talk or conduct of those who know it not. Yours is a greater responsibility before God. Seek not overdulý worldly success; sacrifice not the end to the means. You admire and love the truly great men and women of our race; imitate them in deed. They lived and died for the faith, not for worldly success or praise. Whether your name go down to posterity matters little; but it matters much if you walk in the footsteps of the noble men of God. "Seek ye first the kingdom of God and His justice, and all things shall be added to you."

Wherever your future lot be cast, with whatever measure of worldly success it be crowned, let your faith shine among men, to enlighten and to help; let your lives be triple armor proof against falsehood, impurity and dishonesty. Thus will you have fought the

good fight, justified our expectations and be prepared to receive the crown of everlasting life from the hands of Jesus Christ.

WILLIAM F. MCGINNIS, S.T.D.,
President, International Catholic Truth Society.

A PROTESTANT HISTORIAN ON THE ORIGIN OF THE "REFORMATION"

Dr. James Gairdner, in a letter to "The Guardian" (Anglican), says:

That which we call the Reformation in England was the result of Henry VIII.'s quarrel with the Church of Rome on the subject of the divorce. * * * Talk of the intolerable tyranny of Rome! Who felt it, I wonder? Who complained of any such oppression? Not Henry himself till he found himself disappointed in the expectation which he had ardently cherished for a while, that he could manage by hook or by crook to obtain from the See of Rome something like an ecclesiastical license to live in bigamy. The See of Rome refused this, and when Henry at length took the matter into his own hands by marrying Anne

Boleyn pronounced quite a righteous sentence that his former marriage was valid.

Then Henry took the step "which involved the whole clergy in a 'praemunire' for doing what they could not help doing, fined them heavily and then compelled them (most unwillingly) first to acknowledge his supremacy and afterwards to surrender the power of making laws for themselves in convocation. Then he made all the clergy declare (on pain of treason) that the Pope was only a foreign Bishop, with no authority outside of his diocese, and forbade (on like penalty) appeals to Rome or the bringing Papal Bulls into England—and all for the sake of making good his secret marriage with Anne Boleyn and getting the succession settled on his offspring.

DIVINE FAITH

Workman of God! Oh, lose not heart,
But learn what God is like;
And in the darkest battle field
Thou shalt know when to strike.

Thrice bless'd is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible.

Bless'd, too, is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

—*Father Faber.*

DISHONESTY AND HYPOCRISY OF THE "APPEAL TO REASON"

It may be that there are some professed Socialists who are men of truth and honor, but the professional Socialists seem to be ignorant of the very meaning of such qualities.

In order to deceive Catholics and to refute the damaging criticisms made against the theory, the Socialist organ, *The Appeal to Reason*, advertised that it would give free space to opponents to substantiate their charges against Socialism in its edition of June 22. Let Father Kluser tell how honorably they have kept their promise:

The Appeal to Reason for May 25, 1912, published a challenge under the headline:

"The Appeal Offers Space Worth \$25,000 to Its Opponents."

The substance of the challenge runs as follows: "Since Father Bernard Vaughan and his associates have made the public believe that Socialism stands for atheism, free love and anarchy, we challenge them to prove their charges. *The Appeal* will guarantee a circulation of more than a million copies of our edition of June 22d which will contain the answer of our opponents and our reply to their answer."

This challenge, which stands on the first page of the *Appeal*, contains *no restrictions* whatever. It is hurled at the "opponents of Socialism," at Father Vaughan in particular, and at his "associates" in general. In the same edition Catholic priests who charged Socialism with hostility to religion and Christian morality, were branded as "priests of mammon," as liars and slanderers.

"Suspecting that there was a *perfidious trick* in the said challenge, I wrote and mailed to the *Appeal* an answer which covers 37 typewritten pages. In my answer I proved by quotations from the standard works of Marx, Engels, Dietzgen, Bebel, Kautsky, Erdmann, Blatchford, Carpenter, Bax and Morris: 1. that *evolutionary monistic materialism*, which is the *rankest atheism*, forms the *undermost foundation of Marxian Socialism*, and that the *atheistic conception of history* forms the *main pillar* of the said Socialism;

2. that Marxian Socialism has always been an *atheistic movement*; 3. that the *founders and chief exponents of Modern Socialism* openly and persistently advocated the abolition of our present monogamic marriage system and the introduction of *free love*.

I showed particularly how several prominent Socialist champions frankly acknowledged the fact that Socialism is decidedly hostile to Christian faith and morality. Engels wrote in his "Landmarks of Scientific Socialism," page 256: Under Socialism "*religion will be forbidden*," because "religion is nothing but the fantastic reflection in men's minds of the external forces which dominate their every day existence." Bebel declared authoritatively in the German Diet, Dec. 31, 1881: "*In religion we Social Democrats profess atheism*." And in his book "Christianity and Socialism," p. 16, Bebel says: "*Christianity and Socialism stand against each other like fire and water*." Dietzgen, the most prominent Socialist philosopher, declares in his "Philosophical Essays," p. 122: "*Socialism and Christianity differ from each other as the day does from the night*." Comrade Erdmann, one of the foremost Socialist editors, wrote in his "Sozialistische Monatshefte," 1905, p. 519: "Since Socialism stands for atheism, the Catholic Church for the belief in God and for ecclesiastical discipline, *no Catholic can be a Socialist*."

I asked the editors of the *Appeal* to faithfully reproduce in the "Father Vaughan edition" the *substance* of my arguments. But Debs and his minions, finding my arguments too strong, decided to *completely suppress my answer to their challenge*. Editor Fred Warren told me in his letter of June 15th: "You are not a representative of the Catholic Church duly authorized by Cardinal Gibbons to speak for it. *I shall, therefore, not be able to use your manuscript*."

Thus the editors of the *Appeal*, ignoring the general character of their challenge, repudiated my answer, because I was "not duly authorized by Cardinal Gibbons," who has no jurisdiction over me, and whom Debs stigmatized already in the *Appeal* for October 28, 1911, as a "priest of mammon!" They know that our Cardinals, Archbishops and Bishops are not under the jurisdiction of Cardinal Gibbons. Hence they could and

would have repudiated every "authorization" issued to our prelates by Cardinal Gibbons.

The *Appeal* for June 22d is out in all its glory. It is called the "Father Vaughan edition," also the "Catholic edition," because it does not contain a single line written either by Father Vaughan or by any other Catholic in answer to the challenge! Father Vaughan wisely declined to file an answer, because he did not want to give a color of truth to the *false* statement, reiterated in the *Appeal* and in other Socialist papers, that "he holds a commission from the Pope to stem the rising tide of Socialism in the United States." For the rest, had Father Vaughan answered, Debs and his fellow-tacticians would undoubtedly have found a pretext to *suppress* his answer as they suppressed mine.

The "\$25,000 worth" space of the *Appeal* is covered by a very unreliable and defective account of one of Father Vaughan's lectures on Socialism. The account is taken from the non-Catholic *New York Times*. The *Appeal* editors *refused* to

reproduce an account from the *New York Freeman's Journal*, or from any other Catholic paper, which brought Father Vaughan's powerful arguments.

The remaining three pages of the *Appeal* are mostly devoted to the "proof" that "Socialism is purely an economic matter and has not more to do with religion than it has to do with astronomy." Thus the *Appeal* editors had the deplorable courage to *stigmatize* once more not only their opponents who charged Socialism with irreligion, but also *Engels, Bebel, Dietzgen and Erdmann, as liars and slanderers!*

It is evident that the challenge of Debs and his crew was but a *foul plot* to smuggle the *Appeal*, with all its lies, under the auspices of the celebrated Father Vaughan into our Catholic homes, to represent our bishops and priests as enemies of the working class, and thus to catch the sympathies and votes of the Catholic people.

REV. C. J. KLUSER.

MORGANTOWN, W. VA., June 24, 1912.

CHRIST CRUCIFIED

Addressing his crucifix, the saintly Cardinal Newman thus prays: "Better for me that Thou shouldst come thus abject and dishonorable than hadst Thou taken on Thee a body fair as Adam's when he came out of Thy hand. Thy glory sullied, Thy beauty marred, those five wounds welling out blood, those temples torn and raw, that broken heart, crushed and livid frame, they teach me more than wert Thou Solomon 'in the diadem wherewith his mother crowned him in the day of his heart's joy.' The gentle and tender expression of the countenance is no new beauty or created grace; it is but the manifestation, in a human form, of attributes which have been from everlasting. Thou

canst not change, O Jesus; and as Thou art still mystery, so wast Thou always love. I cannot comprehend Thee more than I did before I saw Thee on the cross; but I have gained my lesson. As I adore Thee, oh! Lover of Souls, in Thy humiliation, so will I admire Thee and embrace Thee in Thy infinite and everlasting power."

A MORNING OFFERING

Jesus, I offer up this day

Through Mary's Heart to Thee—

My thoughts, words, prayers, and all that
may

Be done or borne by me:

All, all, to gain Thy Heart's desires—

Oh, light in mine Its heavenly fires!

ST. CATALDO—IRISH-ITALIAN SAINT

COVINGTON, KY.

Editor of TRUTH:

DEAR SIR:—Kindly inform me whether St. Cataldo was an Italian or Irish saint? A friend recently returned from Italy believes that he was an Italian because of his popularity in Sicily and Southern Italy, but I remember having read somewhere that he was an Irishman. We have consulted the Catholic encyclopedia but the Saint is not even mentioned therein. Can you settle the matter?

J. F.

As this saint is evidently quite unknown, notwithstanding the very important part played by him in the work of spreading the Gospel in the latter part of the seventh century, a sketch of his life will be appreciated by the readers of TRUTH.

The following data is taken from his life by Canon Cassinelli and the monograph by Dr. M. O'Riordan. Both our correspondent and his friend are correct. The saint, known in the land of his birth as St. Cathal, was born in Ireland and the greater part of his missionary life was spent in Southern Italy, where as St. Cataldo he is proclaimed an apostle and he is known as the patron saint of Taranto:

Over all Calabria and in many parts of the Neapolitan territory the tradition of him is still kept fresh and legends are related of him to this day. In Ireland, the land of his birth, he is almost forgotten both in history and tradition, and we owe most of our information of him to Italian writers. A life of him, written in the early part of the 18th century by Dr. Cataldo Cassinelli, Canon Penitentiary of the Cathedral of Taranto, gives a list of nearly one hundred authors who have either made mention of or written a special life of St. Cataldus. According to his Italian biographers, he was born in *Catando*. Anyone acquainted with the genius of the Italian language

will easily discern in that the name *Cataldo*, or *Cathal*. In those days there were no surnames, and persons were often distinguished by calling them after their native place; the custom exists in Italy even at the present day. We may, therefore, look for his birthplace amongst those places which bear that name, or some trace of it. It is certain that he was born in Munster, but in what locality precisely is not known.

There is uncertainty also as to the date of his birth. But he was doubtless born in the early part of the seventh century, for he received his education in the School of Lismore, which was founded by St. Carthage about the year 630. His father's name was Eochaidh, his mother's name was Ethenea, and they are thought to have ranked amongst the minor princely families of Munster. He must have been a distinguished student, for when his course of studies was completed he was retained there as teacher. It was no small honor to be a teacher in the School of Lismore in those days, for its fame had attracted to it seekers after knowledge from England, Scotland, France, Germany and Spain. It was in Lismore that Alfred the Great laid the foundation of his knowledge of science and skill in music. After some time, though yet a layman, Cathal undertook the works of an apostle in his native place, and labored amongst the people, many of whom had not yet been converted to the faith. He had the satisfaction of having his zeal crowned with success, and in thanksgiving he built a church in Lismore in honor of our Blessed Lady.

About this time his parents died, and Cathal sold his patrimony in order to devote his life more exclusively to God's work. For this purpose, also, he became a priest. The position of his family, together with his personal merits and great deeds made him known, talked about, and praised more than his humility allowed him to relish. Hence he left his native place and betook himself again to Lismore, where, on account of the greater population and the celebrities who lived there, he thought he could go on doing God's work silently and unnoticed:

But a man like St. Cathal naturally became a centre of attraction and had many admirers, and that stirred up the ill-will of the jealous. Meltrides,

Prince of the Desii, made out a case against him, and laid it before the King of Munster. He represented to the King that Cathal was practising magic, was deceiving the people by his mysterious arts, and that unless he were checked and imprisoned in time he would withdraw them from their allegiance to their king. It was precisely the plea of the Scribes and the Pharisees against our Divine Lord. Cathal was imprisoned accordingly. But the king was haunted by the spectre of his injustice, and the people, moreover, were demanding the Saint's release. The king called his chiefs around him to take counsel with them as to what he should do. In the meantime the news reached him that Meltrides had died suddenly, and that was one difficulty out of the way. Cathal was at once released, and was restored once more to the people. The king not only released him, but begged his forgiveness, and as an act of reparation offered to make him successor to Meltrides. That, of course, Cathal refused, but when he became bishop, which happened soon afterwards, the king gave him the estate of Meltrides for his mensal lands.

The course of events in the Saint's life now leads us to follow him as he finds his way, staff in hand, to venerate the scenes consecrated by Our Saviour's presence. We need seek for no reason for his undertaking such a pilgrimage than that he only did what multitudes were doing. Whether he left with the intention of returning home, or took a new resolve during his pilgrimage, cannot now be known, but he never saw Ireland again. At any rate, he made up his mind to build himself a hermit's cell about Bethlehem or Calvary where he could pass his days, reminded by every scene and association of Him in whose footsteps he had been trying to walk since his childhood. But to act on impulse would not be God's way, and St. Cathal meant that it should not be his. He besought God in prayer to make His will known to him, determined to follow whithersoever the Holy Spirit might lead him. I give the inspiration he received in the words of the Acts of the Saint:—"That he should go to Tarantum, a city in Italy, and there try, by his labor and zeal, to cultivate the vineyard of that church already planted by St. Peter the Apostle and St. Mark his disciple; for although other pastors had tried to keep it flourishing and fruitful, it was then neglected for want of laborers,

and the faith preached there by its first apostles all but wasted away."

It was a trial to forego the quiet life of contemplation which he had hoped to lead for the rest of his days; but disappointments and trials, rightly used, are a useful discipline in the spiritual life, and so he did willingly and at once not what pleased himself, but what was God's will. He left Jerusalem, traveled on to the shores of the Levant, where he found a vessel bound for Italy.

Local tradition says that St. Peter landed about the same place as St. Cathal, when he came to preach the Gospel to the Tarantines; there is a river in the neighborhood called San Pietro in Bevagna in memory of him. That river also St. Cathal crossed on his way to Taranto as its second Apostle. On the way he is said to have met a little girl who was herding sheep, of whom he asked the road to Taranto. He found she was deaf and dumb; and taking compassion on the poor child he prayed God to give her speech and hearing. His prayer was answered, and when the child felt the joyful sensation of being able to speak and hear, she ran to her friends to make known the glad tidings, and to tell them of the stranger through whom she owed the blessing.

Another miracle opened the hearts of the Tarantines to him. Outside the gate of the city he met a blind man begging. The poor man used to take up his position there daily, and was well known to the people. St. Cathal spoke to him about the inhabitants, inquired about their religious habits, and found that whatever they were in name, in reality they were nearly all pagans. The blind man himself was a pagan also. The saint saw that the best passport that God could give him to the hearts of the people would be the cure and conversion of the blind beggar at their gate. He instructed him and made him feel how much a greater calamity is the internal darkness of the soul, which never dies, than the darkness of the eyes, which end in death; and how much more precious, therefore, is the light of faith, through which the soul sees God himself, than the light of the sun, by which men can see the things which God has made. The blind man was converted, and the waters of Baptism took away the blindness from his body as well as from his soul. When the people heard what had happened, they welcomed the saint and listened with docility to his teachings. They had for the most part lost

the faith which their fathers had received through the preaching of St. Peter and St. Mark, and the city had become practically pagan again. St. Cathal saw his advantage; he put his soul into his work, and through his zeal, teachings and miracles, transformed the thoughts and morals of the people. The faith which St. Peter took to Rome, which St. Patrick brought from Rome to Ireland, and which St. Cathal took from Lismore to Taranto, was before long the religion of the city in public and private life.

The vineyard of the faith had lain fallow in Taranto for a long time, the church there had become disorganized, and when St. Cathal came he found the people without a Bishop. As soon as they awoke to their spiritual needs and desired a Bishop, they asked for St. Cathal, and their desire was gratified by the Pope. He had not to be consecrated, as he was a bishop already; he only needed jurisdiction to govern. His apostolate was now but well begun; and it was a twofold work—one of destruction and one of building up. The faith which had been planted in the souls of the Tarantines had not been wholly extinguished, although most of the people were practically pagans when Cathal came. Some belonged to families who had never been Christian, and some families had relapsed into paganism. St. Cathal had first to root out the spirit of paganism from their hearts and then had to plant in its place the seeds of Christian faith and discipline. To that end he began with those in power, for he knew that in such a state of society as existed there, if the rulers became Christian the people would soon follow. When he had the faith fairly planted there, he turned his attention to the external work of his apostolate, the manifestation of the people's faith in the temples in which they would worship God. He built a church in honor of Our Blessed Lady as he had formerly done in Lismore. It was on the spot where the present cathedral stands, which the piety of the modern Tarantines has raised in honor of himself. He next turned his attention to the discipline of the clergy. He had them to assemble daily in choir for the alternate chanting of the Psalms of the Divine Office, which St. Ambrose had introduced amongst the clergy of Milan. It appears that the custom was neglected in the course of time, or at any rate it ceased to be carried out with that fervor which St. Cathal had inspired; for we find Dragone, an Archbishop of Taranto in the eleventh century, reviving it again, and decreeing

severe penalties against anyone who "through carelessness should violate the manner of singing instituted by St. Cathal." Having established the church in Taranto and organized it, he set about widening his field of labor. He went about the whole province planting the grain of mustard-seed everywhere. Dempster and Colgan and several Italian writers say that he wrote a series of "Homilies for the People," and a book "On Visions"; and besides those writers just named, Ussher says that he is undoubtedly the author of the "Book of Prophecies," which is attributed to him. He died, having governed the Church in Taranto for fifteen years, and his anniversary is kept on 8th March. Before his death he recited a homily to his clergy, which is still preserved in his Acts. In it he recounted the circumstances of his coming to Taranto and reviewed his work there; and he counseled them to keep faithfully to the discipline he had given them as a preventive against future trials which he predicted for the Church.

The body of St. Cathal was placed in a marble case, and was buried in the Cathedral which he had built. Dragone, Archbishop of Taranto in the 11th century, saw that the old church was fast becoming unfit for divine worship, and with the hearty co-operation of his flock raised a magnificent temple in honor of their patron saint on the site of the old one.

And when the new church was completed the Saint's remains were placed with great solemnity under its high altar. That was in 1071. Rainaldo, who was Archbishop of Taranto in the beginning of the twelfth century, had a very great devotion to the saint. He replaced the original marble coffin by another of finer workmanship, and had the bones transferred to it. On the 8th May, 1107, on the occasion of the translation of the relics, the Archbishop, clergy, and people showed their veneration for their patron by a ceremonial of great solemnity. During the Pontificate of Eugenius III., Giraldo was Archbishop of Taranto. He had a case of silver made to receive the relics of the Saint. The images of Our Divine Saviour, of Our Blessed Lady, and the Apostles, were worked in it with such elaborate skill as to make the art displayed in it more valuable than the material of which it was made. With the bones he put a gold cross, and a relic of the true Cross. He built a new chapel in the Cathedral in honor of the Saint, and had his relics removed there from the high altar. That

was on May 10th, 1151. It was the third translation of the relics, and it was celebrated with all the magnificence which Tarantine piety could put forth.

Many miracles were wrought and many spiritual and temporal favors were received through the intercession of St. Cathal, by the people of Taranto and all over Southern Italy. The occasion has been commemorated down to the present day as solemnly as the anniversary of the Saint's death. The Tarantines celebrate three feasts of their patron in the course of each year—on the 8th March, the day on which he was born into heavenly life; on the 10th May, and on the 1st Sunday of September, when they celebrate his Patronage.

At Rocca Romana a novena is made in preparation for his Feast, and a very pretty hymn is sung by the Congregation.

In the seventeenth century Thomas Carracciolo, one of the Princes of Avellino, governed the Archdiocese of Taranto for twenty-five years with uncommon administrative ability, the munificence of a princely fortune, and the example of a saintly life. In place of the chapel which Giraldo, his predecessor of five centuries before, had erected to enshrine the relics of St. Cathal, he built one of greater magnificence after the design of the Roman Pantheon. He was called to his heavenly reward before it was completed, but his successors and his flock faithfully completed his plan, enriched it with the choicest marble of Italy, and had it ornamented by the best artists.

The sanctity of St. Cathal has been acknowledged, and his name has been venerated far beyond the limits of the district where he lived and labored. Even beyond the Neapolitan territory and beyond Italy the fame of his holiness went;

for churches have been built in his honor in France, whilst in Southern Italy, Sicily and Malta streets and towns, holy wells and rivers commemorate his name.

In 1483 a pestilence broke out and spread through the province of Southern Italy. It swept away multitudes, especially in Puglia. It began to attack Corato, a town in the diocese of Trani, when it was suddenly and unaccountably checked. It was revealed to Quirico Trombato, a man of pious and simple life, that if Corato would be spared the people should invoke the intercession of St. Cathal and erect a church in his honor. The good man made known his vision to the people. They considered what he said, set to building the church, and chose the Saint as the protector of their town. One thing is certain at any rate, whatever cause we assign, that whilst all the country round suffered severely from the pestilence, Taranto and Corato alone escaped.

Every year, on the 10th of May, the Tarantines living in Naples go to that church to celebrate the Feast of their Irish patron. In the new cemetery of Lecce is the Church of SS. Nicholas and Cathal, built by Tancred, Count of Lecce, in the eleventh century.

He is Protector of Massa in the south, and of Natalia on the confines of Umbria and of Monte Negro, in the province of Sabino, where his Feast is celebrated on May 10; in Palermo a church is dedicated to him, and in Rimini a church was built far back in the middle ages. In Sicily and in Malta his name is preserved in many places and on his feast day you may hear in many a church, especially in the Cathedral of Tarantum, the priests chanting the praises of her distinguished apostle, given to Italy by Ireland over thirteen centuries ago.



THE FORUM

REPLIES TO CURRENT ATTACKS AND MISREPRESENTATIONS

STILL "SEEING THINGS"

Some weeks ago there appeared a curious syndicated letter from abroad in leading papers of several American cities. The "foreign correspondent" declared that he had come across an astounding illustration of the nefarious practices of the Catholic Church.

The awful discovery was nothing less than the selling of Tyrolese boys and girls in the open market. White slavery, pure and simple, and openly practised by a Roman Catholic priest. The correspondent of the Baltimore *American* shows up the whole affair as a huge joke; and we quote it in full, only adding that we sincerely trust the time may yet come when non-Catholics will outgrow their foolish credulity in silly suspicions of the Catholic Church and come up to the level of ordinary decency in speaking about it. Verily, such things make one rub his eyes to make sure he is actually living in this so-called enlightened age.

LA MARQUISE DE FONTENOY

The Traffic in Tyrolese Boys and Girls—Some Amusing Misconceptions

Special to the American.

There is something almost pathetic—I use the word advisedly, having once known a man who actually shed tears about the "pathos" of a couple of cart horses, who, no doubt, having never seen this delicacy before, refused to eat sugar—therefore I repeat that there is at times something pathetic about the ignorance of Anglo-Saxons concerning the customs, ideas, faiths and beliefs

of other races. Strange and wonderful newspaper correspondents dwell in every city of the world. But when it comes to one gentleman who represents a certain great London daily at Vienna, it becomes a positive duty for better-informed wielders of the pen to warn all journals possibly inclined to take his prose seriously and, perchance, even to use it in their own columns that they will be aiding and abetting a man suffering from occasional delusions, due, perhaps, to that same gentleman's lack of knowledge of the "German language as she is spoke" in Austria and, mayhap, to his overenthusiastic British spirit.

As he is so good as to tell us, there are few tourists at Easter-time coming over the Bodensee, or Lake of Constance. "But," as he candidly admits, "one of these gay voyagers"—himself, without possible error—"witnessed upon his arrival at Friedrichshaven a scene worthy of the most sickening slave markets of Black Africa." Here I paused in my reading, wondering what atrocious, what reckless infamy could have been in course of perpetration on the "chief square" of one of the most peaceful little green towns of the world. Fortunately, the bright idea struck me to pick up the paper that I had let glide to the floor in my terror and amazement, in order to find whether the great writer vouchsafed an explanation, a key, to so alarming an accusation—something, allowing even of a small loophole for one's understanding to creep through. And well was I rewarded for my trouble. For as soon as I had once more found the article so adequately headed Tyrolese Boys and Girls for Sale!" I saw in plain minion type the following sentence: "This was the day of the yearly market. . . . 125 boys and 30 girls, between the ages of 11 and 16, who had arrived that morning in a special steamer, under the care of a Roman Catholic priest (horrors!), were huddled in front of the Golden Wheel Inn, waiting to be sold to the highest bidder!"

I once more stared into empty space, trying with all my might to recall the smallest instance of pure savagery which might have occurred during my own frequent stays in those charming regions. But this occupation seemed so vain that I wearily returned to the worthy correspondent's descriptions, and catching the words "the demand this year being so much greater than the supply, farmers had to offer as much as £12 10s. for sturdy boys," I began to gasp! "Cattle market—feeling of the biceps—and offers made to that terrible Roman Catholic priest" slid beneath my gaze, without arresting it, and I regret to say that all at once I indulged in one long guffaw!

Poor priest—though "Roman!" Poor little mountaineers—though Tyrolese. The joke was on that correspondent—I know it now. He had not inquired right. Why should he, when so great a sensation could be had for nothing at all. "Tyrolese Boys and Girls for Sale"—that is what may be called a headline worth the printing when one can cull it on the way to one's headquarters at Vienna—the gayest "little" capital in this moanful universe of ours. To be quite truthful, had he directed his voyage in the neighborhood of French, Italian, Spanish or German mountain lands, the nationality of those "abused and maltreated white slaves" would have been the only thing to change.

For, as a matter of fact, the youths born on the slopes of the European mountain chains are hired by the year, or half year, to farmers; since up aloft, as one might say, there is not enough for them to do, especially during certain seasons. Not only children, but whole bands of adults, with brilliantly tinted ribbons hanging from their hats, and with long staves, beribboned, also in their hands, go to seek work in the plains, where the farmers carefully inspect them and make their choice, offering this and that price, according to the promise of muscle and brawn. But these are no slaves. No more are the children or youths that so greatly shocked our good British "Special Correspondent from Vienna." Nor are they bought and sold at so much per head, as he somewhat rashly believed. Peace be therefore to his imaginative ashes!

This special correspondent should have remembered that it is neither safe nor wise to pass

judgment upon and condemn any community without a thorough investigation and an understanding of the customs and the language of the people criticised. Even so perfect and irreproachable a capital as that of the British Empire has suffered in the same way as the pretty village of Friedrichshaven. Some years ago a new Russian Ambassador, on arriving in London, took a carriage at the railroad station in order to be conveyed to his embassy. Naturally, he was very much interested in the traffic of the streets through which he was driven, in the people he saw walking there, and in the shops and stores. "But I was intensely shocked and horrified," said he afterward, "to see in bold letters the word 'Nursery.' Can it be possible, I thought, that so civilized a nation as the English can be so cruel and unnatural as to hand their children over to strangers who make a business of rearing them?" But this amiable and kind-hearted Russian Ambassador did not write to his home papers. He made inquiries and laughed heartily at his amusing misconception of the occupation of the respectable tradesman who ran the nursery for flowers.

MARQUISE DE FONTENAY.

IS THE STATE SUPREME?

The Episcopal convention of Washington on May 9 last adopted a resolution apropos of the publication of the new marriage law by Pius X., which calls for more than casual notice because of the principle involved in same. The resolution as presented by Rev. R. H. McKim is as follows, as given by the *Washington Post* of May 10:

Whereas, a demand is now being made by the Church of Rome to enforce in the United States the *ne temere* decree of the Pope, whereby mixed marriages, solemnized by Protestant ministers, are declared to be null and void—a decree which the Emperor of Germany has refused to allow to be published in his dominion. Therefore, be it

Resolved, That we enter our indignant protests against this attack of a foreign potentate upon the validity of the laws of the United States.

"The Roman Church is endeavoring to work itself into the government of the United States somehow," said Dr. McKim, when he introduced his resolution. "It is not proper that the head of the Catholic Church should attempt to over-ride

our civil laws with some canon laws of old Europe. The civil law is supreme. Church laws can in no consistent way interfere with their working. To allow it is one step backward. I present these resolutions and I sincerely hope that the members of the Episcopal Church of Washington will do all in their power to help their being carried out."

The present writer wrote to Rev. Mr. McKim asking him if he had been correctly reported as to the words the *Post* reporter ascribed to him following upon the resolution. The following letter was received in answer:

CHURCH OF THE EPIPHANY

WASHINGTON, D. C.

May 20th, 1912.

REV. LUCIEN JOHNSTON,
Baltimore, Md.

DEAR SIR:—

Replying to yours of May 19th, the extract from the *Post* does not accurately represent my words. The same paper correctly reports my preamble and resolution concerning the *ne temere* decree of the Pope. In that resolution I make myself responsible for the following sentiment:

"Resolved, That we enter our indignant protest against this attack of a foreign potentate upon the validity of the laws of the United States."

The action of the Roman priests in this country, under the *ne temere* decree, is unquestionably an attempt to make the canon law of the Roman Church override the civil law in America.

Very truly yours,

R. H. McKim.

With all due respect to the reverend gentleman we cannot call his reply very ingenuous. Whilst he does deny that he was accurately quoted, it is quite significant that he does not directly repudiate the sentence: "The civil law is supreme. Church laws can in no consistent way interfere with their working." That was the very sentence to which I called his attention. A mere general denial that he was not accurately reported is not sufficient answer. The only

real answer could be either an affirmation or denial that he uttered these words and holds to such a principle. Moreover, in his letter he practically says the same thing when he criticises the Church for making its Canon Law override the civil law—the logical implication plainly being that under no conditions whatever has the Church of Christ the right to make a marriage law inconsistent with the state law.

Now, let us look at this question honestly.

First. The Catholic Church always has respected and does now respect the laws of the state and obeys them religiously whenever they are not absolutely opposed to conscience. Her opponents ought to credit her with at least common sense. And truly this old, hackneyed charge of disloyalty to the state ought by this time to be relegated to the ash heap of wornout jokes. It is too contemptible even to answer.

Secondly. I hereby challenge any minister of the gospel to maintain that "civil law is supreme" in all matters. He is an unworthy follower of Christ if he so does. Such a position can be maintained only by an utter atheist, to whom all religion is a sham. If the state be supreme then the state should dictate the very internal laws of the church, practically thereby dictating its beliefs, dictating what is to be or not be preached, the vestments to be worn—and so on. Such a position is manifestly a denial of the divine character of the church and a plain reversal of all that Christ and His apostles said and did. It is the rawest and most brutal form of Erastianism. The infant church of Christ for three centuries defied the state. If it had not done so, Christianity would not be in existence to-day. And, by the way, did not St. Paul "override the civil law" in his day by granting his famous "Pauline privilege."

Thirdly. Such a position is far more un-American than the decree of the Pope. Because such a position does in principle give the state absolute control over the church; gives the right, if so considered good state policy, to establish a form of religion. At bottom that is what such a principle means. Now that is absolutely un-American, unconstitutional. The very resolution above quoted, by implicitly recognizing such a principle, does really "override the civil law in America."

Fourthly. As a matter of fact, Protestants themselves act precisely as they have accused Pope Pius of doing. They also "override the civil law" in this matter of marriage. For instance, would Dr. McKim admit to membership in his church any divorcee whatever? Why not? These divorcees are legally divorced by the civil law, their subsequent marriage to their affinities is also legally sanctioned by the state. What right, then, if the state be supreme, has Dr. McKim to refuse to recognize such divorces and subsequent marriages? Would he not thereby be "overriding the civil law?" Would he not be doing the same if he refused to recognize a polygamous relation in case a polygamous state did recognize it?

Fifthly. Dr. McKim would probably answer—in fact, the only answer he could in all conscience make, would be that in so doing he would not be opposing the civil law, but merely exercising his right as a minister of his church to say who could and who could not be members of that church. Precisely, that is the attitude of the Catholic Church. To those who legally contract certain marriages which to her mind are in opposition to the law of Christ, she simply says: "Well and good; go your way in peace. I simply do not any longer recognize you as a Catholic. You are no longer a

member of the church." She has naught to say about the civil effects of such a marriage, as that is the affair of the state. But she does have a right to define the conditions according to which anyone can be considered a Catholic. In doing so she is no more "overriding the civil law" than does the Methodist Church in excluding from its membership those who indulge in the manufacture, sale or consumption of whisky, which is legalized by the civil law.

And now lastly. The Catholic Church is at all times ready to modify her legislation so as to make it fit in with the civil law, wheresoever she can do so without the sacrifice of a fundamental principle of Christian morals. Owing to the opposition of the German Government and for the sake of peace, she has modified her matrimonial legislation in Germany. The old decrees of the Council of Trent have for the same reason never been in full force in this and other countries. She has been and is now just as reasonable as any religious body in her attitude toward the civil law in this matter.

But it is an entirely different affair when her right to legislate over the morals of her children is absolutely denied in a spirit of slavish subservience to the state. And this is what Dr. McKim's resolution and letter logically imply, without directly saying so. Now, the plain question is up to these and all other gentlemen who are so quick to criticise the church—do they (yes or no), do they maintain that the Church of Christ has no right to pass matrimonial legislation for its own people? Or should it in all cases look to the civil power, be that power Christian, pagan, Jewish, atheistic or any old thing? If they do maintain this, then they are manifestly false to Christ. If not, then, for heavens' sake, let them cease their dishonest attacks upon the Catholic Church for striving to maintain the purity of mar-

riage from modern contamination at the hands of this secular spirit. They should really look upon us as allies in this common cause. As it is, by attacking us they are undermining their own Christianity.

LUCIEN JOHNSTON.

THE REAL MENACE

Many of our readers are doubtless acquainted with "Braun's Iconoclast," founded by the talented Braun whose name it bears and which is now published by Mr. C. A. Windle in Chicago. The fact of its editors not being Catholics lends peculiar significance to its utterances. The editor is first, last and always a foe of sham, of hypocrisy, of bigotry and an utterly fearless opponent of that class of present-day bigots who are striving to again fan into flame the smouldering ashes of sixteenth century bigotry. In previous issues Mr. Windle has very ably paid his respects to Thos. Watson, replying to his assertion that the Catholic Church is the greatest menace to American liberty and institutions. As his replies have been running in several late issues and are quite lengthy, TRUTH has not space to reprint them. It would gladly do so, as they are excellently written, logical in reasoning, in fact as clever and complete an answer as any Catholic could write. Our readers are therefore urged to read them for themselves. In a recent issue he takes up another sheet which outshames even Watson in its brutal bigotry. Mr. Windle's estimate of the same is so much to the point that it is published in full. As he so truly says, the real menace to America is not the Catholic Church, which is honestly striving to do its divinely given duty, but such publications as these which are a "menace to peace and order—a menace to tolerance—a menace to true Americanism—a menace to

the spirit of fraternity." That is precisely the point. Read for yourselves:

The Menace, A Menace

Rev. Teddy C. Walker, of Aurora, Mo., edits a dirty little rag which he calls "The Menace." The brat was sired by Tom Watson and damned by Dame Bigotry. The sheet is all that its name implies. It is a menace to decency—a menace to peace and order—a menace to tolerance—a menace to true Americanism—a menace to the spirit of fraternity. It breeds bitterness and strife between neighbors and converts life-long friends into enemies. Its columns reek with slander. Every page is a seething cesspool, in which writhe and wriggle hell-born lies. Some of these hissing serpents of hate are hoary with age, while a few appear to have just crawled out of the slimy brain of Rev. Teddy Walker. Some men are born ahead of their time, but Walker is about 400 years behind his proper schedule. He is as much out of place in this electric age of universal tolerance, fraternity, equality and liberty as a reap hook would be in a Dakota wheat field, or a flintlock on a modern battle-ship.

He insists that Catholics of 1912 shall be held responsible for the acts of their ancestors in the "Dark Ages." If it is fair to hold twentieth century Catholics responsible for the reign of Queen Mary, it would be equally just to hold modern Protestants responsible for the crimes of Henry VIII., and condemn all Presbyterians as inhuman monsters because Calvin burned Servetus at the stake.

The Catholic Church of to-day is, like all other churches, made up from the living generation. None of them can be justly charged with the errors or credited with the virtue of past generations. If Walker will go backward far enough he will find his ancestors clad in the skins of wild beasts, the blood of their enemies dripping from their chops, their priests sacrificing little children upon the altars of imaginary gods. Yet it would hardly be fair to Walker to say that he would cause his own children to perish in Moloch's arms of flame, or glory in watching Druid priests pile them like cord-wood on blood-drenched altars, though he is so uncivilized that he would gladly rob others of their civil, personal and religious liberty.

Catholics would no more think of turning backward the dial of Progress than Protestants. The

era of persecution cannot be recalled any more than you could restore the stone age, and compel people who live in modern homes to take up their habitation in dank caves.

Tom Watson and Rev. Walker are trying to form what they call the "Protestant League." They are going into politics for the purpose of "saving the Republic." They fear a massacre of Protestants by Catholics. If they ever get a square look at themselves in the mirror they will see the joke which makes me laugh.

Among other things, the purpose of their "Protestant League" is to "abolish the monasteries and nunneries, suppress the Sisters of Charity and prohibit the operation of parochial schools."

They have undertaken a tremendous task. In the first place they must change the organic law of the land which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the FREE exercise thereof." In the next place, it will be necessary to convince the people that the association of the Sisters of Charity is an evil thing; that it is monstrous to care for the weak, lift the fallen, administer to the sick and wounded, or comfort the dying.

After that it must be shown that parents have no right to send their children to the schools of their choice. In other words, they must assassinate Liberty in cold blood, and upon the ruins of her sacred temple establish the throne of despotism.

The population of the United States is composed of about 30,000,000 Catholics and Protestant church members and 70,000,000 people who belong to no church. The great mass of non-church members believe in fair play in religious liberty. They would oppose the efforts of any Protestant or Catholic League to change the fundamental law of the Republic so as to rob any citizen of his religious rights. Watson and Walker are wasting their time in forming a "Protestant League." Not one Protestant in a hundred can be induced to join it. The spirit of Progress has liberalized the adherents of all religions. The doctrine of equal liberty, like an army with banners, is driving the cohorts of bigotry from the earth. A creed depending upon despotism for advancement cannot travel far in this age. A religion which cannot lock arms with Liberty and march toward the rising sun is bound to perish from the earth.

A NON-CATHOLIC AND CELIBACY

In an article in the "*Nineteenth Century*" entitled, "The Church and Celibacy," Annabel Jackson, a non-Catholic writer, calls the marriage of the Anglican clergy a fundamental error. She argues for the celibacy of the clergy by contrasting their condition with that of clergy of the Catholic Church. She says:

The Roman priest, whatever his social position, has given up a great deal for his profession. He has practically renounced all that which to most men makes life worth living. The laity, whatever their religious opinions may be, recognize this, and in fairness pay a certain respect to the man who has done what they know they are not capable of. A certain aloofness—a certain loneliness—comes at once into the life of the man who has entered the priesthood. He dwells

on the mountain peaks and ordinary humanity in the vale. It is because of this aloofness that he becomes not only the teacher but the friend of humanity in its great moments of stress. He who walks alone with God can help the soul that has suffered, the soul that has sinned and the soul that is going alone into the great darkness. The ordinary English clergyman knows by bitter experience how seldom he is sent for by his parishioners when they are in trouble. Many devoted men chafe under this knowledge; they long to help, and cannot. They have not given up enough. For, because of all he has renounced, full measure of recompense is given the priest—the wonderful Communion with his Master, the power to remit sins, the power to confer the Grace of God, the actual God Incarnate called into being by his hands. He stands—solitary indeed—but never alone because with him is God Almighty, Very God of Very God."

PRESENT DAY THOUGHT

By REV. BART. A. HARTWELL

"The twentieth century will pick out of the waste basket some of the beliefs which the nineteenth thoughtlessly threw into it."
—Renan.

✱ ✱

"He (Luther) set back the intelligence of the world for centuries by calling in the mob to settle questions that should have been left to the thinkers."—Goethe.

✱ ✱

Did Luther believe that the end justifies the means? It seems so from the following: "What harm would there be, if a man to accomplish better things and for the sake of the Christian Church, does tell a good thumping lie." Again he says: "We are convinced that the papacy is the seat of the real and actual Antichrist, and believe that against its deceit and iniquity everything is permitted for the salvation of souls." (See non-Catholic works, Lenz, "Briefwechsel," 1, 382; Kolde, "Analecta," 356; De Wette, 1, 478.)

✱ ✱

The last days of Luther were truly pathetic. "I am old, decrepit, indolent, weary, cold, and now have the sight of but one eye." (De Wette, V., 778.) Of all the terrible thoughts by which, as he tells, he was assaulted, "none were more severe or greater than about my preaching, the thought coming to me: All this confusion was caused by you." (Sammtliche Werke, LIX., 296; LX., 45-46, 108-109, 111; LXII., 494.) This is a Protestant collection of Luther's works.

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Some weeks ago in New York three young students of the General Theological

Seminary of the Protestant Episcopal Church left that institution to join the Catholic Church. Immediately they had to defend themselves against charges of undue influence, eccentricity and even of mental unsoundness, not to mention worse insinuations that were made. Why do supposedly honest and godly folks entertain such thoughts whenever one submits to the Catholic Church? And what is more difficult to understand the same same person may become a pagan or even an atheist and not lose his standing with his Protestant relatives and friends. All honor to Professor Denslow, of the General Theological Seminary, who seems able to appreciate the fact that a man can become a Catholic for conscience sake, and is honest enough to say so. Commenting on the charges made against the three young men who left his seminary he said: "While we consider their action an unwise one, they unquestionably acted upon conviction and there is not the slightest reflection on their personal characters. The report that they tried to induce others to leave with them is not true, so far as I am informed. I am convinced that they arrived at their decision as a result of their own study and independent of any outside influence."

✱ ✱

The views of France and the French people entertained by foreigners, especially by the English speaking races, are for the most part based on descriptions of the life of Paris, and the worst part of Paris, and not on the life of the nation as a whole. René Bazin, the contemporary French novelist, tells us that his aim in all his writings

is to dispel this false notion of the French people. He says: "Our novelists by occupying themselves with this unrepresentative part (Paris) too exclusively, have created and spread a conception of our country which is not only inadequate, but is essentially false. If I have held myself resolutely aloof from the society novel, which I might have done, perhaps as well as another, it is because I desire to portray the sweetness, purity and beauty of French family life, and not to perpetuate a gross libel upon it. I am also anxious to dispel the illusion that the French are a Godless people. If I make a great deal of religion in my novels it is because religion plays an important role in our life."



"Charles Darwin and Other English Thinkers" is the title of an entertaining and enlightening book issued by the Pilgrim Press, Boston, 1911. The author is Rev. S. Parkes Cadman, Rector of Central Congregational Church, Brooklyn, N. Y. It contains the series of lectures delivered by the author before the Brooklyn Institute of Arts and Sciences during the autumn of 1910. Such folks who know just enough of science to disbelieve and sneer at religion, and who look upon Darwin, Huxley, John Stuart Mill, Martineau and Matthew Arnold as their leaders and atheistic ancestors, will find in this volume many disagreeable surprises. These men who dominated the thought of the nineteenth century had more respect for religion than many of their shallow followers think, and had less hope for the salvation of the human race by science alone than present-day dabblers in science give them credit for. "The theory of evolution," said Huxley, "encourages no millennial anticipations. If, for millions of years our globe has taken the upward road, yet, some time the summit will be reached

and the downward route will be commenced." Huxley looked for no superman. Matthew Arnold was not so pessimistic. He had hopes for the future of humanity. Man was to be perfected by religion and what is most surprising, he considered the Catholic Church best fitted to bring about this longed for consummation. "It is probable," says our author, "that Arnold sympathized with the Roman Catholic Church rather than with the Church of his birth or with Non-conformity. The efficient organization of the older communion appealed to his high views on the question, and he made the prediction that Romanism would be the prevailing form for the Christianity of the future. He was alive to its credulities, intolerance and dislike of criticism; but these were traits which it shared with human nature at large, and the difference between it and Protestantism were quantitative rather than qualitative. It appeals to the imagination in a way that Protestantism cannot and does not. It has the commendation of antiquity, and accessories which give it nobleness and amplitude. Its knowledge of human nature is deep and subtle, its stores of human experience abound in wisdom and statecraft. If Romanism were only awake to its perennial power of attraction, it would speedily increase its already large constituencies." (pp. 255-256.)



"The Purple East," by the Rev. J. J. Malone, an Australian priest, is a delightful record of a tour through Egypt and Palestine. Father Malone gives us something more than a dry record of travel. Side by side with the scenes he describes are interesting comments on ancient and modern history, theology and Scripture. The author manifests a mind rich in poetic fancy combined with a highly-gifted pen. Throughout the reader is made to feel the reality of the

supernatural. For example, in his criticism of Mr. J. B. O'Hara, a poet of Australia he says: "His mind is evidently of the Hellenic type, and is steeped in classicism. The style is chaste and chiselled, and he has an ear for melody almost as delicate as the incomparable Keats. The love of nature for her own sake, the simple joy of living close to nature, are dominant notes in these elegant verses. * * * The spiritual and supersensuous aspect of life strikes him, and he likes to see its summits lighted by the shining truth and beauty which he perceives everywhere in nature. I could see, too, that the Sphinx, with her stony gaze fixed vacantly on the empty sky, symbol of the hopelessness of the human reason to solve the riddle of man's life and destiny, catches his eye, and startles and subdues him in the midst of his gladness. Nature is very beautiful and very bewitching, if we did not see the sad face of man reflected in it as in a mirror. The light of God's countenance, no doubt, is on it, and makes its loveliness a joy forever, but the heart cannot feed forever on mere natural beauty. All the nectar of the gods of Homer in Hebe's golden cup, which the young heart drains so ecstatically, cannot satisfy man's infinite craving after

truth, beauty and goodness. 'The thirst that from the soul doth spring must have a drink divine.' The rapture which Shelley felt in listening to the song of the skylark is, after all, only a sensuous delight, and does not reach the more transcendent joys of the spirit; and even if he could translate it into lyrical speech, it would be, as he himself phrases it, merely a 'melodious madness,' intoxicating the sense, but not enrapturing the soul. St. Francis of Assisi, the poet-saint, singing alternately with the nightingale in the Umbrian woods the praises of God through the summer night, comes nearer to the true ideal of the highest poetry, and thrills to a fuller inspiration. * * * J. B. O'Hara will find in the writings of John Henry Newman that not pagan mythology, but the creed of his fathers, rightly understood, harmonizes the strange dissonances which trouble the brain of every earnest thinker, and he will discover in them, too, the secret of a holier and more tranquilizing bliss than ever hides behind the mute symbolism of Nature. Naturalism may be a good Virgilian guide to the poet through the underworld, but Christianity alone can provide a Beatrice to meet him at the Gate of Heaven." (pp. 76 ff.)

THE CATHOLIC SISTERHOODS

To me the Catholic Sisterhood seems to be one of the strongest proofs of the existence of a hereafter. I speak not as a member of the Catholic Church, or a sectarian, or a member of any religious belief. These noble women have given up all that they have in this world, their wealth, their homes, their hearts, their lives, and have devoted all their energies and entire attention to the rearing of others' children, to

the guiding of youths and to the turning of mature minds to loftier sentiments with no hope whatever of any reward, except that which they hope for in the great beyond. There is no more potent demonstration of the existence of God than the work of the Sisters. All praise, all honor to the great army of the Catholic Sisterhoods. —*Vice-President Sherman at Nazareth, Mich., May 18, 1911.*

THE LITTLE SISTERS OF THE POOR

Charles Dickens, unable to escape the antiCatholic atmosphere of the first half of the nineteenth century, often spoke and wrote things that were calumnious of the old faith of England. The centenary of his birth has been celebrated this year, and Catholics will think more kindly of the great English writer as they read the following tribute from his pen to the Little Sisters of the Poor. It was published in his paper, *Household Words*, on Feb. 14, 1852.

Almsgiving takes the place of our work-house system in the economy of a large part of Europe. The giving of alms to the helpless is, moreover, in Catholic countries, a religious office. The voluntary surrender of gifts, each according to his ability as a means of grace, is more prominently insisted on than among Protestants, consequently systematic taxation for the poor is not resorted to. Nor is there so great a necessity for it as in this country, for few nations have so many paupers to provide for as we English who are accustomed to regard them as a natural element in our society. And thus it happens that when, about ten years ago, there was in France no asylum but the hospital for the aged and ailing poor, the want of institutions for the infirm but healthy was not so severe as to attract the public eye.

But there was at that time a poor servant-woman, a native of the village of La Croix, in Brittany—Jeanne Jugan was her name—who was moved by her gentleness of heart, and the fervor of her religion, to pity a certain infirm and destitute neighbor, to take her to her side as a companion, and to devote herself to her support. Other infirm people earned by their helplessness, a claim upon her attention. She went about begging when she could not work, that she might preserve life as long as Nature would grant it to her infirm charges.

Her example spread a desire for the performance of similar good offices. Two pious women, her neighbors, united with Jeanne

in her pious office. These women cherished, as they were able, aged and infirm paupers, nursed them in a little house and begged for them in the vicinity. The three women, who had so devoted themselves, attracted notice, and were presently received into the Order of Sisters of Charity, in which they took for themselves the name of Little Sisters of the Poor (*Petites Sœurs des Pauvres*).

The first house of the Little Sisters of the Poor was opened at Saint-Servan in Brittany. A healthy flower scattered seed around. We saw that forcibly illustrated in the progress from an origin equally humble of the *Rauhe Haus* near Hamburg; we see it now again in the efforts of the Little Sisters which flourished and fructified with prompt usefulness. On the tenth anniversary of the establishment of Saint-Servan, ten similar houses had been founded in ten different French towns.

The *Petites Sœurs* live with their charges in the most frugal way upon the scraps and waste meat which they can collect from the surrounding houses. The voluntary contributions by which they support their institutions are truly the crumbs falling from the rich man's table. The nurse fares no better than the objects of her care. She lives upon equal terms with Lazarus, and acts towards him in the spirit of a younger sister.

The establishment at Dinan, over which Jeanne Jugan herself presided being under repair, and not quite fit for the reception of visitors, we will go over the Sisters' house

at Paris, which is conducted on exactly the same plan.

We are ushered into a small parlor scantily furnished, with some Scripture prints on the walls. A Sister enters to us with a bright look of cheerfulness, such as faces wear when hearts beneath them feel that they are beating to some purpose in the world. She accedes gladly to our desire and at once leads us into another room of larger size in which twenty or thirty old women are at this moment finishing their dinner. It being Friday, rice stands on the table in place of meat. The Sister moves and speaks with the gentleness of a mother among creatures who are in, or near the state of second childhood. You see an old dame fumbling eagerly over her snuff-box lid. The poor creatures are not denied luxuries, for whatever they can earn by their spinning is their own money, and they buy with it any indulgence they please, among which nothing is so highly prized or eagerly coveted as a pinch of snuff.

In the dormitories on the first floor some lie bedridden. Gentler still, if possible, is now the Sister's voice. The rooms throughout the house are airy, with large windows, and those inhabited by the Sisters are distinguished from the rest by no mark of indulgence or superiority.

We descend now into the old men's department, and enter a warm room with a stove in the center. One old fellow has his feet upon a little foot-warmer, and thinly pipes out that he is very comfortable now for he is always warm. The chills of age and the chills of the cold pavement remain together in his memory; but he is very comfortable now—very comfortable. Another decrepit man with white hair and bowed back—who may have been proud in his youth of a rich voice for love songs—talks of music to the

Sister, and on being asked to sing blazes out with joyous gestures and strikes up a song of Beranger's in a cracked, shaky voice, which sometimes—like a river given to flow underground—is lost entirely, and then bubbles up again quite thick with mud.

We go into a little oratory, where all pray together nightly before they retire to rest. Thence we descend, into a garden for the men, and pass thence by a door into the women's court. The chapel-bell invites us to witness the assembly of the Sisters for the repetition of their Psalms and Litanies. From the chapel we return into the court and enter a large room where the women are all busy with their spinning-wheels. One old soul immediately totters to the Sister (not the same Sister with whom we set out) and insists on welcoming her daughter with a kiss. We are informed that it is a delusion of her old age to recognize in this Sister really her own child, who is certainly far away, and may possibly be dead. The Sister embraces her affectionately and does not disturb the pleasant thought.

And now we go to the kitchen. Preparation for coffee is in progress. The dregs of coffee that have been collected from the houses of the affluent in the neighborhood are stewed for a long time with great care. The Sisters say they produce a very tolerable result, and at any rate every inmate is thus enabled to have a cup of coffee every morning to which love is able to administer the finest Mocha flavor. A Sister enters from her rounds out of doors with two cans full of broken victuals. She is a healthy and I think a handsome woman. Her daily work is to go out with the cans directly after she has had her morning coffee and collect food for the ninety odd people that are in the house. As fast as she fills her cans she brings them to the kitchen and goes

out again, continuing in this work daily till four o'clock.

"You do not like this begging? What are the advertisements on behalf of our own hospitals? What are the collections? What are the dinners, the speeches, the charity sermons? A few weak women, strong in heart, without advertisement or dinner or charity sermons, without urgent appeals to a sympathizing public, who have no occasion to exercise charity by enticing it to balls and to theatrical benefits, patiently collect waste food from house to house, and feed the poor with it humbly and tenderly.

The cans are now to be emptied, the contents being divided into four compartments, according to their nature—broken meat, vegetables, slices of puddings, fish, etc. Each

is afterwards submitted to the best cookery that can be contrived. The choicest things are set aside. "These," said a Sister, with a look of satisfaction, "will be for our poor dear sick."

The number of Sisters altogether in this house engaged in attendance on the ninety infirm paupers is fourteen. They divide the duties of the house among themselves—two serve in the kitchen, two in the laundry, one begs, one devotes herself to constant personal attendance on the wants of the old men, and so on with the others, each having her special department. The whole sentiment of the household is that of a very large and very amiable family. To feel that they console the last days of the infirm and aged poor is all the Little Sisters get for their hard work.

TO MY MOTHER, THE CHURCH

O Mother Church! my spirit's home! long sought and found at last:

Safe in the shelter of thy arms, I muse upon the past;

E'en in my childhood's days there rose a shadow of thy form.

And through the thoughtlessness of youth it showed amidst the storm;

Like angel visits came those gleams my startled soul before,

Wave upon wave advancing left a token on the shore.

Not e'en an adversary's art thy lineaments could hide,

And thought disfigured by a foe, thy beauty I described.

For thy love my spirit yearned, but trembled at the creed,

And longing still to pluck the flower, refused to sow the seed.

"Oh, that thy creed were sound," I cried, until I felt its power,

And almost prayed to find it false in the decisive hour.

Great was the struggle, fierce the strife, but wonderful the gain,

For not one trial or one pang was sent or felt in vain,

And every link of all that chain that led my soul to thee

Remains a monument of all thy mercy wrought for me.

—Lady Georgiana Fullerton.

QUESTIONS AND ANSWERS

(The answers to these questions are for the most part prepared at several of our largest and most important theological seminaries in the United States, and great care is used to have them accurate and correct. We make the Question Box a special feature of this magazine. We will take the greatest interest in receiving and answering any questions on religious topics in general, or on the Catholic Church in particular. We only ask that the questions be asked honestly and in good faith. Our object is to furnish a medium of sound information to any soul desiring religious information. Patronize the Question Box generously.)

PROSPERITY AND RELIGION

Question (1)—Why did Catholic Spain, which was once so prosperous, fall?—K. L. M., Litchfield, Mass.

Answer—This is an old question, concealing an old fallacy and half revealing an old calumny.

The fallacy is this: The true religion causes national prosperity, but there are countries which are not prosperous (politically or commercially), therefore those countries cannot have the true religion.

The calumny is that all Catholic countries, especially Spain and her oldtime colonies, are backward inferior places.

To return to the fallacy: What connection is there between prosperity and godliness? What does the Scripture say? Is it contained therein, can it be proved thereby that true believers, possessors of the faith of our fathers must be possessed of the good things of time, as a guarantee that the good things of eternity will be theirs?

"All things come alike to all (the good and the bad people). There is one event to the righteous and to the wicked; to the good and to the clean and to the unclean; to him that sacrificeth and to him that sacrificeth not; as is the good so is the sinner (in the matter of temporalities). From mere temporal prosperity, therefore, no man

knoweth whether he be worthy of love or hatred." (Ecclesiastes ix: 1-2.)

What is true of individuals is true of nations (moral persons). From their rank among the powers that be, no man can tell of the truth or falsehood of the creed they profess. God did give worldly prosperity at one time to the Jews as a reward of their fidelity to Him. But that was a short lived economy, by way of condescension to a material-minded worldly people. Indeed, they fondly dreamed that the Messiah was to found a temporal kingdom flowing with milk and honey. But His kingdom is not of this earth. He promised poverty and plenty of it to His followers. "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head." (Mat. viii: 20.) Our divine Lord was poor. The world despised Him. His mother was an obscure peasant. He was an ill-paid mechanic. When He came to die He had not left His mother a roof to cover her head. St. John had to give her a home. He had not even a little earth in the wide world to cover His dead body.

Nations, as well as individuals, if they are Christian (that is Christ's followers), may be poor and still His true adorers. What single sentence did He ever utter that could be made to prove that a nation which saw

better days is therefore worshipping at the altar of false gods?

St. Paul speaks severely of the men who suppose gain to be godliness. We brought nothing into this world and we can carry nothing out. Having food and wherewith to be covered, with these we are content. They (nations as well as individuals) that will become rich fall into temptation, and into the snare of the devil and into many unprofitable and hurtful desires which drown men in destruction and perdition. The love of money is a root of all kinds of evil, which some reaching after have been led astray from the faith and have pierced themselves through with many sorrows." (I. Tim. vi: 44 *et seq.*)

Surely it is a queer argument that deduces the loss of faith from the loss of money.

As for the calumny. Get the facts. There are plenty of them to show how absurd and feeble is the contention that Catholicity is the foster mother of ignorance and poverty. "The Thirteenth Greatest of Centuries," by Dr. Walsh; "Catholic and Protestant Countries Compared," by Fr. Young.

Just to provoke a little thought on the so-called fall of Spain, may it not be asked just as pertinently: "How did Spain become so prosperous? How did she become the first nation in the world in a worldly as well as in a religious sense?" She was never more Catholic than in the heyday of her prosperity. That fact does not prove that Catholicity is of God, but does prove that the Catholic religion does not hinder national greatness.

Catholicity and Happiness

Those countries in Europe which are still influenced by priests are exactly the countries where there are still singing and dancing and colored dresses, and art in the open air. Catholic doctrine and discipline may be walls, but

they are the walls of a playground. * * * We might fancy some children playing on the flat, grassy top of some tall island in the sea. So long as there was a wall around the cliff's edge, they could fling themselves into every frantic game and make the place the noisiest of nurseries. But the walls were knocked down, leaving the naked peril of the precipice. They did not fall over; but when their friends returned to them they were all huddled in terror in the centre of the island, and their song had ceased.—G. H. Chesterton in "Orthodoxy."

THE CHURCH AND THE PUBLIC SCHOOL

Question (2)—Why do Catholics condemn the public school system in the United States? —J. C. P., Alton, Ill.

Answer—Our attitude towards the public schools is studiously misrepresented. We are pilloried as the foes of public education. We are set down as a people who fear education in general and education of the masses in particular. We have protested against the calumny and refuted it a thousand times. But still the calumny revives, especially around election time. A vile anonymous pamphlet instinct with malicious falsehood against the Catholic religion has been sent to all the delegates to the Democratic convention. Any one who is sincere may get facts to satisfy him by applying to the International Catholic Truth Society.

But to return to the question: Why do Catholics condemn the public school system? Permit me to inquire: Why does the public school authority (where possible) condemn Catholics? I will specify by citing a few facts which any fair-minded man may verify. I will take the public school system on Long Island outside the City of Greater New York (where Catholics are too strong to be snubbed). I will set down the calm statement that while Catholics pay their share of the school tax they are discriminated against, barring two honorable exceptions, in the selection of teachers, in being

compelled to attend Scripture reading from the Protestant Bible, and in being compelled to attend graduating exercises in Protestant churches, where Protestant ministers deliver addresses.

Public schools are (legally) non-sectarian. Is the above practice non-sectarian? This practice is growing less bold. But it was the rule in the beginning of the public school system. And it is one reason why Catholics should not be in love with the public school system. That system has violated the rights of conscience.

Catholics do more than protest. They pay their school tax to support the public school. They are denied a voice in the management of the school they thus support. "Taxation without representation" is a galling persecution. Can a man throttle conscience? Has the state a right to penalize any of its citizens for conscience sake?

After paying our share of the public school tax, we tax ourselves to build and man and run our own schools. A conviction that forces a man to give his money is not a trifling thing. Majority rule is all right until it arrogates to itself the right to trample on the rights of the minority. The principle on which our public school system is based is wrong. "Good citizenship has no need of religion."

I could cite non-Catholic authorities galore in condemnation of that principle. Dr. M. Geer, Episcopalian Bishop of New York, says: "It is openly and I believe justly charged that this city for fifty or sixty years past through its schools has been corrupting the immigrants, not the immigrants the city, and the same might be said with equal truth of the country at large. * * * The truth is we have an established religion for the support of which the people are heavily taxed. Our richly endowed estab-

lished religion (so to call it) is that of agnosticism, running down into atheism. * * * What is the result? We are bringing up all over this broad land a lusty set of young pagans who sooner or later * * * will make havoc of our institutions."

Rev. Dr. F. F. Hodge, a celebrated Princeton divine (of the Presbyterian persuasion) quoted by Dr. Geer, says: "In view of the entire situation shall we not all of us who really believe in God give thanks to Him that He has preserved the Roman Catholic Church in America to-day, true to the theory of education, upon which our fathers founded the public schools of this nation (that good citizenship needs religion) and from which they have been so madly perverted."

Catholics are not alone in condemning a system of education that ignores the nature and destiny of the child. Two-thirds of the public school children of this country never enter a Sunday school. They are never told where they came from, nor whither they are going.

Simplicity is an uprightness of soul which checks all useless dwelling upon one's self and one's actions. It is different from sincerity, which is a much lower virtue. We see many people who are sincere without being simple; they say nothing but what they believe to be true, and do not aim at appearing anything but what they are; but they are always in fear of passing for something they are not; they are always thinking about themselves, weighing all their words and thoughts, and dwelling upon what they have done in the fear of having done too much or too little.—*Fenelon*.

ST. BARTHOLOMEW MASSACRE

Editor of TRUTH:

My attention has been called to an article in your May issue entitled "Are Catholics Intolerant? An Assumption That Is Shattered by History." Having read the article, permit me to inform W. J. Gerr, A. M., that Catholics have always been intolerant. Mr. Gerr merely mentions "The Massacre of St. Bartholomew" and refrains from telling his readers that the Catholic Church was responsible for the massacre of hundreds of innocent Huguenots. Why did he not tell his readers that Pope Gregory authorized a *Te Deum* and caused a medal to be cast in honor of the event? R. L. M.

Chicago, Ill., May 21, 1912.

As history becomes more and more a science, no longer written by partisans, but by painstaking gleaners of every particle of available evidence, we may hope to get at the naked facts of each particular case, divested of the parti-colored *domino* in which it has been the custom to exhibit them. We have no interest, as Catholics, to defend or palliate the Massacre of St. Bartholomew, any more than, if we were Protestants, we should feel it a point of honor and principle to whitewash or defend the butcheries perpetrated by the Huguenots on the Catholics of France, the atrocities of Elizabeth and Cromwell against the Catholics of Ireland, or the mode in which the so-called Reformation was originally established in Denmark, Norway, Iceland and Sweden, under Christian and Gustavus Vasa. When the Lutheran sect became dominant as a political party, it proscribed the ancient religion, massacred its professors and reduced the Catholic people to silence and tacit submission by a fiery persecution, under which multitudes of the clergy and religious of

both sexes, and the simple faithful, perished miserably.

The Calvinists in France, from the days of Francis I. to those of Charles IX.—a period of forty years—had been continually plotting the change of the civil government and the overthrow of the Catholic religion, as it had been uprooted by the Lutherans in Denmark, Norway and Sweden. The court was corrupt, the nobility too often profligate. Two profligate women of the court, Margaret of Valois, the king's sister, afterwards Queen of Navarre, and the infamous Duchess D'Etampes, favored a party of the nobles, who, being bad Catholics and having long lived in the open disregard of all their religion enjoined on them, took to Protestantism. Thus a portion of the nobles, joined to a certain number of the literary free-thinkers of the same party, formed the beginning of the Huguenot camp, for a camp it was—an armed, united and powerful party of nobles with their retainers, who had in turn to be conciliated and used by the rulers of France. At last came the regency of the infamous queen-mother, Catherine de Medicis; when Francis, the husband of Mary Queen of Scots, suddenly dying, Charles IX. succeeds, and his wily, vindictive and unprincipled mother seizes the reins of government. In order to counterbalance the influence of the Duke of Guise, the uncle of Mary of Scotland, Catherine flatters, that she may use the Huguenot party, making the King of Navarre lieutenant of the kingdom, and advancing Conde and Coligny, and other Calvinistic lords, to high places of trust.

Everywhere the Protestant party are encouraged to believe the time for seizing the power had come. They assemble in the

provinces; in many towns they commit the most horrible excesses; churches and convents are profaned, pillaged and burned, priests and nuns slain, and the peaceful inhabitants dragooned into silence; wherever the people resist they are disarmed by the dominant Huguenots, on the authority of a royal proclamation which had been published in the name of the king, at the same time with a decree for legalizing the exercise of the Calvinistic form of worship. But toleration and liberty of conscience was not what the Calvinists desired; they aimed at supremacy, and for this purpose, at seizing the person of the king. To effect this, Conde sets out on his march to Fountainbleau on Easter Sunday, 1562. He arrives too late; his brother, the King of Navarre, having betrayed the design, and at the last moment joined the Catholics and Royalists, had the same day removed the king to Paris. Conde, thus foiled, seizes the city of Orleans, and the civil war begun in earnest. All over France the Protestants assemble in arms and fourteen armies take the field.

For nearly ten years the war had raged with unutterable fury, and with doubtful advantage; atrocities were committed on both sides; and those perpetrated by the Protestant party should forever make them speak with great diffidence and a careful selection of epithets whenever the Massacre of St. Bartholomew is mentioned. Catholics or Protestants, whether armies or mobs, when their passions are excited, will act in a manner equally unworthy of their own solemn professions. No one denies that Catholics have so acted. One instance of the barbarous treatment of their Catholic fellow countrymen on the part of the Huguenots may serve as a specimen, though there is nothing so atrocious to match it on the other side. After the taking of Mont-prison, in July, 1562, the Baron des Adrets,

the Huguenot leader, forced his prisoners to leap one by one from the battlements of the castle, down upon the pikes of his soldiers, stationed below to receive them. This reminds one of Cromwell at the siege of Drogheda, and the Massacre of Rattlin.

For ten years, by reason of these wars, of which religion was the pretext, France was under "a reign of terror." At Nismes, after sacking the Bishop's palace the Huguenots collected their prisoners, and massacred them all at night, to the number of seventy-two; at Alais and Sully they cut the throats of priests and monks to the number of about fifty. In four months, three thousand Religious—so it was stated by the Cardinal of Lorraine, at the Council of Trent—are said to have perished by the sword. Such were the Huguenot notions of civil and religious liberty! At length peace was proclaimed, but it was merely the covering over of the embers, ready at any moment to burst out into flame. The Calvinist party were triumphant, for they had gained the most complete liberty for their religion; they were, by reason of their unity of action, an oligarchical republic within the kingdom. The King of Navarre, the leader, afterwards Henry the IV., was to wed the sister of the king. The great Calvinist lords were assembled in Paris; the marriage, in condescension to their prejudices, was not to take place in the cathedral, but in a temporary building outside its walls. Just then the Admiral Coligny was shot at and wounded as he passed the palace of the Duke of Guise. Lingard shows from documentary evidence that the attempt was instigated by the queen-mother out of jealousy of Coligny's influence at court, which she feared might overshadow her own. This act of treachery roused the Calvinist nobles; they appeared with their retainers in arms before the palace, denouncing vengeance on the assassins

of their leaders. The queen-mother was charged as the real criminal. To defend herself and to provide, lest by a successful stroke the armed Huguenots should get possession, as they had before attempted, of the person of the king, Catherine persuades Charles to consent to strike while his enemies were in his hands. They were powerful as a body for some sudden and secret *coup d' état*, but a mere handful of armed men in the midst of the capital loyal to fanaticism, to their king and their faith. Through Catherine's influence the word was given—silently—suddenly. The city gates were closed, the citizens summoned to arms; and the sun that arose the next morning found the streets and palaces of Paris reeking with blood. A Protestant author, who compiled a "Martyrology of the Huguenots" ten years after the event gives the number of slain as fifteen thousand, but can enumerate the names of but seven hundred and eighty-six only.

Religious wars and dissensions amongst Christians have ever been the great causes of scandal to the heathen, the great reason why the Kingdom of God on earth has been checked in its progress. Of these deplorable events, one of the most scandalous acts done in hot blood is the Massacre of St. Bartholomew; but it is a scandal in cold blood when use of it is made as an argument against the Catholic religion, and against liberty for

Catholics. As well might we allege the atrocities of Cromwell and of the Huguenots as a reason for restraining the religious liberty of modern Evangelicals, Protestant dissenters and Episcopalians.

But it is said the Church of Rome is committed to it. Gregory, the Pope of the day, authorized a *Te Deum* and caused a medal to be cast in honor of the Massacre of St. Bartholomew. Yes, in those days, when there were no newspapers, telegraphs or telephones, one day a royal messenger arrived in Rome from the French Court, announcing that a conspiracy of the Calvinists against the person of the king had been discovered, and "that by the sacrificing of a few seditious men the king had been delivered from immediate danger of death, and the realm from the perpetual terror of civil war." Such were the exact words of the message, by which it is impossible that the Pope, without the gift of "clairvoyance," which we would inform our Protestant friends is not involved in his "infallibility," could have understood the ways and means of the king's delivery from his enemies. But this is never told us by our partisan writers of history, nor the words of Pope Gregory when, on receiving the news, he wept bitter tears, exclaiming: "Alas! how can I be sure that many innocent souls have not suffered with the guilty?"



INTERNATIONAL CATHOLIC TRUTH SOCIETY

PRESENT-DAY NEED OF EXPLANATIONS AND DENIALS

Now and then a priest of mature years will express his dissatisfaction with the time and space given to the refutation of calumnies which he has been hearing since childhood and which have been exposed countless times. At this late hour, he is convinced, the old stock tirades against the church have lost their force. Everybody knows that there is no truth in the charges of general immorality in convents and monasteries, of pardoning sins for cash or of selling indulgences, of the antagonism of the church to American institutions, of dire penalties for the reading of the Bible, etc. To such a critic we reply that we wish it were unnecessary to continue the campaign against such misrepresentations, but unfortunately the prompt denial is as much needed at this moment as it was when he was a boy.

If eternal vigilance be the price of liberty, eternal unmasking of lies against the Church of Jesus Christ is the price of the well being of the Church and of the salvation of souls. A mistake often made by men of years, of learning and of experience is that they picture their present mental status as that of the rest of humanity. They forget that while all the lies and misrepresentations against the Church appear silly to them, to be dismissed with a "Bosh, no one believes such stuff!" the fact is that these self same lies and misrepresentations are in these very days of 1912 just entering into and taking possession of hundreds of thousands of young minds and souls right here in the United States.

The steady influx of letters with inclosures to the I. C. T. S. proves our contention. To-day a text book is received from

the mother of a high school girl in which the child is taught that there is no difference save in degree between the "soul" of a monkey and the human soul; to-morrow a girl from Barnard College will be asking if her professor was at fault when he stated that the Papacy was nothing more than the gradual usurpation and extension of the power of the pagan Pontifex Maximus; a bishop assures us to-day that thousands of copies of Cheniquy or Maria Monk "stale calumnies" have been circulated in his diocese; a priest will tell the incredulous that he has had ocular evidence that the contents are accepted as gospel truth because he has been treated time and again by inhabitants of certain states as if he were the moral leper pictured in such publications. Latest editions of school books in English literature used in Boston, New York, Chicago, etc., are in this year informing American children of how we owe the sacred Bible to Wicliff and his Protestant successors, and histories in the hands of tens of thousands of American children in the year of 1912 attribute intolerance, ignorance, etc., to the Catholic Church. Let those who would tire of the task of defending the Church realize that these generations of non-Catholic boys and girls entering manhood and womanhood form their ideas of the Catholic Church from parents and friends and teachers and books and no matter how unpalatable be the fact, fact it is that these sources of information generally taint the young mind with untruth and misrepresentation of things Catholic. Moreover, in this country it is impossible to so segregate our own young men and women that the non-Catholic or

anti-Catholic ubiquitous "thought waves" will fail to touch them, and occasionally a good priest is startled by the accidental manifestation on the part of one of his flock of an absolutely false view point or a belief that is not in harmony with Catholic teaching.

The I. C. T. S. pamphlets are singularly adapted to the uses of such organizations as the Holy Name Society, the St. Vincent de Paul Society, the Knights of Columbus, the Catholic Knights of America, the Ancient Order of Hibernians, etc. No meeting room or council chamber should be without its well stocked pamphlet rack. Nothing could be more interesting and instructing at the meetings of such societies than a brief talk by some qualified member on some question of the day, Socialism, for instance, and the distribution of pamphlets dealing with the subject discussed. The members could take the pamphlets home, and at times they might fall into the hands of those outside the Church who would thus receive clear ideas of what the truth is in matters of history, doctrine and practice.

Those most competent to speak have frequently declared that if the Catholic Church be brought before the American people in her true character, the twentieth century will witness a harvest, a triumph, unknown since the days of the Apostles. Practical Agnosticism has taken hold of the more intellectual part of the non-Catholic community. Uncertainty in most vital truths of religion is not confined to the ranks of the laity, the unconscious cry for a church which speaks with divine authority is daily heard. That such a church exists we well know; will the clergy and laity aid the I. C. T. S. in assisting our separated fellow citizens to share in our good fortune? How can they assist in the good work? By *becoming members of the society*, by calling attention to anything which comes within the scope of the society, by offering suggestions, pointing out new paths, in a word by doing all in their power to increase the efficiency of the International Catholic Truth Society. May the clergy and laity manifest in this matter the interest and zeal which they display in purely spiritual undertakings. The end is the same. *Ad maiorem Dei Gloriam.*

THEN AND NOW

In an interview with a French publicist, Pope Pius X. said: "Ah, the press, the world hardly yet grasps its importance. Neither the clergy nor the faithful think of it as they should. Sometimes aged people tell me that the press is a new institution, and that formerly souls were saved without thought of the newspapers. Yes, formerly, it is well said—yes, formerly! But they do not realize that formerly the poison of a wicked press was not spread far and wide, and that consequently the antidote of good newspapers was not necessary. It is not a

question of other times. We live in the world of to-day, and it is sad to think that to-day Christian people are deceived, poisoned, lost, by reading impious journals."

OBITUARY LIST

We commend to the prayers of our readers the following recently deceased persons:

Rt. Rev. Mgr. J. E. Millerick
 Patrick Maloney
 Mrs. Hutchison
 Mrs. Catherine Maloney

Requiescant in pace

MISSION NOTES

By M. B.

In last month's TRUTH there appeared the letter of the Archbishops of the United States commending the new Seminary at Hawthorn for the education of priests for foreign missions.

It will be noted that this Seminary will be for the secular clergy. Most of the religious orders will in the course of time likely send out missionaries from this country. Some are preparing to do so now, and have already a few Americans in the field. The present enterprise is the only one in the United States that affects the secular clergy and will be an outlet for them in the same work. The Missionaries will not, however, be sent out singly, but like the priests of the Paris Seminary for Foreign Missions will be banded together in a sort of society which will be responsible for their support, and afford them a bond of union which will be necessary for them in the hardships which most of them will undergo.



The letter of the Archbishops speaks of the events in the East among the heathen calling for this work. At the present time American Protestant Missionaries in China are claiming all the prestige of America. In the minds of the Chinese all Americans are Protestant. They know of no Catholic Americans. The American Protestant Missionaries have succeeded in completely identifying America with Protestantism. Holding American ideas as a standard, and seeing (so they are led to think) America and Protestantism identified, Protestantism is reaping and will reap for sometime from this false idea, a great advantage to the detriment of Catholicity. One reason for

naming the newly established Seminary, "The Catholic Foreign Seminary of America," was to aid in contradicting this false idea which has obtained among the Orientals. When it is brought home to the Orientals that there are *American* Missionaries and a Foreign Mission Seminary of *America* for work amongst them, the knowledge of the false colors under which Protestant Missionaries are sailing at present, will be seen and the church will then reap what is justly hers to the advantage of many souls.



The following from the May number of the Field Afar, concerning the incorporation of the Seminary is both useful and interesting reading and shows that the Seminary is now legally prepared to hold and take care of any gifts or legacies that the charitably disposed may wish to bestow upon it.

The incorporation has been effected in the State of New York over the following signatures:

John M. Farley, James A. Walsh, Thomas F. Price, Patrick J. Hayes, John J. Dunn, Victor J. Dowling, John F. O'Rourke, Michael Maginnis.

In the list will be noted the name of His Eminence Cardinal Farley, whose deep interest has been elsewhere remarked; the name of both organizers, and those of the Rt. Rev. Chancellor of the New York Archdiocese, and of the zealous director of the Propagation of the Faith.

Three laymen have also kindly consented to serve—Justice Victor Dowling, of the Appellate Division; Major John F. O'Rourke, and Michael Maginnis, all in New York City, within convenient reach of Hawthorne.

We appreciate the readiness and good-will of our incorporators, who have graciously expressed their pleasure, considering the opportunity a privilege rather than a burden.

BOOK REVIEW

THE MASS. A Study of the Roman Liturgy.
By Adrian Fortescue, Ph., D.D. Longmans, Green & Co., New York and London. 1912. Price, \$1.80 net.

As each new volume of the Westminster Library (a series of manuals for Catholic priests and students) comes from the press, one must gratefully acknowledge the scholarly work that is being done by the authors, as well as the encouragement that is given to students in general by these classics. Of course, the names of Mgr. Bernard Ward and Father Herbert Thurston, S. J., who are the editors of the Library, are a guarantee of high scholarship. In glancing over some of the volumes already published, such as Bishop Hedley's "The Holy Eucharist," Mgr. Benson's "Non-Catholic Denominations," Dr. Scannell's "The Priest's Studies" and "The Legends of the Saints," by Père Delehaye, the Bollandist, you will observe with gratitude and pleasure points of view and observations which in the course of your own general and desultory reading may have occurred to yourself, but which have been taken up and presented to us by these scholarly authors with a patience and learning that is given only to the few. And now comes to hand the latest but by no means the least interesting and attractive of the series—Dr. Fortescue's volume on "The Mass"—which is intended to supply full and accurate information about the history and growth of the Roman liturgy. It is not a dogmatic treatment of the subject, as that was already supplied in the same series by the Bishop of Newport more than five years ago. In a very painstaking and scholarly manner Dr. Fortescue has caught up all or nearly all the threads of his subject, woven them into a learned whole and clothed them with no mean literary charm. That he possesses a very vital grasp of his subject the opening sentences of his book will show:

"The first source for the history of the Mass is obviously the New Testament. In the New Testament we find the root of the whole matter in the account of the Last Supper. It was because our Lord told us to do what he had done, in memory of him, that liturgies exist. So, obviously, whatever else may vary, in every

rite the first thing is to obey that command, to do this, namely, what Christ himself had done. By putting together the four accounts of the Last Supper (Matt. xxvi.: 26-28; Mark xiv.: 22-24; Luke xxii.: 19-29; I. Cor. xi.: 23-25) we have the essential nucleus of the holy liturgy in any rite. This at least, we may be sure, was constant from the beginning. It would not have been a Eucharist at all if the celebrant had not done at least this."

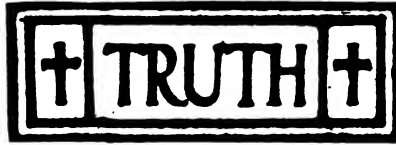
To the volume he appends a list of books, in number about one hundred and twenty, all of which and many more he consulted. The works of Cardinal Bona, of course, hold the place of honor. He tells us that if a reference in the notes is not complete it will be found complete in the bibliography he gives us.

"Throughout the book I have aimed at giving my reference for every statement. Nothing is more useless or irritating than a vague allusion to early use or mediæval practice, without a reference to control it. I have repeated the references continually. I have spent too much weary time, turning back the pages of books to find what *op. cit.* means, not to wish to spare other people such trouble. And I think we owe it to the people who do us the honor of reading what we write to make it as easy as possible for them to control our statements."

The volume is divided into two parts, the first of which deals with "The History of the Mass," in four chapters, and the second part treats of "The Order of the Mass," in six chapters. Each chapter is packed with information. If students of the history of liturgy in our seminaries will use Dr. Fortescue's work, the study of liturgy will cease to be the deadly dull routine it has been in the past, and, thanks to the present volume, which deserves the widest circulation, Liturgy may become a popular study.

BOOKS RECEIVED

WHEN "TODDLES" WAS SEVEN. By Mrs. Hermann Bosch. Longmans, Green & Co. New York and London. 1911.
MANALIVE. By G. K. Chesterton. New York: John Lane Company.



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To the Readers of Truth

From the Editor

The Magazine Truth



It is the aim of the officers and committees of the I. C. T. S. to make "TRUTH" something of permanent value to its readers. The magazine occupies a unique place in the field of Catholic journalism in this country. It contains no news matter such as our weekly papers must necessarily publish, it prints no stories, and it restricts the articles entirely to those which deal with the doctrines, the history, the devotional practices of the Catholic Church. It proposes to publish regularly in its "Forum," explanations of misunderstandings about things Catholic, refutations of false statements that have appeared in the daily press, in sermons or lectures, in books or in pamphlets. It will, when necessary, print the records of professional defamers of the Catholic Church.

Members of the I. C. T. S. will assist in the work by forwarding to Truth such attacks or misrepresentations as in their judgment require public refutation.

Department of "Questions and Answers"

The "Questions and Answers" department will be limited to four or five questions in each issue. The consensus of opinion is to the effect that more good will be accomplished in these pages by giving a fairly exhaustive and scholarly reply to a few questions rather than by inserting a great number of questions which might be of personal interest only, and which might be answered in a half-dozen lines. These latter questions will, hereafter, be answered by personal letter to the inquirer. Name and address should always be given, although same will not be published.

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Vol. XVI

NEW YORK, N. Y., AUGUST, 1912

No. 8

SOCIALISM A MENACE TO SOCIETY AND RELIGION

By REV. W. B. HANNON



SOcialism is a proposition so slippery and elusive that when attacked in one of its different phases it turns up anew to renew the combat with another will-o'-the-wisp shibboleth. At one time its attractive writers confound Socialism with Christianity and enlist our Blessed Saviour in their rank and say that He came to break human bondage and set the poor in opposition to the rich; whereas the Holy Scripture gives no warrant for such a baseless assumption. When they fail with this argument they blame Christianity as the root of all modern economic evils.

One of the most threadbare of the many devices of deceit familiar to the armory of the Socialistic mind is to claim the referendum or any measure that would attract men to their party. They harness all the advantages acquired by trades unionism and are dominating the labor leaders, as seen in the late industrial and commercial crisis in England. Volumes might be filled with quotations showing the Socialistic tactics and diverse meanings of the party in every country where it obtains a foothold. Learning, culture and refinement have been enlisted under its banner. Its leaders inveigh against Christianity, law and order, from their places in the schools, universities,

newspapers, publishing houses, offices, factories and street corners of the nation; nay, more, from many non-Catholic pulpits and lecture halls. Its imaginary commonwealth holds out a bait to the disgruntled of every class. A new code of morals sufficient to satisfy the "cities of the plain" is resurrected and the Goddess of Reason once enthroned in the Cathedral of Notre Dame is revived for the glorification of vulgar sensualists within the ranks. Rousseau, Voltaire, Ibsen, Zola and Bernard Shaw are the alluring types set forth to develop the individuality of Socialists.

As Mahomed recruited his fanatical followers by the sensual attraction of sex love, so Engels, Marx and Bebel follow in an equally accommodating sex philosophy. Socialism has become a powerful world-wide movement and is destined to acquire still greater force. Catholicism is its most powerful opponent, and as the late Mark Hanna pregnantly said, it is the only power to defeat it in this country.

Are Catholics as aggressive as they should be with this gigantic monster, that is pledged to subvert the venerable institutions of religion, country and home? What are our young men's associations doing to combat the proselytizing of so many of their

co-religionists and safeguard the Catholic immigrants from the unwearied and successful propaganda of this menacing evil?

Where are our seminary and class books of constructive reform to cope with Socialism and tear its deceptive mask and its brutalizing tenets to shreds?

The Salesianum of April, 1912, forcibly shows how we have only one friendly magazine energetically and systematically opposing the anti-religious and anti-ethical tendency of Socialism.

What is the source from whence Socialism draws its vitality and vigor? It is the misery and want pressing heavily and unjustly on the majority of the working class. Catholics and Socialists can be united to better the condition of the toiler and lessen the unjust inequalities of present-day society.

If Socialism were taken up entirely with economics, invading no natural or divine rights, devoting its energies to obtain a living wage for the toilers, superseding the present unhealthy factories and tenements, rectifying the glaring iniquity where womanhood has to sell its virtue for a living, Catholicism would not oppose it on theological grounds. A good end does not justify the employment of bad means, and so we take issue with Socialism and its warfare on religion, so clearly depicted by its writers like Belfort, Bax, Hyndman, Ferri, Owen and Herron. It is said of poor McGrady that he boasted that if our Saviour was on the Republican ticket and Judas on the Socialist that he would vote for the man Kerioth, the betrayer of his Gentle Master. Hatred against God, Christianity and existing conditions are the usual theme of Socialistic publications, speakers and mobs. All other reformers do not despair in improving existing society and its political, religious, industrial and social con-

ditions. The Socialist alone gloats over its evils and inequalities and strives for its downfall. It has nothing constructive in it, but is revolutionary, according to Debs.

Inequalities will always exist, and as Leo XIII says: "To reduce civil society to one dead level is impossible." Christ says: "The poor you have always with you." Religion alone will cure the ills of society, elevate and make the poor content, restrain the rich and make them just and considerate to their poor brethren. It is the giant task of our age, declared Bishop von Kettler, to fill up the abyss that divides the rich from the poor. Socialism offers a Social Utopia that is impracticable and full of sophistries. As Hegel said: "Its God is the state." According to Bebel, a high-priest of the cult, there will be no need of ministers, parliaments, armies, police courts, lawyers and district attorneys, prison officials and collectors of taxes. The standards of morality set for the centuries will be cast aside. Dr. Herron in his Socialistic book, "The Coming of the Nations," says: "Three great obstacles block the path of social reform—private property, religion and the present form of marriage. The virtuous poor are to be pitied but not admired."

The Communist Manifesto of Marx advocated the abolition of the family. The so-called Rev. R. D. Sawyer and the "author of the 'Jungle'" make the insulting reference to the large and admirable Christian body of servant girls, "that they are not clever enough for the factory and not attractive enough for prostitutes."

Liebknicht in his book says that woman in a Socialistic commonwealth will be politically and socially like man, having an easy virtue. Pure womanhood and motherhood will be a thing of the past and there will be a nation of fatherless children. Carpenter, the Socialistic apostle of free love, advo-

cates unmentionable immorality in his filthy book, "Love's Coming of Age."

What can the duped Catholic see in this vile international and non-spiritual religion, which Bedford Jones describes Socialism to be? He should blush for the honor of his mother or wife and beget shame in his soul that marriage should be reduced to the level of animal nature and pure womanhood outraged. Stripping the hated teachings of the Socialists of their verbiage we find Mormonism or a community of women which, as Bebel declares, will know of no more authoritative law than their own impulses. The notorious French Socialist Deville says that in the commonwealth boys and girls will freely and without fear of censure listen to the wants and promptings of their nature. The children of such unions will become a charge of society, thus opening an avenue to unbridled lust. Herron, one of the apostles of such unholy cohabitations, deserted his wife and children living in poverty and was united to his concubine, Rand, by the Rev. Browne, of the Plymouth Church, Rochester, by a service reeking with blasphemy and immorality. The sacred history of the marriage feast at Cana and the teachings of Christ stand out in awful contrast to such travesty of all that is sacred for the Christian home.

The meaning of the sacred texts are garbled for the purpose of prostituting holy matrimony, since the advent of Protestantism, but it took the Socialists to plough the mire deeper than even the ruffians of the Reformation.

It would repay every workman to peruse the splendid article of Peter W. Collins, of the International Brotherhood of Electrical Workers, in the issue of "The Common Cause" for June, 1912, in which he lucidly shows how Socialism is not a working-class movement, but a university product.

The toilers are, on the whole, a religious class, until poisoned by the false theory of Socialism. Their safeguard is trade unionism, unconnected with Socialism or its latest product, the I. W. W. Unfortunately, the laborer is blinded by the fallacious statements of the soap-box orators at the street corners, whose stock in trade is mendacity for hire. Class hatred is engendered in the unthinking hearers by the rebels against God and country. The Socialist workers carry their gospel into the office and workshop and are content to be laughed at in the beginning, but eventually capture the sympathy of some dissatisfied fellow workers. Little by little the poisonous teaching gets on its feet and heralds of revolt multiply. How does the Catholic man act? He is either silently ashamed to rebut the false assumptions or knows nothing of even the outlines of the gospel of Marx; hence he is between two stools, so to speak, when the words of our Saviour can be applied to him, "He who is not for me is against me."

A simple analysis of the fallacies of Socialism can be learned from such books as "The Nation of Fatherless Children," by Goldstein; "Questions on Socialism," by Rev. F. Kress, and "Socialism and Religion," by the Social Reform Press, New York City; "Socialism," by W. H. Mallock, M. A., or by reading the weekly anti-Socialist paper, *The Live Issue* and the monthly magazine, *The Common Cause*.

Individual and family rights are not the only ones to be swept aside by those who preach the doctrine of liberty, equality and fraternity. The state will be abolished along with religion and morality. "The future social organization," says Deville, "will not be a state any more than the means of production will be capital, after they shall have lost the power of exploiting the labor of others." Several other leaders like La

Mont, Plechanoff and Ferrer assume that the state is condemned under Socialism. Every department of Christian civilization is also doomed when the proletariat gets control of the state. Woe to those who dare to call their souls their own when the free thinkers of France, Portugal, Italy and Spain will be the allies and international comrades of the commonwealth here. The Austrian Socialists in their program insist that very little is to be left the church or individuals when they will get their share of the spoils.

The Belgian Confreres will quietly take everything in the name of the state. Congressman Berger, of Milwaukee, threatens a thousandfold greater evils than the French Revolution to those opposing them now. Liberty of conscience has long since been swept aside in unhappy France. At the Madrid Convention in 1899 the Spanish Socialists resolved: "To expel any comrade who supports positive religion."

The Italian Socialists placed every church under ban, especially the Catholic Church, which must stand the brunt of battle if they succeed. German and English Socialists are pledged to renew a reign of terror if the co-operative commonwealth supplants the royal houses of each country.

"Religion," says Karl Marx, "is a fantastic degradation of human nature. August Bebell states: "We wish in politics, the republic; in economy, Socialism, and in religion, Atheism." Let the so-called Catholic Socialist glean comfort from the pages of the well-known Socialist paper, *Justice*, October, 1909. It says: "Roman Catholics, I gladly recognize, have become very good Socialists, but only on the condition of becoming very bad Catholics." Anyone who reads the "Catholic Church and Socialism," by ex-Priest McGrady, who later on was hounded to death according to Debs, by his

Socialistic friends, will penetrate the keen hatred of the Socialists against "the old Mother Church." Atheism, pantheism and modernism find shelter within the contradictory isms call Socialism.

Unterman manifests some of the vagaries of thought when he states in his "Science and Revolutions": "Every Socialist writer of note is a convicted Darwinian and Spencerian, besides being a Marxian." Yet some innocent followers are wrought up and ask why the Catholic Church is opposed to the followers of the red flag, termed by Debs the flag of universal freedom. Socialism is multi-form in its conception and is destructive of true patriotism. There is no difference between the American who forgets "Old Glory" and marches under the blood red flag of revolution and his fellow Socialist from Germany, Italy or France. Their interests are identical and they are false to the flag of their own fatherland. Not alone does it rally men and make them factors in the movement, but it has hordes of Amazon women revolutionists, who work with success among the members of their own sex. Marie Rygier, of Italy; Eleanor Marx, Rose Luxemburg and Clara Zetkin, of Germany, are a few of the most prominent unsexed women Socialists, whose work is of great service to the party.

Their devotion and zeal in a bad cause should serve as a stimulus for our Catholic women who frit away their precious moments in the insipid vaporings of useless gatherings. If Catholic societies were not so precise in restricting themselves to selfish enjoyments and the narrow circle of their membership, their mission would be productive for stemming the tide of unrest and hostility in the ranks of their own poor co-religionists. Many Catholics are trapped into the ranks of Socialism by the dishonest assertion that the party is not concerned

with matters of religion, just as the average Free Mason asserts that he is not an enemy of Catholicity, whereas the inner circle is pledged to wage eternal war on the Church to the bitter end. If we want to know the animus of both let us turn to the Socialistic and Masonic governments of Europe. To be a practical Catholic is to be deprived of every civic and national office. To go to the Sacraments is to be a marked man in the factory or office. Even the last Sacraments are denied to the soldier or sailor dying in the service of ungrateful France, dominated by the false and impious party that pretends here to be indifferent to religion. Read the history of ill-fated Portugal. Try and penetrate, if you will, its dungeons full of faithful and patriotic citizens. Remember the riots at Barcelona, when the revolutionary Socialists imbued their hands in the blood of innocent priests and sisters! What policy struck down Archbishop Darboy and numerous innocent Catholic people in the barricades at Paris in the time of the French Commune? Read the reports of the ruffianism and sacrilege recently committed in Belgium because the Socialists did not win at the polls and destroy the Catholic schools. What, think you, will happen when Socialist Freemasonry will gain the upper hand in Italy? Yet we boast of our loyalty to rank and sex, our love for God and His vicar and meanwhile play an idle part in our community when all that is sacred and patriotic is attacked not by a dying Protestantism, but by an ever watchful and powerful enemy termed Socialism. The Catholic Church truly says that if the children are trained by her to a certain age, she has little or no fear for the majority of them when they start on the "Journey of Life." Socialism, too, has recognized the importance of placing before the youthful mind its irreligious

teaching, which turns out pupils who are rebels to God and order. The children are taught to despise obedience and the laws of their country and thus degenerates are produced who are a pest to human society and the future murderers and robbers chained in prison pens. Carpenter, in his infamous book, says: "Each youth or girl should personally see enough of the other sex at an early period to be able to form some kind of judgment of his or her relation to that sex and sex matters generally." What Christian parent can think of giving their children a free intercourse and an opinion that a permanent union with one mate is desirable, etc. H. M. Hyndman and many other Socialistic writers follow in the wake of this foul-minded person. The Foundling Hospital, with its plethora of illegitimate children, will be the recruiting ground for the coming republic. The parents are thought by Socialism to be the most unfitted to educate their own children, thus degrading them lower than the brute beasts. Some of the Socialistic publications advise infanticide or criminal abortion. See the quotation in the *Seattle Socialist*, March 7, 1910, and the *New York Call*, January 23, 1910, and still more openly in *The Call*, September 4, 1910. Dr. Robinson, of the American Society of Medical Sociology, even advocates teaching the knowledge which prevents conception.

What do our so-called Catholic Socialists think of this abomination? God defend the homes of Catholics and Protestants from such vile and inhuman teachings, which are published in twenty-two languages to poison the minds of the immigrants and turn them into class conscious rebels. The unpatriotic conduct of Socialism convinces them that they are as much in slavery in this free country as in Russia, Italy or Germany. Most of the outcasts who compose

the I. W. W., according to H. S. Randolph, are of this class. It is no wonder that anarchy is abroad in the land. Free speech and a free press, things of inestimable value in themselves, are thus turned into a pest by Socialism, which tries to sag the allegiance of the army and navy and disrupt all the protective forces of the country.

Debs preaches rebellion to a half million readers every week in the notorious *Appeal to Reason*. Yet we have no counter action on the Catholic side to stem the tide of impiety and sacrilegious cant, desecrating the homes of so many citizens, and robbing the Church of millions of souls in the future.

Now, as we have considered so far the destructive criticism of Socialism, let us try and put into execution what the theory will be which the new regime will bring forth. How they blindfold the multitude by the familiar phrase, a government "of the people, by the people and for the people," thus conveying to the unthinking the idea that they can practically do as they please. Under Socialism there is to be a world-wide community of all possessions, even, according to some, of wives. A reign of utter contempt for God. Every man is to be as good as another, personal ownership even of an independent home will be a crime. Therefore the Socialist agitators endeavor to abolish religious teaching and expunge the name of God and the dogmas of faith from the text books. Socialism means that the state will be the only employer. The store-keeper, manufacturer, landlord, butcher, weaver, all the bosses over works, every engineer on the trains, every conductor on the street cars, etc., would be government officials. Over all these will be one national assembly presided over by men from whom there would be no appeal. Minorities would have no rights, but be kept down by force.

No candidate would be so foolish to op-

pose the nominees of the "ring." After all, human nature, with its grasping ambition, will exist under a Socialistic regime; therefore men will aspire for power, and form cliques in the new Eutopian republic, as under the old system. There would be masters and slaves as before. Where would a remedy be found against the employer then? No trade unionism, no combination could exist against a government that is said to be able to do no wrong. Tyranny is the same, whether crowned with the red cap of the multitude or under the diadems of kings. The Socialistic government will own all newspapers, every meeting place, and hence can put down opposition with a ruthless hand. Wherever it has had a chance it has proved itself infinitely more arbitrary and cruel than even the Czar of Russia or the Republic of Venice. Nowadays discontent has a right to protest and swell its ranks. The Socialist agitator and the oracles of the I. W. W., with their red flags of revolt, receive more than their share of toleration. A short shrift will be given to the down-trodden minorities in the new era if they attempt to air their grievances against the Collectivist rule. If many of the Socialist speakers who are fanning the passions of their hearers against society would imitate their fellow workmen who practice economy and sobriety and ambition to own their own homes they would have less to complain of capitalism.

A great proportion of the social unrest in the United States comes from a lack of thrift and sobriety. It is estimated that \$500,000,000 was spent in drink by wage earners in 1906. Drunkenness and immorality are more to be blamed than the industrial system for most of the misery existing among the working class. The statistics of jails, workhouses and asylums bear out this assertion, yet the long winded So-

cialist orator and the romantic college professor dabbling in economics would have us believe that there are no other evils but the rich person and the capitalist. Wherever Catholicity flourishes the false radicalism of Socialism cannot gain followers.

The people of Ireland work out their own political salvation through laudable means. Every peasant fervently yearns to own his own farm and hand it down to his generations. The Celtic mind may be visionary in some ways, but it certainly prefers individual ownership to that of ownership by the state, which would be a greater tyrant than hated landlordism. The Church, with her

voice of authority and her experience of a venerable antiquity, knows that the "golden age" promised by Socialists cannot be realized. On the contrary, it would strangle ambition and the spirit of research to which the world has been indebted for all remarkable discoveries and advances. As Catholics we should exert our votes and influence to promote social reform, so that the humblest should have a "living wage," that by economy and industry we can better his condition, not flattering the wage-earner with visions of impossible happiness falsely held forth by the *Fata Morgana* of Socialism.

PRAYERS FOR THE DEAD


To move ourselves to earnest prayer for the souls in purgatory, we should not need to hear that they are suffering positive torments; it should be enough to know that they are not as happy as they might be. It should be a motive also to know that they cannot help themselves except by suffering, and that our prayers will be accepted instead of their sufferings. This is the important point, not to waste time or energy in speculations that gratify our own curiosity, but to multiply efforts to bring them relief. This has been the important point with Catholics from the earliest ages of the Church. On the principle of St. Paul, that prayers and supplications are to be offered for all men, the true Christian spirit needs only to recognize the needs of a fellow-being, living or dead, to give him the benefit of his prayers as well as of his good works. So we have Tertullian appealing to Catholic custom and tradition, St. Augustine doing the same, while his pious mother, St.

Monica, bade him offer Masses for her soul; St. Cyprian telling us "we always offer sacrifices for them as often as we celebrate the sufferings and days of the martyrs on the anniversary commemoration"; St. Cyril of Jerusalem: "Then we also commemorate those who have fallen asleep before us, . . . believing that it will be very great assistance to their souls." So likewise St. Ambrose, St. Gregory Nazianzen, St. Basil, St. Bernard, St. Jerome, St. Chrysostom, Fathers and Doctors in every age and clime.

Just as a child would cherish most a wooden horse or a sword that is a mere cross of wood, so man, the great child, must cherish most the old plain things of poetry and piety; that horse of wood that was the epic end of Ilium, or that Cross of wood that redeemed and conquered the world.—*Gilbert K. Chesterton.*

THE ANGLICAN CHURCH AND THE MARRIAGE LAW

[A conspicuous proof of the reality of the subjection of the Anglican Church to the state authorities is furnished in the following article of *The Tablet* (London). It would be difficult to find a more striking illustration of the surrendering of the claim of a church to guide its adherents in the matter of morals.]

F it were possible to suppose that the placid pools of Anglicanism could ever be troubled by a storm, we might be tempted to predict something in the nature of a spiritual crisis as the result of the decision of the House of Lords in what is known as the Banister Case. It will be remembered that the Rev. Mr. Thompson refused to admit Mr. Banister to Communion, and did so on the ground that, having married his deceased wife's sister, Mr. Banister was "an open and notorious evil liver." There was this excuse for the parson, that, according to the teaching of his Church, such unions are contrary to the law of God, and not marriages in any sense of the word. Could he, then, admit to Holy Communion persons who, according to the teaching of the Established Church, were living in incestuous adultery? He thought not. He knows better now. The highest Court in the realm has decided that Mr. and Mrs. Banister are lawfully wedded, and therefore entitled to receive Holy Communion. Lord Halsbury dismissed Mr. Thompson's scruples with the remark that "it was absolutely ludicrous to apply the words 'open and notorious evil livers' to persons the validity of whose marriage had been established by Act of Parliament." Mr. Thompson's mistake was that he failed to note that "the law of God" had recently been amended by the House of Commons.

The case stands this way. Before August, 1907, the Church of England admittedly taught that marriage with a deceased wife's sister was against the law of God, and her

ministers were required to repel persons who had contracted such unions from the Communion Table. Canon 99 (1603) says: "No persons shall marry within the degrees prohibited by the laws of God, and expressed in a table set forth by authority in the year of our Lord 1563. And all marriages so made and contracted shall be judged incestuous and unlawful, and consequently shall be dissolved as void from the beginning, and the parties so married shall by course of law be separated. And the aforesaid table shall be in every church publicly set up and fixed at the charge of the parish." A reference to the "Table of Kindred and Affinity," which is bound up with every Prayer-book, shows that a deceased wife's sister is within the degrees which are declared to be "prohibited by the laws of God." That was the official teaching of the Anglican Church for over three hundred years. If it were its teaching still, Canon Thompson would have abundant justification for repelling Mr. Banister—in fact, he would be bound to do so. But the House of Lords has explained that he must not repel people on such grounds any more. Something has happened. Parliament in its wisdom has amended the teaching of the Church of England, and her clergy must understand that though, before the recent Statute, it was most proper for them to condemn such unions as "incestuous" and contrary to the law of God, since the Act was passed they must take the opposite view, they must treat such marriages with all respect, and

welcome those who contract them to the Communion Table. Whether Canon Thompson acted "of his own authority" or not is a question absolutely irrelevant to the decision of the Court. The effect of that decision is to establish the absolute right of Parliament to settle the terms of admission to Holy Communion in the Established Church. The significance of this momentous decision is quite appreciated by Lord Halifax, who, in a letter to the *Times* this week, says: "If, then, in consequence of the passing of that Act—the Act of 1907—a clergyman has lost his right to repel persons contracting such marriages from Communion, it is impossible to deny that what determines in this case the right to Communion is not the law and teaching of the Church, which is over-ridden by an Act of Parliament, but the law of the State." The case was put even more forcibly a couple of years ago by the Rev. Lionel Lewis, Vicar of St. Mark's, White-chapel, thus: "My Church plainly says that marriage with a deceased wife's sister is incest. An incestuous person is certainly prohibited from receiving the Holy Communion. The State has altered its opinion as to whether such a marriage is incestuous. The Church has not." What the Vicar fails to see is that Parliament has once more revised and rearranged the doctrines of the Church of England. Up to the time when Henry VIII. first saw Anne Boleyn no one in England doubted that marriage with a deceased wife's sister was prohibited only by ecclesiastical law, and all men acknowledged that the Holy See had the power to grant dispensations from the prohibition. But to oblige the King, Parliament affirmed that such marriages were contrary to the law of God, and so could not be made lawful by the Pope. That was the origin of the teaching of the

Church of England on this subject. And now Parliament has changed its mind, and the Church of England must do the same.

It is not surprising that in these distressing circumstances "perplexed" clergymen have been looking helplessly to the Primate for guidance. They have got it. His Grace first lays down the astonishing proposition that the question whether a man who, under the existing law, marries his deceased wife's sister ought or ought not to be admitted to Holy Communion, does not admit of any "universal or sweeping decision." But why not? The 99th Canon of the Church of England is surely sweeping enough for anything. Definitely and explicitly it tells us that marriages contracted by persons who are within the degrees prohibited by the law of God are "incestuous and unlawful," and are "void from the beginning." A reference to the table bound up with every Prayer-book shows that a deceased wife's sister is within these prohibited degrees; and yet the Archbishop hesitates, for the fear of Parliament is in him. After noting that he deplored the Act of 1907 he goes on to say that in his judgment it is "impossible to regard a man as becoming *ipso facto* 'an open and notorious evil liver' on account solely of contracting that particular marriage after it had as a civil contract been expressly sanctioned by English law." So it is the Act of Parliament, and that only, which makes it impossible any longer to take the point of view taught by the Canon, and hitherto inculcated as the law of God. Before the Act of Parliament there was no doubt at all; these unions were condemned as incestuous and void, and those who contracted them were "open and notorious evil livers." How completely the Archbishop has allowed his judgment to be colored by his sense of what is due to an Act of Parliament is apparent

in the following sentence: "The stoutest opponents of the Act—of whom I claim to be one—must admit that there is a marked distinction between the case of a man who has conscientiously contracted a marriage ecclesiastically irregular but expressly legalized and vindicated, and the case of a man who is living with a woman not legally his wife, is producing illegitimate children, and is capable during his partner's life-time of forthwith marrying another woman. The words 'open and notorious evil liver' may surely be applicable in the second case and inapplicable in the first, however strongly we may disapprove the course which the man has taken." Observe that the Arch-

bishop now speaks of marriage with a deceased wife's sister as only "ecclesiastically irregular." But the Canon of his Church tells him that such unions are not "irregular" but "void from the beginning," and not only "void," but "incestuous" as well. In view of this "judicious" and "statesman-like" attitude on the part of the Primate, it is a little pathetic to hear from the Secretary of the English Church Union that "the two Archbishops are being looked to to say the necessary word of vindication of the honor of the Church. Devout men and women in tens and tens of thousands are now waiting." What do they expect?

CATHOLICS DO NOT BELIEVE—

That Mary's Immaculate Conception means that she had no natural father.

That they are prohibited from praying directly to God.

That they must pray only to the saints.

That God wishes to damn any soul.

That merely the going to Mass on Sundays is sufficient to save their souls.

That they are obliged to obey the Pope in matters purely temporal.

That they must pay to have their sins forgiven.

That indulgences permit them to commit sin.

That indulgences remit their sins committed.

That indulgences can be bought.

That the mere confessing of their sins to a priest merits forgiveness.

That they can have their sins forgiven without resolving to commit them no more.

That all sins are equally heinous in the sight of God.

That the slightest sin will damn a soul.

That they can pay for a Mass.

That they can buy the ransom of a soul from Purgatory.

That sermons should be preached in Latin to English-speaking congregations.

That a life of perpetual chastity is impossible.

"There is no absurdity," writes Father Maturin, "that people will not believe about Catholics. No nonsense written or spoken against them that will not fall upon credulous ears. And yet at the same time there is a curious paradox that people expect more of them than they do of others, a vague feeling that in spite of all this impersonal wickedness they have a different and a higher standard than ordinary people. One often hears it said, in the case of some scandal, as a kind of anti-climax: 'And he is a Catholic!' as if, being a Catholic, better things were expected of him."

BERNARD OF CLAIRVAUX

By REV. DR. N. M. WATERS

[On August 21, 1912, the Church commemorates the seven hundred and fifty-ninth anniversary of the death of St. Bernard of Clairvaux. While this great saint is not unknown to Catholics, the following appreciation of his character and of his work from the lips of a Congregational minister will not be unwelcome. This sermon was delivered by the Rev. Dr. Waters in the Tompkins Avenue Congregational Church, Brooklyn, as the fourth sermon in his course on "Great Men in Christian History." We do not accept Dr. Waters' conclusions on all points of mediæval history or monasticism, but his testimony to the uplifting power of the Catholic Church as revealed in the lives of men of the type of Bernard of Clairvaux will surely be accepted by our Protestant as well as by our Catholic readers.]

IT is with not a little trepidation I speak to you tonight about Bernard of Clairvaux. The man himself, Bernard, is only a name to so many of us. He was a monk, and most of us have little acquaintance and less patience with monks. He lived so long ago, in the heart of the Dark Ages, and the Dark Ages do not interest us very much.

And yet it is quite likely that you and I owe more to Bernard for our well-being than we owe to Julius Cæsar. It is possible that this monk had as great an influence on the modern world as Christopher Columbus, who discovered a new hemisphere. And while we have scant patience with the monks and can hardly understand how monasticism could have arisen, yet, maybe if we knew all, we would understand that among the great forces that have built up modern civilization those despised monks occupy a foremost place. And the Dark Ages, even, ought to interest us because they are the ground in which every modern flower of civilization has its root.

We all know something about the ancient world. We learned that in school. We all know something about the modern world. The name and deeds of Columbus and Martin Luther and the Puritans are all familiar to us and form a part of that history which we know by heart.

But what are the Dark Ages? Ask a boy on the street; he can tell us some names of men in the ancient world, and he knows a great many names of men in the modern world, but so far as he can think quickly, he does not know the name of a single man in that thousand years. Why were they called the Dark Ages? What was going on then?

Barbarian and Moslem Invasions

The Dark Ages is the name given to that thousand years of history after 476 and before 1453. All the world knows how ancient civilization became degenerate. The rich became richer and the poor became poorer. Those nations lost their strength through dissipation, even as Samson was shorn of his power by the Philistines, until these people, who had been the rulers of the world, became the prey of the world. The Northern barbarians drove them out of England; brutal tribes drove them out of Gaul. From out the forests, whether Hun, or Goth, or Vandal, savage and vigorous, these northern hordes overflowed Greece and Rome, murdering, pillaging and despoiling them of their treasures. It seemed as though civilization were dead.

That is only one part of the story. From the East came a great power known as Moslemism, and under the leadership of the

Caliphs vast hordes of Asia came crowding on to the West, also making a spoliation of classic civilization. There you have it, then. A thousand years when the East, with its Mohammedan hordes, was fighting to capture Europe.

A thousand years the Goth and the Vandal were overturning and possessing themselves of the vast treasure houses of the classic Greece and Rome. Literature and art and law and civilization all seemed doomed, and the Christian Church, which had taken root in that Roman civilization, was it to go beneath the hoof of the Turk and the Goth also? And so the Dark Ages were a thousand years of pillage and battle-lust. We cannot know the story; we cannot even imagine the story. It is a tale which puts to shame a thousand times the tales of Homer about the fight between Greece and Troy.

We do know that when the thousand years were up, and the storm of conquest had subsided, and the dry land of peace had appeared, it was a new world. The ancient world was gone. And there had been saved from the wreckage literature, art, law, culture and the church. The Saracen hordes had been driven back into Asia forever and the history of the world was to belong to the nations of the west. The hordes of the north, which had overcome Rome with arms, had in turn been so conquered by Roman ideas that when they went back into the northern forests they bowed the knee to Roman culture, accepted the Roman law and were ruled by the Christian church.

The Catholic Church in the Middle Ages

There must have been certain forces at work in that awful time, which was as chaotic and elemental as creation itself. They must have been Titanic forces, for

only giants would count in this age of brawn and battle-lust. There is no dispute about the flux in which the gold of the ancient world has been preserved when it had been broken and the dross was consumed away. There is no doubt about what was the creative force and constructive which laid the foundations of the new world when the old had been swept away. One has to go no further than the secular historians to find the Christian Church named both creator and artificer. And it was no primitive church, uncertain in government and free in opinion. It was a church cast-iron in creed and with a government of rock-ribbed absolutism. It was the great Roman Church, whose princes were statesmen as well as ecclesiastics, and whose Popes even had a mailed hand, which had accomplished this well-nigh hopeless task. The Roman Catholic hierarchy is the genius of the Middle Ages expressed in institution. How completely it dominated that time is revealed by the horizon, the phrasing and the controlling ideas of Dante, the greatest soul of that time, and one of the greatest souls of all time, who has given us the picture of the mediæval world and the might and majesty of the Roman Church "in his mystic, unfathomable song."

If you ask what it was by means of which this great church grappled with these problems and remade the world industrially, and politically and intellectually as well as religiously, I would answer that probably its greatest instrumentality was monasticism. It is time for Protestants to think of monasticism without a sneer, and hear the mention of a monk without a curse. We have been accustomed to associate monks with superstition and gluttony and perhaps worse sins. We Protestants came in contact with monasticism only in its decline, the days when its work was completed and when the

institution had fallen into decay, and we are prejudiced. It is never fair to judge any institution by its failures. The only way you can understand it is to look for its strength.

How Did Monasticism Arise and How Did Men Come to Be Monks?

Great institutions never arise without a reason. Organization is never first. The institution first arises in the heart of the individual man. The reason for all institutions is some human need. How did men ever become monks?

I am not going to tell you anything about how it has always been the Oriental way, and how it came into the church through contact with the East. It would have come anyway. It is a quest for peace. It is a flight from temptation. John the Baptist knew it. When Ralph Waldo Emerson forsook his pulpit in Boston for Concord and solitude and poverty; when Wordsworth, shunning society, hid himself with Dorothy in Grasmere village, satisfied with "plain living and higher thinking"—the modern world saw the spirit which once made monks. It was not selfish in its beginnings, nor cowardly. It was unselfish and brave, and spiritually minded. And, surely, high-minded men who loved God more than this world were hardly pressed by the times. It was the time of social and moral chaos.

St. Bernard

The time Bernard was born was the darkest hour in these Dark Ages. He came from a family in which there flowed noble blood. His father was a knight. His mother was devout enough to be a saint. Her death, coming when he was a lad of 17 or 18, made him a man in a day, and withal a deep-hearted man who wanted to make the most out of his life.

How many careers opened up. His breeding, his political influence, his personal ability and charm, combined to open for him many doors. It would have been easy for him to follow the pursuit of arms, and in that day the soldier's path was the way to glory. He might easily have had preferment at court. He had personal gifts that rulers would prize. If he wanted something which administered more to his personal life, there was a chance of being a scholar. The great universities were just come, and he had the gifts of a great teacher. One by one he turned aside from these opportunities, and when he made his choice it was that he would be a monk.

Then he entered the monastery at Rome, and when he had become their prize scholar and most devout brother, he went away into a monastery in France because it was one renowned above all others in the world for studiousness, for rigor of discipline, and for purity of life. There, scholarly and high-born, he toiled in the fields like a peasant, and fasting beyond all others, and sleeping less than any, because he counted time lost in sleep wasted, he became the pride of his monastery. And when people had time to find out that he had the gift of eloquence, and besides that the gift for statesmanship, he became the wonder and glory of his order. Greater than all which he did was what he was. Not only was he perhaps the greatest monk who ever lived, measuring by spiritual standards, but intellectually one of the greatest men who ever lived. Across all the centuries, out of that dark and awful time, his pure white light rises up like a snow-capped mountain above all the hills round about. Under God he accomplished the miracle of saving his own soul. Within twenty years of his death his church had canonized him as a saint. One writer compares him to a "vase of gold, be-

cause of his holiness, and a string of pearls, because of the multiplicity of his virtues." Baronius speaks of him as "the apostle of God." Mabillion counts his writings next in value to the Scriptures for religious minds. Even Protestants have for him only praise. Luther called him "the most God-fearing and pious of men." Calvin described him as a "pious, holy writer above his time." Neander, the historian of our age, says that "the modern world is great because it has accepted his moral authority." Even Voltaire and Gibbon, who had nothing but prejudice against monks, and only scorn for saints, both agreed that Bernard was the oracle of Europe.

What Did Monasticism Accomplish?

Certainly men like Bernard and the earnest spirits among the monks were trying to do something more than save their own souls, which has been so often said about them. I think you have heard enough of the selfishness of a man trying to save his own soul. The fact of the business is all men who have pursued this quest are in deadly earnest, were not selfish at all. They were trying to save their own souls because they were trying to save the world. And I want to say to you that not only charity begins at home, but holiness also. I have a good deal more confidence in the ability of a man to save the world, who does make a business of saving his own soul, than I have in the mere reformer who is going to save the world, without remembering that he has a soul at all.

If we want to know what monasteries did do, perhaps we cannot do better than to follow a little this Bernard, who when he was a little past thirty, was sent away into the mountain country of France, with some companions, to found a new monastery. Why was a new monastery wanted there?

It was a wild part of France, a part that had once been fertile and the site of peaceful homes, but which had become a wilderness because it had been on the verge of invading armies and because by burning and rapine they had left it desolate. For years now it had been infested by brigands, and there was security for neither life nor property in all that vast province. It was sinking back to barbarianism. The reason they wanted a new monastery there was because they wanted a house of refuge for the innocent; because they wanted schools, because they needed roads and farms and law and order. And the men who went away with Bernard were actuated by the same motives that took the Yale band to Iowa, or the followers of Marcus Whitman to Oregon long ago. The founding of the monastery was a home missionary enterprise.

And I do not know any better missionary enterprise in the world than to go into a wild country and brave its wild men and wilder deeds of violence, and subdue the wild, and lay the foundations of a peaceful state, and make two blades of grass grow where only one or none grew before. But that is not all they did, there at Clairvaux, or elsewhere.

The Monk, a Teacher and a Preacher

Bernard had the gift of eloquence. Not satisfied with speaking to the people, he and his kind spoke to proud nobles until they cowered before them, as Henry VIII. cowered before Hugh Latimer, or David himself cringed when the old prophet said: "Thou art the man." Under the influence of those monkish prophets those feudal lords gave the world what is known in song and story as chivalry, which is really the foundation stone of the modern family. Before that there had been two types of family. The patriarchal family of the Orient,

which was a tribe of which the father was the head, and he owned the children body and soul, and the clan of the Celts, in which the father was the chieftain to be served by the children forever. In neither had the children any rights, nor women much honor. Under the influence of the monks the nobility began to honor womanhood and learning the profession of arms went forth, every one of them sworn to defend innocence, purity and honor. The honor of womanhood in the modern world and the chivalry of men towards women took its rise in the castles of feudalism, into which the monks had gone unafraid and taught the proud barons the worth of virtue and the might of purity. That was something worth doing.

Bernard was a statesman. You know how the Moslem had penetrated into Europe as far west even as Spain. Pilgrims who sought to visit the East that they might gaze upon the Saviour's tomb and the Land of the Book, had to pay tribute to Turkish robbers and oftentimes lost their lives. It seemed as though all Europe was to sink beneath the invader's feet. Fifty years before Peter the Hermit had preached a crusade in which two hundred thousand people had lost their lives in trying to reclaim the Saviour's tomb from the Mohammedan. And now Bernard put the trumpet of eloquence to his lips and preached until kings girded on their swords, nobles flocked to their standards, and the people with a mighty wave of enthusiasm made an army which from various parts of Europe may have numbered five hundred thousand men, and set out against the Turks.

It is not my purpose here to describe the Crusades. They were fanatical, and maybe they were foolish. They never succeeded in rescuing the Saviour's tomb from Turkish rule. But while the crusaders did not bring back victory, their experience in for-

eign lands, their coming into contact with the classic civilization, awakened their minds, and when they came back, they came back with libraries of precious books, with works of art, with the new learning burning their breasts with a spirit of daring and adventure. And the final result of the crusades, preached by the old monk, was the revival of learning, which founded the universities, brought in the modern world of thought, and the age of discovery, which not only gave us printing and gunpowder, but the discovery of a new hemisphere. That was preparing for modern times.

Beginnings of True Democracy

Our monk of Clairvaux, because of the purity of his life, his eloquence and his wisdom, became the oracle of kings. And in the quarrel of the people and the nobility, like the monks generally, he took the side of the common people. The monks of the Middle Ages laid the subfoundation of modern democracy.

We may talk of democracy. Those old monasteries were the most democratic institutions the world up to that time had ever seen. "A man's a man for a' that" was not only talked of in them, but carried out in practice, only not in anarchy, but under the safeguards of discipline and almost martial law. Strang as it may seem, in those monasteries was preserved those sacred fires of modern liberty through those few dull centuries, when all the outside world was doing its best to trample them out. Our own Bernard, as champion of the common people, more than once bearded the robber noble in his den. To the Count of Champagne he spoke with the incisive sternness with which John Knox was wont to rebuke princes. And when the Duke of Aquitaine violated his duty to man and the Church, treating the peasant like a slave and the

bishop like a ruffian, then it was that Bernard denounced him from the pulpit, and when he had overwhelmed him with judgment, as Hildebrand overcame Henry of Germany, he taught him both reverence toward God and kindness toward His poor. It was in an abbot's lodge that the Magna Charta was drawn up before it was given to a king to sign, by the barons at Runnymede. Let us not forget, therefore, that the monk in those Dark Ages was the foremost tribune of the common people.

The Monasteries, Abodes of Learning and Religion

The monasteries were the abodes, during this lawless time, of learning and religion. Modern Christianity would hardly have survived without them. The Church sometimes was overwhelmed with worldly politics and became the champion of imperial power. But the monks in their cells kept piety and devotion alive.

I have just said that I did not know whether we would have had modern Christianity had it not been for these monks. Certain it is we would not have had our modern Bible. These monks were scholars. These monks had the time and the learning and the devotion in an age when there were no books, to seek out for all the sources of the Bible and to copy and illumine old letters and old manuscripts. Take all the manuscripts from which our modern Bible is derived, which have had such a strange story of preservation; not one of them would exist today had it not been for the fidelity and the scholarship of the monks of the Middle Ages. They kept learning alive. They wrote the only books in that time. Some of them are alive still. Many of our hymns come down from those distant ages. Our "Jerusalem the Golden" came from the pen of the Abbot of Cluny. Our own Ber-


nard of Clairvaux wrote "O Sacred Head, Now Wounded," which, I am sure, we all remember.

And so in a most superficial way I have sketched the story of the monks and their place in the history of the world. Shall we not think of them more kindly and remember that though we have no use for them today in the world, that in their time they were the instruments of God for the re-creation of the world. Out of the monasteries came the printing press; out of the monasteries came the libraries; out of the monasteries came modern science; out of the monasteries came the prayer book, the Litany, the Te Deum. It was in the monasteries the foundations of English literature were first laid. It was in a monastery that the first New Testament was written. It was in a monastery that the Bible was first translated into English. The monk, with the life of the recluse, was the great figure in the Dark Ages. Under God he was the great architect of civilization and perhaps more than either the soldier or the priest laid the foundations of the modern world.

To these monasteries came the woman, fleeing from the human wolf that pursued her; the orphan child, the broken man. There they found a house of refuge. There their ills were healed. There they were given heart. There they were guarded under the banner of the cross. In these communities, to which all were admitted—it was only he who was worth while who could rest there first—was born into the consciousness of the world the principle of brotherhood and democracy. It is not too much to say, therefore, that these institutions gave peace in a turbulent time and in turn set out liberty and democracy, twin trees, who bear many manners of fruits, but whose leaves are for the healing of the nations.

THE SACRAMENT OF PENANCE—THE TESTIMONY OF THE CHURCH

By REV. JOSEPH C. CURREN

 EARCH the Scriptures," said Jesus to the Jews, "and the same are they that give testimony of me" (John v:39). But Jesus also said: "If he will not hear the Church, let him be to thee as the heathen and publican" (Matt. xviii:17). "He that believeth not," said Christ, "shall be condemned" (Mark xvi:16). Consequently, the teaching of the Church and the belief and practice of the early Church are called upon to give testimony of the fact that Jesus Christ granted to His Church the power of absolving from sins committed after Baptism.

The Council of Trent declares: "As a means of regaining grace and justice, penance was at all times necessary for those who had defiled their souls with any mortal sin. . . . Before the coming of Christ, penance was not a sacrament, nor is it since His coming a sacrament for those who are not baptized. But the Lord then principally instituted the Sacrament of Penance when, being raised from the dead, He breathed on His Apostles, saying: 'Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained.' By which action so signal and words so clear the consent of all the Fathers has ever understood that the power of forgiving and retaining sins was communicated to the Apostles and their lawful successors, for the reconciling of the faithful who have fallen after Baptism. The Council of Trent is the voice of the Church, and the Church is "the pillar and ground

of truth" (I. Tim. iii:15). When the Church speaks, Jesus Christ speaks. "He that heareth you," said Jesus, "heareth me; and he that despiseth you, despiseth me" (Luke x:16). These words were spoken to the Apostles on whom Christ founded His Church—the church that is indefectible and infallible. Christ's own Church, and consequently the true one.

The Church from the earliest times believed that Christ gave the power of forgiving sins to the Apostles and their lawful successors. The Apostles themselves preached the forgiveness of sins. "If we confess our sins," writes St. John. "He is faithful and just to forgive us our sins, and to cleanse us from all iniquity:" (Ib. i:9). "Confess your sins," says St. James, "one to another, that you may be saved" (Ib. i:9). It is read in the Acts of the Apostles that "many of them that believed came confessing and declaring their deeds" (Ib. xix:18).

The Fathers of the Church were unanimous in confessing their belief in the Sacrament of Penance, and exhorted the faithful to confess their sins, and receive forgiveness of them. "Let no one," wrote St. Augustine, "say: I do penance privately before God; God, who knows me, sees what is going on in my heart". Was it, then, said in vain: "Whatsoever ye shall loose on earth, it shall be loosed also in Heaven"? Were, then, the keys given in vain to the Church of God? St. Ambrose rebuked the heretics "who professed to

show reverence for the Lord by reserving to Him alone the power of forgiving sins. Greater wrong could not be done than what they do in seeking to rescind His commands and fling back the office He bestowed. . . . The Church obeys Him in both respects, by binding sin and by loosing it." St. Pacian, Bishop of Barcelona, wrote to Sympronianus: "This (forgiving sins), you say, only God can do. Quite true; but what He does through His priests is the doing of His own power."

"He on whom Jesus breathed," writes Origen, "as He did on His Apostles, and who by His fruits can be known to have received the Holy Ghost and to have been made spiritual so as to be led by the Spirit of God, as sons, to do what is reasonably done, remits what God remits, and retains sins that are incurable: ministering to God, who alone has power to remit sin, as the prophets ministered to Him in speaking, not their own thoughts, but the thoughts that His divine will commanded. This is seen from what is said in the Gospel of St. John concerning the power of remission

granted to the Apostles: "Whose sins you shall forgive they are forgiven, and whose sins you shall retain they are retained."

It might be well to add that Jesus Christ imparted the power and authority of forgiving sins, not to the Apostles alone, but to all who were to succeed them in the Priesthood. Jesus instituted His means of salvation for all times and all men. "And behold," said Jesus, "I am with you all days, even to the consummation of the world." These words cannot be understood to have been spoken to the Apostles alone, since they were not to live until the end of the world. But the power of absolving from sins committed after Baptism is certainly a means of salvation. St. Jerome calls Penance "a second plank after shipwreck." Therefore, when Christ breathed on His Apostles and said to them: "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained," He gave the power and authority of forgiving sins to His Church, which will remain in it until the end of time.

(To be concluded)



THE FORUM

REPLIES TO CURRENT ATTACKS AND MISREPRESENTATIONS

THE CAMPAIGN OF SLANDER

Since the days of Know Nothingism, when American Protestants burned Catholic churches and drove defenseless women from convent walls, there has been no such widespread campaign of vituperation and falsehood against the Catholic Church as we are witnessing in the present year of Our Lord, 1912.

There is scarcely a State in the Union which fails to print one or more venomously anti-Catholic paper or magazine. That the poison enters the veins of hundreds of thousands of our fellow citizens is beyond reasonable doubt. As a result, organizations have been formed to carry out in practice the opposition to everything and everybody of the Catholic faith. Those readers of TRUTH who have had no opportunity to glance through the pages of these papers, books and periodicals can have no conception of the deep hatred, profound ignorance and frightful mendacity which characterize their every line. Catholic priests and laymen in such States as New York, Massachusetts, Rhode Island, Pennsylvania, Illinois, can easily dismiss the subject with the comment that they "guess the Catholic Church will survive the onslaught." We have not the slightest doubt about the continued existence of the Church in this country, but permit us to add that this is not the point.

That many souls are led away from the Church through this widespread misrepre-

sentation is certain, that hundreds of thousands of good, sincere Protestants are thereby prevented from considering the claims of Catholicity is equally true, that our fellow-Catholics in less favored localities are opposed and discriminated against in their social, business and political life is proved by the appeals for help coming in daily to the offices of the International Catholic Truth Society.

One letter, from a priest in a little Southern town, declares that the cordial relations between his people and their neighbors have just been unduly shattered by a week's lectures of one who claims to be an "ex-priest"; another writes that every non-Catholic family is now being supplied with the *Appeal to Reason* or the *Menace* and that he has the clearest possible proof of the resultant harm; a layman of the highest standing recently admitted that his defeat at the polls was entirely owing to the circulation of supposed papal encyclicals condemnatory of American government and of American institutions, and the pastor of this gentleman agreed with him as to the cause of his defeat.

These cases might be multiplied a hundred-fold during the course of every three months of the year.

How may Catholics co-operate in the work of defending their divine faith and of propagating its doctrines and practices? First by proving by their lives the falsity of the charges; secondly, by circulating

Catholic books, papers and pamphlets among themselves and among their non-Catholic friends; thirdly, by supporting financially such a work as the I. C. T. S.

The demands upon the Society are to-day greater than it can meet because of limited financial resources. A few instances will suffice: The Society now has representative members in practically every country on the globe, and it has a cable code ready for service. Were the funds sufficient, the I. C. T. S. could cable to any part of the world and within twenty-four hours could send to the press of the United States the refutation of a false statement concerning Catholic affairs which had been published the day before. Another illustration of the good accomplished at a small expenditure of money: a few months since, a priest informed us that his town was placarded with announcements of a forthcoming series of lectures against the Church by an "ex-priest," who would give the reasons why he left the Church. The local press declined to print "communications," but it did print a paid advertisement in which the I. C. T. S. claimed that the "ex-priest" was never ordained, etc. *The "gentleman" did not visit the town!* Were the Society in a position to thus expose every fraud, it would surely have the blessing of every priest and layman to whose isolated village come every now and then professional defamers of our holy faith.

Readers of TRUTH will pardon us if at times we allow them to read the violent, false charges against the Church which the enemy is spreading through the country. The following is a sample:

THE "LIBERATOR," "EX-PRIEST KING" AND THE FACTS

J. A. Scarboro, the editor of that slanderous sheet, the *Liberator*, has been forced

to retract his former statement that L. J. King, whose true name is Louis Jos. Roy, is a priest or has been a priest. J. A. Scarboro admits now that "King" may be a liar and an impostor, but notwithstanding that admission he continues to advertise "King's" book, "The Scarlet Mother on the Tiber" and calls it the best exposure of Popery ever presented to the people," which is another way of saying that men who are under suspicion of being liars and impostors are the best witnesses against Popery. These are the best witnesses that Scarboro can present to forward the cause of vilification of honesty and virtue in which he is engaged.

The *Liberator* employs to forward its slanderous purposes a certain Wm. Lloyd Clark, who is supposed to hail from Millan, Ill. Clark is a man who has been fined in Peoria, Ill., by the federal court for having circulated through the mails literature unfit to be read even by the lowest of the low, as it would further degrade their morals. That same Wm. Lloyd Clark, in the "Catholic Converted Evangelist," L. J. "King's" paper, the same man of whom Scarboro writes that he may be an impostor and a liar, yes, that same Wm. Lloyd Clark has had the effrontery in November, 1911, to try to vulcanize into life the old accusations of Burch and Smith against the Sisters of the Good Shepherd, in Louisville, Ky. We have before us the evidence given in the Louisville court in 1904 and we have no hesitation to say that the assertions of Wm. Lloyd Clark are unmitigated falsehoods.

During two years were the inmates of the Good Shepherd by process of law dragged into the courts before the grand juries in Louisville, Ky., in an effort to incriminate the Sisters, and every attempt signally failed. In the case of Hattie Moore the attorneys for the prosecution

have advocated strange doctrines, strange but not foreign to such men as "King," Clark, Walker, and Scarboro. The disgusting claims for unlimited immorality made by Burch and Smith cannot be printed in TRUTH. The plaintiff, Hattie Moore, was admittedly a poor creature who had fallen to the lowest depths of degradation, diseased in body as in soul. The plaintiff was proved a perjured person during the suit twice, she having denied that she had been committed to the poorhouse by the county judge of Harden County on account of a piece of debauchery that is not nameable in print. She also admitted that the Sisters had used no compulsion whatever to retain her, but she lived there and remained with the Sisters, "because she did not want to lose the confidence of the Mother Superioress." And yet those vile attorneys wanted \$25,000 damages because the Sisters of the Good Shepherd during nine months had washed that vile creature's sores, fed her and cared for her in every way, trying to put into that thing of the moral gutter something of decency. The jury was not out sixty seconds and gave a verdict against the plaintiff. The Court of Appeals, to which the case was carried, sustained the first decision, and the presiding judge commended the Sisters of the Good Shepherd highly for their charitable work. In the case of Rose Wilhite against the Sisters of the Good Shepherd of Louisville, Ky., that poor, weak-minded girl had withdrawn her case, but being harassed by unscrupulous lawyers, it was again brought into court and the plaintiff asked to speak to Judge Gordon privately. Lawyers Burch and Smith did not object and Attorney Fitzgerald for the Sisters consented cheerfully to her proposition. She told the judge before a neutral witness that Burch and Smith had annoyed her, that she was

afraid of them and did not wish to take a suit against the Sisters. When the judge returned to court he said to Rose Wilhite that she was as free as air and that if anyone annoyed her again he would send him to the penitentiary. And this was the ending of the case of Rose Wilhite.

Six months after these two attempts against the good name of the Sisters of the Good Shepherd at Louisville, Ky., at 5 o'clock a. m., the door bell rang violently and the caller was no one else but Hattie Moore and her two children, who had been left to starve by the very men who had tried to use her as tool to defame the good name of the Sisters. No need to say that she and her children were fed not only on that particular morning but afterwards also. Poor Hattie Moore was so overwhelmed with emotion at this kind treatment that she knew she did not deserve that she could not speak, but took the Mother Superioress's hand and kissed it, bathing it with her tears.

Even the obdurate heart of Hattie Moore, the worst woman that ever entered a home of the Good Shepherd, could not forego shedding tears of gratefulness for the tender care that these holy women were taking of her after she had tried her best to ruin their good name. But there is a man in the employ of the *Menace*, of the *Liberator*, of the *Converted Catholic Evangelist* a man who evidently has seared his heart against all the ennobling sentiments of respect for decent womanhood, a man whose faith is graft, whose God is revenge, whose aspirations are diabolical, and that man dared to throw the mud of his calumnies against these holy women whose continued patience and charity forced a Hattie Moore and a Rose Wilhite to revere, and that man's name is Wm. Lloyd Clark, of Milan, Ohio, the carion caretaker for J. A. Scarboro, of

the *Liberator*. Notwithstanding jury verdict and court eulogy, he rehashed the Burch-Smith accusations. It would take such a man and those who employ him a good many years with a strong aeroplane to rise to the lowest level of common decency. —Rev. J. A. Campbell.

STRONG REBUKE TO BIGOTRY

When the Religious Liberty Association, an organization in the Northwest with aims and purposes identical with those of the valiant Guardians of Liberty in the East, sent specimen copies of its organ, *Liberty*, to Hon. Dudley G. Wooten, of Seattle, Wash., it unwittingly performed a service of high value to the Catholic cause. Mr. Wooten's reading of *Liberty* moved him to write two communications, which have been printed in the *Catholic Northwest Progress*. In the first, after declaring that he finds the utterances of the magazine "plainly contradictory of the liberty and tolerance it professes to advocate," he remarks:

"I am not myself a member of the Catholic communion, but I do recognize—what every impartial observer realizes—that the Catholic Church is to-day the only form of organized Christianity that is vital enough to merit consideration, and faithful enough to command respect. It is perfectly natural, then, that the allied forces of infidelity, indifferentism and a decadent Protestantism should combine in an unholy crusade against it. To do so, however, in the name of religious liberty and toleration, is so manifestly insincere and disgusting that I must decline to read the literature of such a syndicate of hypocrisy and malice."

To this manly communication the Religious Liberty Association replied in a long letter, explaining and defending the object

of its magazine, and calling upon Mr. Wooten to withdraw his censure or incur the reproach of being opposed to the American system of civil government. The effrontery of this provoked Mr. Wooten's second letter, from which we quote the following:

"If you had said that there is a well-formed, concerted and malicious movement extant in this country among certain Protestant ecclesiastics to secure governmental and legislative action hostile to the Church of Rome, for the purpose of discrediting the influence and crippling the growth of the Catholic faith, you would have stated a fact whose existence and significance are known to every discerning and impartial observer of the current tendencies. This movement is led by one very numerous and noisy denomination, whose fanaticism and bigotry seem to increase in proportion to its dwindling influence over sensible and liberal-minded men, and whose rancorous hatred of Catholicism extends even to the invasion of Rome itself.

"The Catholics, now and always in this country, have sought governmental recognition and action only for their own protection and to secure equal rights and privileges under the laws and institutions of the Republic, and you can show no authentic case to the contrary. * * *

"Every intelligent man in the United States who is enlightened enough to be capable of discernment, and not so prejudiced as to deny the truth, realizes that amid the disintegrating and disorderly elements of our civilization the Catholic Church stands as the defender and conservator of all that is most vital and valuable in the constitution and institutions of civilized society. She takes an active and intelligent interest in politics and legislation to that extent and for that purpose only—to preserve the

sanctity of the home, the authority of organized government, the safeguards of virtue and piety in public and private life and the equal recognition and protection of every religious creed that is not in itself a denial of lawful authority.

"It is the deliberate judgment of all thoughtful men, both in the Church and out of it, that she is destined to achieve her highest triumphs of usefulness to mankind in this Republic, and that no amount of narrow intolerance and ignorant prejudice can prevent it. Under the liberal and enlightened conditions here existing, emancipated from the political and secular entanglements due to her historic career in the Old World, and left free to extend her influence solely by the intrinsic power of her own divine mission on earth, the Catholic Church in America occupies a position whose possibilities of growth and benevolence are immense and inevitable. The great mass of our citizens of all creeds and conditions recognize and welcome these possibilities. It is only the ignorant, the intolerant and the envious who dispute the facts and seek to prevent their consequences. Of course the turbulent and Godless agitators, who defy the obligations of human laws and deny the authority of divine government, are bitterly hostile to the Church, as they have been and will continue to be always and everywhere. And so blind and unreasoning is the religious hatred of some Protestant leaders toward the Church that they are willing to join the forces of lawlessness and infidelity in the war upon her rights and liberties.—Hon. Dudley G. Wooten.

AN ITALIAN "SISTER CANDIDE"

A few months back TRUTH explained to its readers that a certain "Sister Candide,"

who had swindled the French public out of some hundreds of thousands of francs, was not a member of any sisterhood in the Catholic Church, and that the authorities of the Church had warned the police about the woman and requested that she be forbidden to pose as a nun. In the hope that odium might be thrown upon the Church, no preventive action was taken by the civil authorities, and the press in the United States continued to allude to her as "Sister Candide." The following case shows how the same wicked scheme for throwing discredit on the Church, by means of a bogus nun, and while the anti-Catholic press of Europe made use of it, we are not aware that it was used in this country. But the account from Rome illustrates the extremes to which hatred of the Church of God will go.

A good many years ago there came here to Rome a woman dressed as a nun and engaged, she averred, on a philanthropic mission to look after destitute girls. She opened a home in which she gathered together a number of children and she found support in quarters where nuns are not usually welcomed. But the ecclesiastical authorities were anything but satisfied. They refused to recognize her as a religious, they took means to warn the public against her, and finally they managed to have the refuge closed and the "nun" sent away, though whether the police helped them or not we cannot say. Still the philanthropist was not daunted. She moved to Turin, but had to clear out of there also. She persevered and after many vicissitudes opened a place in Milan, and there she found support from high-placed civil functionaries.

They secured for her from the city authorities a license to send out begging in the public streets the girls, ranging from five to sixteen years of age, she gathered

into her "home." Time and again, Cardinal Ferrari, the Curia of Milan, and individual priests protested against the woman and her works; they begged the city authorities to restrain her and her associates from wearing a religious habit. In vain. The woman went on with her philanthropy; she continued to send the little ones half-naked into the streets to collect money and some of the older ones she decked out in religious garb, the better to catch the eye of the benevolent pedestrian. The Cardinal Archbishop forbade his priests to admit any of them to the sacraments, and more than once when the "Mother Superior" and some of her companions presented themselves at the altar-rails in the Duomo, while he was administering Communion to the faithful, he passed them by without giving them the Blessed Sacrament, and this in sight of the whole congregation. Once more he endeavored to have the police forbid them to

carry on their work or to wear the religious habit. But nothing was of any use.

The woman went on with her work with the favor and protection of the civil authorities and the police, and in spite of the prayers and protests and exposures of the ecclesiastical court of Milan. Then it began to be whispered that the woman with the nun's dress kept a hell upon earth, that her "home" was a lurid den of filth and iniquity, that the children's earnings were increased by means too horrible to be told. Then the crash came, and all the *Messaggeros* and *Avantis* and *Secolos* of the country shrieked in cubital headings their cries of "Horrible Clerical Scandal," "Hideous Immorality in a Convent" and so on. That was just five years ago, and it was the beginning, though we did not at first realize it, of one of the most carefully planned campaigns of slander ever organized against religion.—*Rome*.

THE CONVERT

The truth is, that the world, knowing nothing of the blessings of the Catholic faith, and prophesying nothing but ill concerning it, fancies that a convert, after the first fervor is over, feels nothing but disappointment, weariness and offense in his new religion, and is secretly desirous of retracing his steps. This is at the root of the alarm and irritation which it manifests at hearing that doubts are incompatible with a Catholic's profession, because it is sure that doubts will come upon him, and then how pitiable will be his state! That there can be peace, and joy, and knowledge, and freedom, and spiritual strength in the Church, is a thought far beyond its imagination; for it regards her simply as a fright-

ful conspiracy against the happiness of man, seducing her victims by specious professions, and when they are once hers, caring nothing for the misery which breaks upon them, so that by any means she may detain them in bondage. Accordingly, it conceives we are in perpetual warfare with our own reason, fierce objections ever rising within us, and we forcibly repressing them. It believes that, after the likeness of a vessel which has met with some accident at sea, we are ever baling out the water which rushes in upon us, and have hard work to keep afloat; we just manage to linger on, either by an unnatural strain on our minds, or by turning them away from the subject of religion.

The world disbelieves our doctrines itself, and cannot understand our own believing them. It considers them so strange that it is quite sure, though we will not confess it, that we are haunted day and night with doubts, and tormented with the apprehension of yielding to them. I really do think it is the world's judgment that one principal part of a confessor's work is the putting down such misgivings in his penitents. It fancies that the reason is ever rebelling, like the flesh; that doubt, like concupiscence, is elicited by every sight and sound, and that temptation insinuates itself in every page of letterpress, and through the very voice of a Protestant polemic. When it sees a Catholic priest it looks hard at him to make out how much there is of folly in his

composition, and how much of hypocrisy. But, my dear brethren, if these are your thoughts you are simply in error. Trust me, rather than the world, when I tell you that it is no difficult thing for a Catholic to believe; and that unless he grievously mis-manages himself the difficult thing is for him to doubt. He has received a gift which makes faith easy; it is not without an effort, a miserable effort, that anyone who has received that gift unlearns to believe. He does violence to his mind, not in exercising but in withholding his faith. When objections occur to him, which they may easily do if he lives in the world, they are as odious and unwelcome to him as impure thoughts are to the virtuous.—*Cardinal Newman.*

CATHOLIC CHURCH MUSIC

The oldest music in the world is the chant of the Church, the chant which she uplifts week after week, year after year, century after century, in every clime and nation, amid white men, black men, red men, bronze men, yellow men; under Arctic darkness and under the equatorial blaze, in metropolis and in hamlet; in narrow shrine and in vast basilica. It is in the selfsame strain that the eager young priest in French Canada, the bearded missionary in Tibet, and the silver-haired Pontiff in Rome must all alike chant "Sursum corda" and "Vere dignum" and "Pater noster." And so primitive, as well as universal, in this sacred heritage of song, that cool-headed scholars have been inclined to identify it with the music of the Psalms and hymns with which Jehovah was praised in Solomon's temple. Others have connected it with the music which so deeply moved Plato. These are

guesses; but it is certain that when St. Ambrose, in the fourth century, set himself to teach his clergy how they might sing it better, a large part of the chant was already old.

Like to a summer sea, indeed, is the ancient chant, ever withdrawing to the great deeps, ever returning to the break in slow, full cadence all along the shore.

To sit near the western doors of a great church and hear the chant rising and falling in the distant choir, heals the soul even as a sick heart is healed by the grave speech of far-away breakers. That there are hearers whom the chant offends by its monotony is sad, but not surprising; for there are millions of people who never seek the sea save in crowded spots, where they can turn their eyes and ears away from its immensity to see and hear the negro minstrels on the beach.—*Ernest Oldmeadow.*

PRESENT DAY THOUGHT

By REV. BART. A. HARTWELL

"If Rome dies, other churches may order their coffins."—*Tyrrell*.



"The Universe is not the result of chance."—*Darwin*.



On July 8th of last month the International Bible Students' Association unanimously repudiated the doctrine of "hell fire and brimstone" as unscriptural. By this resolution they unwittingly confess that for four hundred years all Protestants have been wrong in their interpretation of Scripture, and that the Bible needs an interpreter. They thereby surrender the two most fundamental claims of Protestantism—namely, the right of every man to judge for himself in matters of religion, and "the Bible and the Bible only" as the religion of Protestants. It can be asked—if their fathers were wrong, what reason have the children for thinking they are right?



"Is religion the master-passion of Protestant communities?" He who asks this question is the Rev. Newman Smyth, a Protestant minister of New England. He answers the question himself, and says No! He then presents the following crushing indictment of Protestantism and incidentally pays a glowing tribute to the Catholic Church: "Religion among us," he says, "has lost authority in the family life. The contrast is a strong one between the hold which Rome keeps even to this day upon the family, and the weakening of religious restraints among the children of Protestants. Admitting that Rome may be losing adherents in its own territory, the fact im-

mediately in point is that, wherever Romanism is acknowledged, it speaks with authority to the whole family. From the cradle to the grave, from baptism to the last unction, it consecrates and makes its own the life of man. It confesses, it marries, and it refuses to divorce; it commands, it warns, it blesses; and it sends, supported by its staff, into the next world the faithful over whom it always watches. So true is this, that even its children who may depart for years from its altars and throw off its yoke, in frequent instances, when they are about to die, return to their baptismal vows and send in their last hours for the priests whom they have forsaken. Protestantism has too seldom such inherent and inherited authority among its own free families. We baptize; we teach in our Sunday schools for a little while; we marry and we divorce; we keep some men in our places of worship, we lose others from our own household; rarely do we bring back those who have gone from us; and instead of a sustaining sacrament for the hour of death, too often the reasonable hope of immortality withdraws itself in the last darkness from the hearts of many over whom we have not always watched." (Passing Protestantism and Coming Catholicism, pp. 15 ff.)



The late Dr. Hedge, a Unitarian preacher and professor of Church History in Harvard University, gave the following judgment: "Practically, for the mass of mankind, the Spirit acts through the Church; and every sect that has grounded itself on the principle of private inspiration, from Montanism to Quakerism, has perished

utterly, or drags a decadent, dying life. Protestantism did not at the start assume that ground. It was not a protest against the Church as such, but only against certain abuses and corruptions. And Protestantism itself, unless it can recall its separations and atone its schisms, and, renouncing dogmatic wilfulness, round itself into one, is doomed to pass away, and be re-absorbed in the larger fold of an æcumenical Church." (Sterrett, *The Freedom of Authority*, p. 148.)



"Workingmen," says the *New York Evening Post*, "are more and more standing aloof from Protestant churches; to Socialism many of them are transferring the feeling which they once had for religion; therefore, the thinly veiled argument runs, religion must take on a tinge of Socialism to win them back." In a word, the cry goes up from Protestant pulpits—"religion should be socialized." The theological seminaries, it is maintained, must give most of their attention to the study of economics and the solution of social problems. "The most probable result of this," says the *Post*, "would be the letting loose in the pulpit of crude notions about 'the social applications of Christianity,' together with sadly muddled economics." Such conceptions and hopes are amiable; but the fear caused by the growing alienation of wage-earners

from the Protestant churches should not blind the latter to the true cause of this alienation, nor can they be recalled to the churches by any ministerial apeing of Socialism. "Take the great fact," continues the *Post*, "of the relation of the Catholic Church to workingmen. This is seldom referred to in the laments of Protestants over their slackening hold upon the toilers, yet it is most significant. Here we have a vast religious organization, the very life-blood of which in this country has been the attachment and devotion of the working-classes, but do we find it saying that it must move heaven and earth to bring itself up to date and become 'socialized'? Nothing of the kind. On the contrary, the weight of Catholic authority has been cast against Socialism; and the Pope is as much opposed to 'modernity' in labor and political movements as in theological. Doubtless the Catholic Church in the United States loses its power over many immigrant and other workingmen who, by antecedent faith, ought to be in its communion. But making all allowance for such defections, it retains a wonderful hold upon those very masses which we are now told can be won over by petting labor unions and taking up with half-baked doctrines labeled 'sociology.' The true minister is born not made." And let us add—he sent with a message. (*New York Evening Post*, May 29, 1909.)



THE WAVE OF UNBELIEF

By RT. REV. DR. GALLAGHER

WE must not only put ourselves above all religious systems, but above all belief in God whatever—it is only fools who speak and dream still of a God and of the immortality of the soul.” Such is the motto of that so-called Liberal party, which at the present moment seek to grasp the reins of power and to abolish the liberty of Christian education in generous little Belgium. Through the medium of the school do the leaders of this worst and most aggressive form of infidelity seek to divorce the people from religion and from belief in a personal God.

The schoolroom is the battleground on which we are to fight the contest of the future. “On this question all the efforts of the party of progress must be concentrated,” says the *Monde Maconique*, chief organ of the Continental Freemasonry, “that children should be brought up by force, if necessary, without God and any religious training.” “The respect we owe to a child forbids us,” it continues, “to inculcate doctrines that might trouble his reason. All religious instruction must be suppressed. Religious belief is useless to the young, for the faith of God takes away the dignity of man, troubles his reason and may lead him to the abandonment of all morality.” These sentiments were expressed years ago. It remains for the present infidel Government of France to carry them into execution. Viviani, the present Minister for Education in that misgoverned country, by excluding the name of God from the school books of France, boasts that he has therefore “plucked the lights from heaven, never more to be rekindled.”

“No more dogmas—blind bondage; no more jokes, tyrants or Messiahs,” are words taken from an atheist hymn sung by the children of a secular school in Brussels at the unveiling of a statue to M. Vergheagen, a previous Minister of Education there. And in fine, secular education might be said to have reached the acme of its highest ambition, and satisfied the yearnings of its most strenuous advocates, when, in the year of Commune, a child of 12 from one of the secular schools of Paris was compelled to ascend the pulpit of the Church of St. Sulpice and proclaim, amid the awful plaudits of a brutalized mob, the fearful sentence, “There is no God.” Such are the aim and object, and some of the results also, of purely secular instruction, as made known to us by its own admirers, on the Continent of Europe. But the struggle is no longer confined to Europe. For the last receding curve of that mighty wave of unbelief which circles round the world has reached these distant shores. To apprise their flocks of the coming danger and prepare them to meet it, the chief pastors were bound to raise their warning voice. Guardians of the sacred deposit of faith, sentinels on the watch towers of Israel, should they not be stigmatized as traitors to their sacred trust if while the enemy were openly attacking the gates or covertly undermining the walls (and their people trusting to their vigilance were sleeping securely within) they, through cowardice or culpable neglect, failed to give the alarm? If, indeed, they consulted their own ease or sought popularity, they would, as nearly all the other religious bodies are doing, let things run their course, and say

not a word. And then the contemptuous silence or fulsome and sickly adulation of the enemies of religion—and their name is legion—would reward their base compliance. But they—the Bishops and priests—are men who have a conscience, who believe that one day they must render an account of their stewardship at the judgment seat of God; to them the praise or blame of men is of small account, when it conflicts with the call of duty or the commands of God. The atheist's laugh is a poor return for Deity offended to men like them. Seeing the tendency of the age, and the dangers that lie in wait for those children whose immortal souls are entrusted to their care, should they not, as honorable men, speak out; should they not as ministers of Christ and dispensers of the mysteries of God adopt means and take measures to avert peril?—"The man of firm and noble soul,"—said the pagan poet Horace 2,000 years ago, and his words are translated and made his own by Byron:

"The man of firm and noble soul
No factious clamours can control;
No threatening tyrant's darkling brow
Can swerve him from his just intent;
Gales, the warring waves which plough,
By Auster on the billows spent,
To curl the Adriatic main,
Would awe his fixed determined mind in vain."

This thought, when spoken of Cato or Regulus, of some sage or ancient warrior of Rome, is deemed worthy of being written in letters of gold and held up for the admiration of the youthful mind. It is only when this "firm and noble soul" animates the breast of a Catholic priest or bishop, only when this heroism is displayed in defense of Christian faith and virtue and God that it

excites the wrath and calls forth a howl of rage from the so-called friends of civilization and progress and freedom. To stand up manfully for principle, though a mistaken one, to have fraught bravely "pro oris et focus" for happy homes and altars free, even though they were the altars of pagan worship, has extorted the admiration and won the praise of the noble and generous in every land. "To every man upon the earth," says Lord Macaulay, when striving in his "Lays of Ancient Rome," to reproduce the sentiments of those who built up the greatness of that mighty republic,

"Death cometh soon or late,"
"And can man die better,
Than facing fearful odds
For the ashes of his fathers
And the temples of his gods."

One would have thought, therefore, that the struggle of a small but earnest and sincere minority in defense of the great cause of Christian education—in maintenance of a principle which is founded upon reason, justified by experience and sanctioned by the authority of the greatest minds of the ancient and modern world, merited kinder words and milder epithets than "Priestly Tyranny," "Sacerdotal Depostism," "Enslavement of Intellect," "Retarding the Progress of Knowledge," from ministers of religion and publicists and politicians who profess to believe in the same God, and to repose their hopes of salvation on the merits of the same Redeemer as we do.

This world is but a school to train us for the life to come; and for most of us—nay, for all of us—the best preparation for eternity is the thorough and conscientious discharge of the present duties incumbent upon us.—*Dom Gasquet, O. S. B.*

THE CHURCH IN AMERICA

By A JEWISH AMERICAN

DR. MAX PAM is a distinguished Jewish American lawyer, who has studied social and moral conditions in this country for many years. The following words from his letter to Cardinal Gibbons add one more testimony of a non-Catholic to the need of the Catholic Church and its teachings if this glorious country is to continue to be the land of liberty of law and of morality.

Dr. Pam, however, is not content to express his appreciation in mere words—he has recently founded five scholarships for the study of the social sciences at the Catholic University in Washington at a cost to himself of \$25,000.

In his letter to the Cardinal he says:

“The Catholic Church holds to the traditions of the past; it is conservative; it stands for authority, for government, for the rights of the individual and for the rights of property, and these to my mind are the chief elements that enter into individual and national happiness; it has the largest number of communicants of any religious institution in the country; it has the opportunity of moulding character, developing the intelligence and creating a proper sense of the duties and responsibilities of citizenship, not only amongst those who are citizens at the present moment, but amongst the millions who will come from other lands, seeking better opportunities and more favorable conditions of life. I do not believe in helplessness which leads to lack of self-reliance, destroys individual ambition and makes drones instead of producers. I believe that all right-thinking people are as opposed to predatory poverty as they are

to predatory wealth. I believe in religious education which quickens the conscience to a sense of its responsibilities. I believe in the country's future and have faith that the people properly educated and wisely led will solve their problems as they arise; and with the spirit of religion finding permanent place in thought and conduct, both in private and public life, the liberties and happiness of the people are secure.”

In his address at the University of Notre Dame, Indiana, Dr. Pam thus emphasizes the need of appreciating the existence of destructive forces in our midst:

“The wrong kind of newspaper can do an infinite amount of harm. When Rousseau and Voltaire first began preaching their impieties and strange theories of government, no one in France paid very much attention to them. Their ideas were novel and original, their flippancy and daring evoked applause in certain quarters and there were a good many who thought it would do no harm to stir the dry bones of national conservatism. They amused the upper classes, but the masses were taking them seriously, how seriously no one realized until the Revolution burst upon them with all the fury of a devastating flood. A few years ago in this country no one took Socialism seriously. It was generally regarded as a beautiful and impractical theory of equality born in the brain of a dreamer, but there was no suspicion that it would ever obtain a foothold on American soil. But what has happened? Almost a million of apparently sensible voters march to the polls on election day and deposit their ballots for leaders whose avowed purpose is

to completely overturn the present governmental structure. The same thing has happened in England. A generation ago no one thought or talked of social revolution. Today the situation has assumed a seriousness which no one is disposed to underrate. France at the present hour is in the iron grasp of Syndicalism, whose avowed object is to destroy the present state of society in order to rebuild anew, and Germany is face to face with an ever-growing menace of militant socialism. And how has all this been brought about? Even level-headed statesmen and patriotic publicists could not realize and did not foresee the insidiousness of the propaganda until it had taken a firm hold upon the masses. The same is true in a measure of America today. We do not realize how seriously the widespread spirit of discontent and unrest is crystallizing itself into theories and movements, having for their purpose the overthrow of existing

institutions. This movement which threatens our social and economic structure has assumed grave proportions wholly and solely because it has utilized the press in furthering its campaign. At the first glance the established order has no need of champions; but thoughtful men amongst us are beginning to realize that the insidious campaign has made such an appreciable advance that the time for aggressive resistance has certainly arrived.

"There is a certain percentage of the people who are so busy with the affairs and activities of daily life and so absorbed in the things that concern themselves that they are oblivious to the possible consequences until the false teachings and dangerous theories have taken deep root. When they awake, the situation has become so serious that it requires the marshaling of all the conservative forces to combat and overcome it."

THE MOTHER OF A PRIEST

Letter of a mother to a friend of her childhood the day following the ordination of her son:

"Dear friend, bless, bless the good God with me; I am the mother of a priest!

"It was to you that I wrote, twenty-five years ago, when this child was given to me. I can remember, I was beside myself with happiness! I felt he was really alive near me; I stretched forth my hand to him, I fondled him in his cradle to make quite sure that he was mine own. Oh! what a distance lies between those joys and the ones of today, which raise up my heart and fill it with new sentiments!

"I am today the mother of a priest!

"These hands which, when little, I kissed so tenderly, 25 years ago, these hands are consecrated, these fingers have touched God!

"This intelligence, which has received the light and to which I showed the meaning of life, it has grown, it has been imbued with truth, it has surpassed mine by study and by grace, and behold now, it is consecrated!

"This body, that I cared for, and protected, that made me pass many nights in tears, when sickness came upon it, this body has become great, robust, and behold it is consecrated!

"Servant of the soul of the priest, it will grow tired in raising up the sinner, instruct-

ing the ignorant, giving the Lord to every thinking creature that seeks and asks for it.

"This heart. Ah! this pure heart that never touched any other heart but that of his mother, that trembled before all earthly contact, behold it consecrated. The love that it pours out is called charity. Oh! my son! I know him well; I know what treasures are contained in this concentrated nature. This concentration will be to him as a strong rampart against life, against himself; but in the secrecy of his priesthood, when God will put in his way a weak soul, troubled or lost, how he will find words to raise it up and make it trust in the Divine Goodness.

"Yes, yes, he will do good, my child; he will be according to the Heart of God, he will be all charity.

"Yes, yes, I am the mother of a priest, of a true priest! How shall I describe yesterday's ceremony? I was there, but saw no one but him; but him kneeling down, standing up, prostrating, rising up, leaving, full of recollection after the hands of the Bishop had been imposed upon his head, now a priest!

"And this morning, he said his second Mass in the little chapel of the humble convent, in silence and between two candles—with a child for his server—his mother and a few intimate friends for the audience!

"Ah! when we desire to describe the happiness of Heaven, may we not liken it to the happiness of a mother in beholding God descending at the voice of her son, and being absorbed in such deep adoration as to forget the world, life, the past, and resting only on these two words, God and her son!

"There he was, his tall figure, his black hair, his grave bearing, all made him appear noble. I was quite close to the altar, without motion and sensibility. The sound of a body kneeling before the Sacred Host fell

upon my ears—my lips moved, I was in an ecstasy—I whispered: Thanks, my God, thanks!

"This priest was once mine: I formed him, his soul learnt the truth from mine! He is no longer mine, but Yours alone! Keep him from every taint of evil; he is the salt of the earth, prevent him from being corrupted! My God, I love you, and I love him! I respect and venerate him, he is your priest!

"At the Communion, the server, at my approach, said the Confiteor; the celebrant turned round and raised his right hand; the words of absolution were pronounced over his mother.

"My son! with a sigh he took the ciborium, came to me, carrying with him my God! What a moment! What union! God, his priest, and me! . . . Was I praying? Really, I do not know. A deep peace filled my soul; I burst into tears; with love and gratitude, I said quietly: 'My God! my son!' Yes, for us mothers, prayer is our hope.

"I never complain.

"There have been many beautiful days in my life; this one is the sweetest of all, because the thoughts of earth had no place in it.

"Farewell, then; I can write no more; my tears moisten the sheet on which I write, they are tears of happiness."

The glory of the summer sky

May change to tints of autumn hue.
But faith that sheds its amber light
Will lend our Heaven a tender hue.

O altar of eternal youth!

O faith that beckons from afar!

Give to our lives a blossomed fruit,

Give to our morns an evening star.

—Dr. O'Hagan.

SPAIN THROUGH AMERICAN GLASSES

By REV. FRANCIS T. MORAN



HE people of the United States are not specially qualified as impartial judges of their own nation, and certainly not of nations other than their own. An essential in forming a proper estimate of any nation is an acquaintance with its language.

At heart, the American is as fair as the representative of any other country, but he is at a woful disadvantage because of his ignorance of all tongues except the English. The German, the Frenchman, the Spaniard is often found acquainted with at least one other language, and not unfrequently with several others. The American, least of all, therefore, can be trusted to give us a just measure of a people speaking a different tongue.

The American, besides, unconsciously entertains strong prejudices. He is satisfied with himself and his country. When he encounters customs and manners which are strange to him, instead of accommodating himself to circumstances and endeavoring to find an explanation for seeming peculiarities in the temperament, social conditions and environment of the people, he is disposed to find fault with what does not meet his preconceived notions of the fitness of things. What is all right in the United States may be all wrong in another country. It may be, of course, that an old nation will lag in modern appliances of comfort and convenience; but a change may be out of the question, and it ought to be presumed that a people themselves should know what is best for them.

We remember when traveling in northern Spain with a party of friends, that a priest

was asked: "Why is it that the people here are so far behind the times? Why do they not arouse themselves?" His answer, accompanied by a shrug of the shoulders, was: "We are satisfied; we are getting along well enough. What more would you have?" There was much wisdom in this reply, but it would take the average American, shrewd enough as he is in some ways, a long time to see it. How could anyone be satisfied without electric cars, fast express trains, automatic mowers and reapers, without the shrill whistle of the factory and the everlasting hurry of our business life? Existence means opportunity, and to spend the days in plodding or in peacefully journeying on to the end is to miss a most important, if not *the* most important, purpose of our being. The blessed content of a quiet life, with its calm joys, is lost on the active American. Yet if we were to transplant our ambition to the older countries, the effect would be, not to increase happiness, but to create unrest. Better far to leave the peasants of Andalusia in sweet enjoyment of their fragrant flowers and fields, their sparkling streams and smiling valleys, than to immure them in smoke shops or resounding factories, and to instill into their breasts deceitful hopes that can never be realized. This truth the American mind does not readily grasp; to it, the quiet means monstrous humdrum existence, which is intolerable.

If the American is ill-fitted to pass impartial judgment on peoples in general, he is wholly unqualified to speak of Spaniards with any proper appreciation. He brings to his subject prejudices which are deep-rooted and apparently unconquerable.

He has been reared in a knowledge that Spain is a benighted land, infested by murderers and hideous assassins, where ignorance and evil deeds hold high carnival, and the worst elements of human nature flourish in unrestrained luxuriance. There may be some bright spots to light up the shadows of this gloomy picture of the imagination; but if there are, the American has not discovered them. To be sure, he has not looked for them; sufficient for him that he is convinced that cloud of Cimmerian darkness has settled down upon this land of superstition, priestcraft and crime. We believe that rarely, if ever, does it enter the mind of the average American to think that there are any redeeming lines in Spain or Spanish character. We heard a minister of the gospel—so professing—on the occasion of a peace jubilee after the war, declare that, next to Turkey, Spain was the most degraded of all the nations. "Can any good come out of Nazareth?" Have we not read of the Inquisition, with its nameless horrors? Did not Spain persecute and drive out the Moors and Jews, who were the civilizing agencies of the country? Is it not true that Protestantism, with its benignant influences for advancement and

enlightenment, has never been able to obtain a foothold there? What need have we of further proof? Is it not as clear as day that a country which has had such a record must be sunk in depths of degradation, from which it is useless to hope it can ever be resurrected?

The Inquisition is worst of ail. Historians relate that so great was the terror with which Cœur-de-Lion had inspired the inhabitants of Palestine that, long after his departure, his name was used to hush the children's voices. It is even so with the Inquisition; although little is known about it, an indescribable horror attaches to the name, and its mention is calculated to awaken spectres of the past. A nation guilty of fostering such an institution as the Inquisition is capable of any enormity you may care to charge against it. Is it any wonder that, having been fed on these and similarly gross misrepresentations, many otherwise fair people are found unalterably fixed in their hatred against the Spaniards? Intelligent and upright men are apt to be deceived by an error so prevalent. It will be a safe rule, therefore, to give credit sparingly to statements in denunciation of abuses imputed to the Spanish people.



QUESTIONS AND ANSWERS

(The answers to these questions are for the most part prepared at several of our largest and most important theological seminaries in the United States, and great care is used to have them accurate and correct. We make the Question Box a special feature of this magazine. We will take the greatest interest in receiving and answering any questions on religious topics in general, or on the Catholic Church in particular. We only ask that the questions be asked honestly and in good faith. Our object is to furnish a medium of sound information to any soul desiring religious information. Patronize the Question Box generously.)

CLAIMS OF FREEMASONRY TO GREAT ANTIQUITY

QUESTION—

Baltimore, Md., July 14, 1912.

DEAR FATHER: Will you please inform me whether there is any truth in the statements about the great antiquity of Freemasonry? I have heard it stated that the organization goes back to the Middle Ages, to the beginning of Christianity, even to the days of Solomon. C. N.

Answer—Freemasonry, as it exists to-day, a secret society which does not acknowledge the authority of the Pope, which does not teach and require of its members a profession of belief in the Catholic Church, is not three hundred years old. Most reliable writers affirm that the organization as at present constituted began with the formation of the grand lodge of London on June 24, 1717. During the Middle Ages there were masons who pursued their trade as members of guilds, having fixed territories wherein they worked, and there were other laborers who were known as *free* masons because they traveled from place to place and worked wherever they found employment. Needless to say, all these workmen were Catholics, they professed their belief in the doctrines of the Church on

the day of their admission into the society, they frequently had their own churches or chapels, in which they assisted at Mass on feast days and to which the bodies of their deceased brother masons were carried for funeral services.

There is not the slightest piece of evidence to indicate that these workmen were other than loyal Catholic laborers, precisely the same as the other workmen of their day. No serious scholar would pretend that there is anything in common between such workmen and present-day Freemasonry.

Since there is nothing in common between the free masons of the Middle Ages and Freemasonry of to-day save the name, so likewise is there no reliable testimony of any organization kindred to Freemasonry existing during the early Christian ages, much less in a still more remote antiquity.

But lest our correspondent may think that our statements are drawn from Catholic sources and perhaps not entirely unprejudiced, let us quote the following from the Pittsburgh *Despatch* of May 30, 1912. "High Aims of Masonry Recounted. Grand Master W. B. Melish Talks of Historic Basis of Great Fraternity." Mr.

Melish was a guest at the Masonic gathering in Pittsburgh, and he is the "Grand Master of the Grand Encampment, Knights-Templar of the United States of America.

Flatly asked as to the genuine historic basis of Masonry, he said that all intelligent Masons know that its organization does not date behind 1717, though there were, as in Kilwinning, Scotland, a lodge he visited and whose records he inspected, earlier individual chapters. For several centuries before there were the building guilds, especially that of the stonemasons, and the connection was close. But he was asked often about King Solomon being the first Grand Master and about Hiram, the widow's son, and Hiram the Great being early Masons. This, Mr. Melish said, is all poppycock. The symbolism was of the geometrical and architectural style and drew from the Temple, but direct descent was all pure nonsense.

Then Sir Knight Melish talked of Templar rites. Again he declared that no well-read Knight believed in any absolute connection with the Knights of the Temple, the Hospitallers and Knights of St. John and Malta of the Crusade period. These had become extinct as history records.

Mr. Melish pursued his iconoclastic disposition and alluded to the romantic legends which surround the founding of the Arabic Order of Nobles of the Mystic Shrine. The story runs that "Billy" Florence, the lamented comedian, Dr. Walter Fleming and Rawlingson, the Hackensack, N. J. artist, discovered a manuscript of a ritual of the Arabic Order in which sheiks were the head officials and that this was translated by an Egyptologist. The truth was that the ritual of this purely social adjunct of Masonry was composed by one learned in Oriental lore and who squandered

his magnificent compensation of \$25 in a royal spread.

The Schaff-Herzog Encyclopedia of Religious Knowledge, edited by the Rev. Dr. Samuel Macauley Jackson, and published by Funk & Wagnalls Co., 12 vols., is the latest and most accurate Protestant encyclopedia in the English language. The last volume, No. 12, came from the press two months ago. The specialist selected to write the article on Freemasonry, Paul Ischackert, himself a member of the order, after alluding to the stonemasons of the Middle Ages, speaks of Freemasonry as the world now knows it and he calls the latter "symbolic freemasonry." It has no connection with the organization of Catholic workmen who actually labored with their hands in the building trade. He admits: "Far different is symbolic freemasonry, which is a secret organization for the erection of a spiritual temple in the heart of man. . . . In 1721, one of the founders of this union, James Anderson, an English Presbyterian minister, drafted a constitution for this cosmopolitan organization which bound all freemasons to a faithful observance of the moral law, humanity and patriotism. From England masonry soon spread to the British colonies and to the continent of Europe. . . . Rationalism in Germany helped to introduce masonry among the middle classes. Spiritually it has not advanced. For evangelical churches with their charitable interests freemasonry is wholly superfluous." (Vol. IV., p. 380.)

He who wishes to be always with God must pray and read constantly. For when we pray we speak to God himself; when we read God speaks to us Himself.—*St. Augustine.*

MISSION NOTES

It is gratifying to note that the mission spirit is spreading both for the home and foreign missions. The number of converts in this country is gradually increasing. It is said that official figures now place the number at 33,000 per annum, whereas a few years ago it was 25,000. The contributions especially to the Church Extension Society have very greatly increased and the spirit of giving to the foreign work is also markedly on the increase. It will not be many years we trust before Catholic America will be reckoned as one of the greatest mission churches in the world and will be sending missionaries not only to the Eastern and African missions but to the European nations as well.



The work of the Catholic Foreign Mission Seminary of America at Hawthorne, N. Y., is making notable progress, and whilst the contributions to it have not been large, they have been steadily on the increase, coming mainly from those who are not wealthy and largely from the poor themselves. Many and fervent prayers from all over the country are going up for its success. It will open up in September with half a dozen to a dozen students in its philosophy and theology departments and its own staff of professors.



The "Field Afar," in its June issue, has the following on the Chinese mission which is about all that can be definitely affirmed at the present time:

"Definite news about the Chinese situation is quite impossible to get from our missionaries.

"They all seem agreed, however, on the following points:

"1. The revolutionary leaders are well-intentioned.

"2. Order is far from being established, and this unrest must continue for a long time to come.

"3. The new republic is especially favorable to things American, and disposed to learn much from this country.

"4. The Republican government will, so far as it can, protect Christians and encourage the spread of Christianity in any form.

"5. The opportunity for the Catholic Church to impress herself upon the opening mind of China is supreme, and the advent of Catholic priests, brothers and nuns from America will be a splendid asset—revealing the strength of Catholicity in this country and disabusing the Oriental mind of wrong impressions conveyed, consciously and unconsciously, by the various sects of Protestantism who now almost exclusively represent American Christianity."



In a notable paper, just read by Father Feeney, of St. Bernard's Seminary, Rochester, N. Y., before the Catholic Educational Association of America, and soon to be published, the following passage has special and important reference to the Foreign Mission work and is worthy both of perusal and much thought:

"* * * Knowledge of the history of the Church will suggest and promote vocations. Our laity needs more accurate and extensive instruction in it than has been generally given. For this reason the charge of parochialism made against us has a grain of truth in it, not on account of the wise precautions with which we safeguard faith and purity in our homes, but because

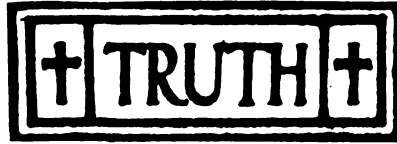
we lack a broader horizon of Catholic thought and interest and sympathy, a fuller consciousness of participation in the world-wide life and activities of our Church, and a keener sense of the duties implied in that participation.

"The seminary, adapting its teaching to the present-day needs of the Church, will therefore urge students to prepare a course of lectures on ecclesiastical history, and, after ordination, not only preach them, but spread literature on the subject broadcast among their parishioners. * * *

"* * * The magnificent labors of the Church in foreign pagan lands will be given a prominent place in this course, not only for the fuller information of the laity and the development of a missionary spirit among the students, but also for the purpose of stimulating in young minds aspirations and desires to share in those works, and thereby to relieve in part the yearning of the Heart of Jesus for the conversion of the world. The composition of those lectures on foreign missions should be the outcome of intimate knowledge of the subject, genuine sympathy with the apostolic works described, and enthusiastic appreciation and admiration of the workers. Hence the writers should be eager readers of our foreign missionary papers, the 'Annals of the Propagation of the Faith,' the 'Field Afar,' the 'Catholic Missions,' etc. Moreover, the seminary should train them in 'the solicitude of all the Churches,' especially those in need of material help; and as an object lesson and exercise of Christian charity, it should encourage the collection of small monthly contributions for them. The amount would relieve the strain of poverty and inadequacy on hundreds of missionaries; but its greatest advantage would be the grand development of apostolic zeal, engendered by the training,

in the future priesthood of this country. Then, indeed, the reproach of cold indifference to our foreign missions would be wiped out; and our laity would be set aglow with admiration and enthusiasm for them, and for the beauty, grandeur, self-sacrifice, beneficence of the lives consecrated to them. When that time comes we may expect for them an affluence of vocations, both sacerdotal and religious; for self-immolation in support of an heroic cause needs but knowledge and opportunity to find an eager response in our generous American youth. Until now we have been so absorbed in the organization of the home Church that, as a community, we have given but slight attention to the development of foreign missionary vocations. Henceforth we must awake to the urgency of Christian charity toward those millions who, though purchased with the Blood of the Son of God, are living and dying in spiritual darkness.

"It may be objected that we need all our young people who have vocations to fill the home missions, and that it is unfair and unpatriotic to direct native zeal to foreign work while there are hundreds of missions and schools between the Mississippi and the Pacific in want of pastors and teachers. I answer that not even in the interest of the home Church are we justified in concealing from our young people the Church's need of help in pagan lands, nor are we justified in obstructing their inclination for one field of labor in preference to another. Besides, it must be remembered that vocations are the work of the Holy Ghost, and that the aptitude implied in them is anteriorly determined to one or other form of life. A young man fitted for the home ministry has no attraction for meagre diet in China or Central Africa; and, reversely, the aspirant to the martyr's crown has neither disposition nor taste to haggle for pew-rent in an organized parish."



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To the Readers of Truth

From the Editor

The Magazine Truth



It is the aim of the officers and committees of the I. C. T. S. to make "TRUTH" something of permanent value to its readers. The magazine occupies a unique place in the field of Catholic journalism in this country. It contains no news matter such as our weekly papers must necessarily publish, it prints no stories, and it restricts the articles entirely to those which deal with the doctrines, the history, the devotional practices of the Catholic Church. It proposes to publish regularly in its "Forum," explanations of misunderstandings about things Catholic, refutations of false statements that have appeared in the daily press, in sermons or lectures, in books or in pamphlets. It will, when necessary, print the records of professional defamers of the Catholic Church.

Members of the I. C. T. S. will assist in the work by forwarding to Truth such attacks or misrepresentations as in their judgment requires public refutation.

Department of "Questions and Answers"

The "Questions and Answers" department will be limited to four or five questions in each issue. The consensus of opinion is to the effect that more good will be accomplished in these pages by giving a fairly exhaustive and scholarly reply to a few questions rather than by inserting a great number of questions which might be of personal interest only, and which might be answered in a half-dozen lines. These latter questions will, hereafter, be answered by personal letter to the inquirer. Name and address should always be given, although same will not be published.

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NEW YORK, N. Y., SEPTEMBER, 1912

No. 9

THY KINGDOM COME

By REV. WILLIAM STEPHENS KRESS

(Of the Ohio Apostolate)

WHY HAVE MORE THAN ONE CHURCH?

"And He sent them to preach the Kingdom of God." Luke 9, 2.



HE remark is often made that a kindlier feeling has arisen of late years between Catholics and Protestants. All well-disposed people hail the disappearance of bitterness from the domain of religion. To-day men are willing, not only to acknowledge the honesty of those who differ with them, but we love to believe that they have come to that farther stage where they are able to discuss, calmly and dispassionately, the reasons that keep them apart. This is a big advance over the olden times, when prejudice was so violent that reason and charity alike were affected by it. It is a good thing to be able to reason clearly; for when you have fully allowed for all that is praiseworthy in particular doctrines, or the good faith of individuals, the ugly fact still remains that we, who ought to be one in belief and organization, are woefully divided. Christ prayed for unity: that we be one as He and the heavenly Father are one. All who would be true disciples of the Lord should strive to bring about this unity.

The most religious and thoughtful of men see much to deplore in the multiplicity of sects; for multiplicity of sects means multiplicity of beliefs, and multiplicity of beliefs implies error. Every one, we trust, realizes the truth of this. When, for instance, the Baptist pronounces the invalidity of the baptism that does not include total immersion, and sets up a well of separation between himself and other Christian bodies, who maintain the validity of pouring and sprinkling, it is error that sets up that wall. If the truth were known to all about the requirements for the validity of baptism, there would be no cause for dispute: both sides to the controversy would then believe alike and there would be, at least, one sect less in the world. All the other differences among the hundreds of Christian denominations arise from the same cause: error.

Error a Revolt Against the Kingdom

Unity follows truth as closely as light does the sun. Truth and unity are a wedded couple; the marriage was made in heaven and is indissoluble. Error may be manifold; but truth is and must remain one. Add 5 and 4: the true answer is 9;

the incorrect answers may be many, but the true answer must be one. St. Paul speaks of preserving in the unity of faith. God, who is truth, cannot but wish to be worshipped in truth. He cannot be pleased with error; since, if He is truth, error is a denial, in part, of God Himself. Error cannot be made to fit into the divine plan. God cannot, then, be pleased with a multiplicity of sects and cannot be worshipped rightfully through error, which, in the last analysis, means attempting to serve God through the instrumentality of unbelief. Christ's Church is the Kingdom of Truth. Secarianism is a revolt against the Kingdom, even though the seceders have no intention of setting up a system of their own, contrary to Christ's. We say in the prayer taught us by the Lord Himself: "*Thy Kingdom come!*" It is Christ's will that truth, and not error, shall reign triumphant and that men shall prove their allegiance to Him through absolute loyalty to the truth.

It will not do to close one's eyes to the real differences that exist in the beliefs of rival sects. It has been offered in extenuation by sectaries that these differences are not important; that they do not touch essential matters. In answer to this we need only remind the apologists of sectarianism that where the Scriptures do not distinguish between essential and non-essential beliefs, neither should we. Christ demands that we believe all that He has revealed under penalty of damnation. He does not excuse or condone disbelief in what some are pleased to call non-essentials. Moreover, the differences to be found among the various Christian bodies include what any intelligent person will admit to be very important divergences. What folly it would be to set up rival churches, if the differences were unimportant. It is surely an essential point whether Christ is God, or mere man;

whether the Holy Ghost is a divine person, or only a divine operation; whether baptism is necessary to salvation, or is a mere consecration; whether, or not, there is original sin; whether the Eucharist is Christ's body, or only a piece of blessed bread; whether the Bible is the sole fount of revealed truth, or shares this distinction with the Spoken Word of the Apostles; whether Christ is a real savior and redeemer, or only an example and model for man's imitation; etc. If these divergences do not reach to the very core of religion, religion must be without any solid body of truth. These divergences, and many others besides, exist to-day among those who style themselves followers of Christ.

Find the Truth

May they continue thus, without honest and unceasing effort to extinguish the differences and establish the truth? No. It is certainly not in accord with God's will that error flourish side by side with truth, or that it receive the same honor from His followers. One meets with not a few people who, while admitting the wrongfulness of contradictory beliefs, yet never think it necessary on their part to make a real effort to set matters aright. They seem content to drift along, although forced to acknowledge that Protestantism—as a "cluster of rival religions," to use a phrase of Newman's—is living out a conscious falsehood. Are they not partners in guilt? Are they not deceiving others by their example and lulling their own conscience into a false security?

They think it sufficient excuse that they were started wrong through no fault of their own, affecting to believe that the mistakes of one period need not be corrected by the fuller knowledge of maturer years. But we were started wrong in many others

things, and none of us but would agree to call ourselves very stupid had we not corrected our errors as soon as they were noticed. It is humiliating, no doubt, to confess now that what was one's belief for years was false; hard to break with associations, dear as life itself, that lined and lighted the whole long journey; perhaps to have the door of the parental home closed upon one; to be charged with instability and even apostasy by esteemed friends; but what supreme folly it would be to continue on in the wrong direction, when it is question of the road to heaven. We correct mistakes everywhere else, in history, the sciences, in business, in the daily affairs of life. We are ever ready to learn in secular matters; we should be still more eager for spiritual truth; eager to realize the Master's prayer: *"that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent"* (John 17, 3).

IS IT POSSIBLE TO BRING PROTESTANTS AND CATHOLICS INTO ONE CHURCH?

"That you may be counted worthy of the Kingdom of God, for which also you suffer." 2 Thess. 1, 5.

Among the many present-day religious leaders, who admit the wrongfulness of sectarianism, there is a movement for federation; a desire to formulate some basis upon which the divergent sects may act as one body. They have agreed beforehand that anything closer than a mere federation is impracticable; that the prospect of eliminating contradictory doctrines is absolutely hopeless. They desire to create a show of unity where unity is not. But to cover belief and unbelief with the same mantle and call it Christianity is a poor substitute for Christ's Kingdom of Truth.

Could you picture to yourself a body of

scientific workers coming together and agreeing to let truth and error lie side by side, without a real effort on their part to sift the one from the other? They would be unworthy the name of scientists, if they were content to give error the same right as truth, or if they admitted the hopelessness of discovering the true one among conflicting views. The real scientist will make any sacrifice, however great, in the interest of truth; he does not consider it humiliating, but rather ennobling, to give up his erroneous notions; he desires to progress, to advance in knowledge, not to remain stationary, much less to be a reactionary. He is loyal to truth. He puts us to shame if we are less loyal to spiritual truth; if we are content to be reactionaries in religious research.

If any maintain that it is not desirable to get into one fold, they should be honest enough to lay aside their name of Christian. Christ's religion is one. If they desire to exploit their own views, or propagate a new religious system, let them candidly put them forward as their own, and not present them as Christ's. With the proper counterfeit brand upon them no one will be in danger of being misled.

Our souls have been created for truth. Why should we not all become priests of truth? A minister once said to us: "If I knew the Catholic Church to be Christ's Church, I would have none of it." Strange language from one who professed himself a minister and follower of Christ! It was an unblushing admission that he would follow the divine teacher only so long as he was not required to give up his own opinions, however false. It is evident from his words that it was not truth that he was seeking. If we knew his communion were Christ's Church, we, for our part, would wish to join it, no matter what our pre-

conceived notions about it. We do not desire our own, but God's will. We trust that minister has no disciples among the readers of this booklet. We are directing our remarks to lovers of truth, to those who are honestly repeating the petition in the Lord's Prayer: "*Thy Kingdom Come.*"

Salvation Through the True Faith

There is all the more reason for welcoming God's truth, inasmuch as our future happiness depends upon its acquisition. "*Without faith it is impossible to please God.*" This does not mean any sort of faith, but divine faith alone. How much of our faith is human? how much divine? Divine faith requires, not only the acceptance of Christ as our Savior; but that we believe all that He has revealed. Less than this will forfeit heaven and lead to damnation: "*teaching them to observe all things whatsoever I have commanded you*" (Mt. 28, 20); "*he that believeth and is baptized, shall be saved; but he that believeth not shall be condemned*" (Mk 16, 16). There is an imperative need to correct differences and acquire the oneness of the true faith. Nothing less important than our own salvation is at stake.

Let us see if we cannot settle the differences that exist among yourselves, and that lie between you and us. I believe that we can do it. Absolute honesty will be required, it is true, and a great singleness of purpose. Allow no obstacle of any sort to stay your progress, or divert you from the divine road of duty. If required, do something heroic for once. The words that our Lord addressed to St. Peter may apply to you as well: "*Thou shalt stretch forth thy hands, and another shall gird thee and lead thee whither thou wouldst not*" (Jn 21, 18). It was a martyrdom that Christ foretold. No matter; a martyrdom for Christ's

truth will make you worthy of heavenly reward: "*he that taketh not up his cross and followeth Me, is not worthy of Me*" (Mt. 10, 38). Make the prayer of à Kempis (I. 3) your own: "O truth, my God, make me one with Thee in everlasting love!"

Do you perhaps think that the reform we propose is too great for your strength, or that the evil of a divided Christendom is too firmly established to yield to any solution? You may not be able to weld the Christian denominations into one; but you can, at least, remedy the evil there where you are responsible for it—in your own church affiliation. You may not even delay investigation, or defer putting your findings into effect, in the hope that the organization, to which you belong, may be induced some day to take action as a corporate body. Fidelity to conscience will brook no delay. We are not responsible for others; but we are responsible to God for our own steps. It is a real reform that we propose to you. The evil of sectarianism exists, and exists in self satisfied complacency. It is an evil, nevertheless, and calls for correction. Various Protestant churchmen and theologians have attempted its solution, but each time have failed of accomplishment. You have not as yet considered the solution proposed by the Mother Church. Turn to her for an earnest hour or two; consider carefully her plan of unification, and if the plan commends itself to your intellect and your conscience, be brave enough to accept it.

We may be charged by Protestants with an unwillingness, on our part, to make any compromise in the interest of an united Christendom. They may say: "You, Catholics, are quite willing that there be unity; but it must be on your terms: you are ready to join with Protestants just as soon as the Protestants agree to be Catholics." We can say in answer that, if unity

confessedly cannot be found in Protestantism, why then become, or remain, Protestants? The project of any genuine union on that side is an utter impossibility, according to their own admission; on our side it is not only possible, but a necessity. We are governed by different principles. If oneness of faith is a divine requisite, seek it where alone it can be found. Some dream of bringing about Christian unity by dropping out all the doctrines and religious features that are rejected by any of the denominations. If you attempt to do this, your religious program would become as empty as a beggar's purse. There would not be a single doctrine or religious practice left. No; the road of compromise is the road of negation, and cannot lead to the Kingdom of Truth. Not one of Christ's revealed truths shall be sacrificed in our holy quest. It is spiritual gain we are looking for; not spiritual loss.

Eliot's Religion of the Future

A fairly good idea of where the road of compromise would lead to is given in the forecast of the "Religion of the Future" by Charles W. Eliot, President Emeritus of Harvard College. Dr. Eliot offers as a basis for union the two simple points: "Acceptance of the doctrine of an imminent and loving God, and the precept, Be serviceable to fellowmen." It will be necessary, he maintains, to give up many of our present beliefs; so he rejects the Savior, revelation, the Bible, faith, prayer, the sacraments and even the future life. He speaks of a "burnt heaven and quenched hell." His God is not a being distinct from the universe: all things are God; man is God. He appears to hold that God must be considered the direct author of all our acts, good and bad. We will not desire our own salvation, according to Dr. Eliot, so much as the good of our fellows. He denies to

repentance any value whatever, and rejects every sort of mediation, even that of Christ. Religion he describes as "a fluent thing" and as "completely natural in all its doctrine and all its practice." His religion will not be based on authority, nor "bound to any dogma, creed book or institution." A religion without a creed is about as conceivable as a language without words. The trouble with the Eliot religion is that it is just one more of the man-made, counterfeit brands. The people of the future will be satisfied with nothing less, let us hope, than a divine faith, wholly supernatural, based on the absolute authority of God; and their love for their fellows will follow their love for God; and their love for God will not be so tenuous as not to desire the possession of the Beatific Vision with all the ardor of their spiritual nature. The people of the future will not reject, let us also hope, the Redeemer, who purchased their salvation with His blood.

Christian Solidarity

The Catholic Church has something better to offer you: all of God's truths. She can, moreover, restore the solidarity of Christendom. She holds her own large body, larger than all the Protestant bodies combined, and composed of every existing race, in the unity of faith and in oneness of organization. What principle does she employ to encompass this marvellous result? Would the extension of that same principle cement the Protestant bodies into one, and bring Protestant and Catholic alike into one and the same fold? Yes. We will make that the topic of a special chapter. We hope to show, at the same time, how all religious doubts and anxieties can be swept away at one stroke and how a wonderful peace of mind can be secured. Before taking that up let us examine the Protestant rule of faith.

(To be continued)

ENGLAND 1912 vs. FRANCE 1789

By REV. LUCIAN JOHNSTON

DOUTBLES if any high school graduate were asked about the causes of the French Revolution, he would say that it was due chiefly to the oppression of the poor by the rich—under rich including the King, nobility and clergy. The inference in all minds is that the rich French of that day were a particularly rapacious, greedy, soulless, cruel set of humans. Then the next inference would be that they could not help being so, since they were a Latin race, a race which, with all its acknowledged mentality, is of course hopelessly outclassed by the Teutonic or Anglo-Saxon race so eminent for its sense of justice, its respect for the rights and feelings of the “peepul,” its tender “conscience,” its righteousness—and all the other sickening terms of adulation so familiar to us. A last inference would be that since the French were Roman Catholics, then of course again they could not help being such terrible people, whereas the above mentioned Anglo-Saxon has been preserved at a relatively higher standard by his Protestantism.

Slowly but surely all these myths are vanishing. Mr. Lowell in his classic “Eve of the French Revolution,” has pretty thoroughly discredited those fairy tales about the oppression of the French peasantry, proving that the French peasant before 1789 was in fact better off, more comfortable and happier than his English fellow laborers across the channel, and that he rose in revolt simply because he was *more intelligent* than any other peasant of his time.

But that was a book and reached only a few scholars. Now, however, some very troubled times in England are laying bare

economic conditions fully as bad, in fact, worse than those in France previous to 1789. In the accompanying letter to the Baltimore *American* of August 4 from its special English correspondent, we find some rather startling facts that bear quite significantly upon what we have said. Note his statement that “all land is owned by a mere handful of people”; further down, that “the town of Huddersfield to-day has a population of 110,005 and every inch of soil upon which it rests is owned by J. F. Ramsden, who in the form of ground rent levies upon it yearly tribute so regulated that every man, woman and child pays to him an average tax of \$8.”

Pick up Mr. Lowell’s book and you will see how such a monstrous economic condition never existed and could not exist in eighteenth century France. In the first place, the nobility and clergy of France, who were the main land owners, numbered into the hundred thousands, a body which is immeasurably more numerous than “a mere handful.” And as for a big city of 110,005 people being literally owned by one single man—why! you cannot find such an instance in France from Marseilles to Calais. It seems safe to say, in view of this, that there is at present more actual poverty in London than there ever was in Paris; and quite likely more murders and general violation of law.

History has indeed been for the past three centuries a pretty general lie in some ways. But it is improving in honesty by degrees. One by one the old familiar myths are passing away. But it is slow work. It will take many a day yet for the English speaking race to acknowledge its own sins and

cease weeping over the sins of Latin peoples. Still, let us hope. Let us keep on in the weary task of enlightening this "enlightened age." May be such as the present correspondence (*Baltimore American*, August 3) will help a bit.

BITTER SOCIAL WAR IN ENGLAND

A Tremendous Upheaval Is Clearly Impending —Unrest Grows Constantly

THOUSANDS ARE STARVING WHILE THE WEALTHY UPPER CLASSES ARE SPENDING FABULOUS SUMS IN FRIVOLOUS ENTERTAINMENTS — DOUBT WHETHER THE BEST THE PRESENT LIBERAL GOVERNMENT CAN DO WILL SAVE THE SITUATION.

"LONDON, Aug. 3.—In no country social war between the upper and lower classes is being waged with more persistent bitterness to-day than in England, and the unbiased correspondent is bound to admit that in no country in Europe is such a war more justified than here.

"On the front page of a leading London conservative daily I read a few days ago first the glaring headlines:

"'The King visits a music hall—three millions of roses used to decorate the interior of the palace!'

"A little further down on the same page another set of headlines, comparatively small beside those containing the more important announcement, catches my eye:

"'Starvation in the East End—Baby brought to church for christening wrapped in brown paper!'

"The headlines contain a scathing arraignment of social conditions in England: Three million roses to please the eyes of the King—a piece of coarse, brown wrapping paper to cover the nakedness of a workingman's baby!

"In any other country in Europe such conditions would produce a revolution, in England they simply cause unrest; the slow-

working brains of the English masses are gradually discovering that everything is not exactly as it ought to be, and that even the knowledge of living in a community which can afford to waste millions on decorations and old-fashioned ceremonies in honor of Good King George, cannot make you overlook that thousands of people whose lives are at least as valuable as that of the King, starve to death in England every year.

"The outside world hears time and again that England is sending money abroad to relieve famine in other countries, but little is heard of the continued famine which is the constant scourge of England's own great cities.

"The present liberal government probably means well enough and its legislation, nearly all inspired by Mr. Lloyd-George, seems to go in the right direction, but it is doubtful whether it will be able to save the country from a mighty social upheaval such as must come, as surely as there are limits even to the patience of the English masses.

Tories' Power Still Great

"In the first place, the Liberal party supporting the government contains a number of men on its right wing who in any other country but England would be called conservative, and in the second place the power of the Conservative party proper, the Tories, is enormous and their agitation against democratic reforms so violent that it is doubtful if the government will be allowed to remain in power long enough to carry through such reforms as will convince even the dull masses of English voters that they must look to the Liberals and not to the Tories to save them from their present state of bondage.

"Lloyd-George is going to tax the land! He is going to try in practice on a large scale for the first time the principles cham-

pioned by the American, Henry George. There is no longer any doubt about it, and a cry of horror is heard in the whole English Conservative press, which on general principles tries to block every change.

"The Chancellor of the Exchequer will ruin the country, they cry; he is preaching class war and creating anarchists in England, where present conditions are nearer the ideal than anywhere else in the world.

"The plans of Lloyd-George are striking at the very heart of English conservatism, that much is evident from the uproar they have caused. The land is sacred and so are its present possessors, according to the tenets of the Conservative faith.

"One single example, however, will show how radically wrong are the present conditions in England, where *all land is owned by a mere handful of people*. The Manor of Huddersfield was sold by the Crown to a certain William Ramsden, ancestor of the present owner, in 1599 for \$4,875.

How Land Is Held

"Three hundred years ago the yearly value of the Huddersfield was less than \$125. Now the yearly ground rents amount to no less than \$900,000. The whole of the land in the old township of Huddersfield, with the exception of a small plot in Fifth Street, long since built over, is the property of Mr. John F. Ramsden, who thus possesses a practical monopoly of the land, so that a man who wants to buy a plot in the township for a house cannot do so, but must lease it from the owner. In consequence no more glaring example of land hunger exists in the country.

"It is significant that up to the time when the Finance Act of 1909-10 was placed on the statute books, the estate was held by Sir John Ramsden, who is still living. After the passing of the act the estate was transferred by Sir John to his son.

"Up to 1851 Huddersfield was almost wholly an agricultural town; its rise, as the world knows, being due to the woolen industry.

"In order to appreciate the present situation, it is necessary that the lease system in vogue should be understood. Until the middle of the last century the land upon which most of the buildings in the town were erected was held either under tenancies at will or renewable leases. In the case of the former the tenants had in most cases erected substantial buildings upon the faith that their rights to those buildings would be recognized by the landowner in the same way that in copyhold manors the rights of tenants are recognized and enforceable.

Court Decides Against Tenants

"These tenant rights owners were destined to receive a rude awakening, for about 1850 the Court of Final Appeal decided that they were merely tenants at will, who could be ejected without notice or compensation. Ultimately after long and bitter agitation, an arrangement was made that the landlord's title should be recognized and that the tenants should surrender their tenant right interests, but retain their buildings on lease from 1859. An act of Parliament was obtained for this purpose.

"The town of Huddersfield to-day has a population of 110,005 and every inch of soil upon which it stands is owned by J. F. Ramsden, who in the form of ground rent levies upon it yearly tribute so regulated that every man, woman and child pays to him an average tax of \$8.

"Small wonder that the Tory party, representing the big land owners, considers it a crime to suggest any change in conditions so ideal to the one man who counts in their eyes and who is paying a mere nominal tax to the government until the new valuation of land will come into force.

MY ROAD TO THE TRUE CHURCH

By MRS. E. SCOTT STOKES



THE need of a trustworthy and authoritative guide for oneself and for one's children, in facing the daily problems of life in all its relations, led me, at first by slow, unconscious degrees, but later by rapid strides, to the following conclusions. Faultily expressed I know them to be, but they are the convictions by which I hope to stand and to be judged, not here alone, but hereafter also. They are these:

The Catholic Church has the longest and the widest experience in philosophical and practical dealing with every problem of human life, public and private. To briefly substantiate this assertion it needs only to point out that the theologians of the Church have for centuries been occupied with the philosophical aspects of faith and unbelief, of holiness and sin, as they affect the intellect and as they influence the heart. The Catholic clergy, regular and secular, undergo a severe training, based on the teachings of these centuries, for their duties in the confessional—a training without parallel elsewhere. These duties bring them in contact with all the so-called most modern problems of the day—the innumerable difficulties, for instance, that beset the married life, the celibate life, and the much-trodden yet unmapped country that lies between.

The uncompromising morality of the Catholic Church, encompassed and pervaded at all costs by the broadest and humblest charity, appears, in my judgment, to be nearer to the spirit and teaching of Christ in the gospel than that of any other Christian communion.

The truceless war with sin, the lifelong endurance, shown perhaps more often in sustaining a dreary siege against temptation from without and within, than in pitched and eager battle against the invigorating foe—this on the one hand, and the meekness of charity to sinners, well-nigh beyond and against all reason, on the other—these are characteristics of the men who have the care of Catholic morals which can hardly be known till the convert has spent some time under their rule. But sufficient becomes discernible to make a mother recognize that the hearts and minds of little children may here best find both grace and discipline. And so it is. The joy of Christmas, the glory of Easter, the wonders of the Incarnation, the unbounded generosity of the Passion—imprinted by the use of the rosary and by the habitual practice of other devotions flowing straight from the fountain-head of faith—evidently stir and expand many a child-heart with quiet and simple enthusiasm which outlasts the changes and chances of life, and is often only brightened by the fires of temptation.

Nor is this all. The foundations of the family life, and its very existence, depend upon our fidelity to the teaching of Christ Himself.

Many among us who are not Catholics cling, thank God! no less firmly than ourselves to Christ's doctrine. But they cannot make a lasting and effectual stand (neither can any save the infallible Church) against such infringements of God's law as man by custom or enactment chooses to sanction. For the children's sake and for our own, it is good to embrace and to hold

fast by that religion which ennobles and sanctifies love in every relation, and which raises aloft the standard of modesty, simplicity and charity. The Catholic Church holds the estate of virginity to be holier and

higher than the estate of marriage; but none the less she holds the estate of marriage higher and holier than do any outside her communion who profess and call themselves Christians, or who aim at ethical perfection.

MODERN SUPERSTITION

By M. A. P.

VERILY it makes one smile when he listens to the customary modern boasting about the progress of this age, its enlightenment, its scientific attitude of mind, its freedom from the superstition of the poor old Dark Ages, its superiority to the priest ridden Middle Ages. For one can hardly pick up a newspaper without reading about some fakir who is busy fleecing his dupes out of their money and their senses in the name of science or Oriental philosophy. I grant there was plenty of superstition in the Middle Ages, but such as it was it was not so much an error of reasoning as an error in estimating facts. People believed they saw the Devil quite often when they did not see him. But at least their belief in his powers was not intrinsically absurd, and so on for the rest. But your modern, present-day superstition is hopelessly foolish. It has not a single redeeming trait. It is sheer absurdity all through. Its dupes will swallow the most insane rot ever served up for mortal consumption, provided it is labelled with some high sounding scientific or philosophic title, all the better if its exponent be some stout, mysterious looking (because ignorant) beggar from India or Persia, who clothes himself in flowing garments of varied hues and shrouds his hazy thinking in a whole lot of mysterious sounding words. Verily science is making

fools of us—the biggest fools the world has ever yet seen. Just for example we quote the following from a daily paper picked up at random. The case is like all the rest. Anyhow, it is deliciously amusing:

LA MARQUISE DE FONTENOY

A New Elixir of Youth and Its Adventurous Sponsor—The Lords of Philipse Manor

"Some three or four years ago a man who claimed to be a son of King Edward VII. by a secret marriage contracted prior to his union with Queen Alexandra occupied a considerable amount of attention in the American press by reason of his preposterous pretensions and his swindles, which led to his frequent arrest. Styling himself alternately Prince de Guelph and Prince John of Great Britain and Ireland, he left unpleasant trails in many parts of the world, and undisturbed by the publicity given to his ejection from one of the leading Fifth Avenue hosteleries and arrest as a notorious 'hotel beat,' he subsequently established himself in a cheap Brooklyn boarding-house, where he ran an Ermine Social Bureau, the object of which was the presentation of his dupes at the court of 'his father, King Edward,' at \$100 a head. Incredible though it may appear, he found people willing to pay, and when he was exposed and his unsavory record printed in these letters I was threatened with all sorts

of pains and penalties by a creature who described himself as 'the Prince's Lord High Chancellor,' the letter bearing the stamp of the 'Royal Chancery' and the address of some back street in Brooklyn.

"I suppose the police got after him—at any rate, he vanished from New York, and save for the publication by B. W. Dodge & Co. of a volume of the most fantastic memoirs was no more heard of. If I refer to him at all it is because he has lately turned up at Los Angeles, Cal., as the inventor and purveyor of a beverage entitled Amritam, which he promises in the circulars bearing his signature will effectually 'avert premature old age and senile decay.' He is sending these circulars from Los Angeles all over the country and even to England. I may mention incidentally that he has always had a disposition to medical quackery. It was as a 'medical man' that he first incurred, in 1897, legal prosecution at the hands of the New York County Medical Society through his endeavors to win the \$1,000,000 that Charles Broadway Rouss offered to any physician who would

restore his sight. He represented himself as Prof. John Rex Guelph Norman, head of the Burmah Sanitarium, of Moulmein, India.

"Associating himself with an unfrocked Methodist clergyman named Morrison, they started in New York the 'Hygeian Therapeutical Society,' which professed to employ the 'Science of life as practiced by the ancient Magi, for blindness, failing vision and all chronic ailments of men and women.' Rouss prudently selected as a substitute for experimentation a blind man named John Martin. The treatment consisted in pouring water, said to be from India, on the patient's head, and rubbing it in. Needless to say, John Martin, like his principal, Charles Broadway Rouss, remained blind; but people who were led to believe that this precious couple had Rouss himself under treatment flocked to the rooms of the Therapeutical Society, and the two quacks lived on the fat of the land till driven out of New York by the authorities.

THE CATHOLIC MISSIONER

Edward A. Morse, former professor of zoology in the Imperial University of Tokio, Japan, gives in "Glimpses of China and Chinese Homes" the following tribute to the Catholic missionary:

"As I left the city (Shanghai) at twilight, after my brief experience within its walls and glanced back, through the gateway to take a last look at its narrow streets and low buildings and recalled the mass of filth, misery and small-pox I noticed a Jesuit priest with heavy black beard and unmistakable French face, but dressed in full Chinese costume.

"He was entering the city, in which he

lived surrounded by all this squalor and misery.

"I could not help admiring his noble devotion and could readily understand why the Catholics make such progress in China in comparison with that made by the missionaries of other sects, who usually live in the foreign settlement, associated with many of the comforts of their more sinful brethren.

"I further realized that a convert of this priest might compare notes with a Catholic convert in Tibet or Cochin China, and there would be no divergence of doctrines in the minutest particular."

THE FORUM

REPLIES TO CURRENT ATTACKS AND MISREPRESENTATIONS

ABRAHAM LINCOLN AND CATHOLIC CITIZENSHIP

A Forged Prophecy—Civic Equality for All

Time has healed the wounds of our late Civil War, the North and the South are united and the true character of Abraham Lincoln is known and appreciated by the American people. He stands second to Washington only, in the list of Presidents, and his written and spoken words command attention, almost reverence, from the citizens of our Republic.

Consequently, it is not surprising that his name is invoked by individuals whose thoughts and policies are diametrically opposed to those of the Martyred President, and while posing as the representatives of the only genuine brand of American patriotism.

In the pages of all the anti-Catholic papers and magazines Lincoln is pictured as an enemy of the Catholic Church, distrustful of the loyalty of her children, and prophesying that the death blow to American liberty would be dealt by the priests of Rome.

Abraham Lincoln and Catholics

Recently a member of the I. C. T. S. wrote to the *Menace* asking when and where Abraham Lincoln said or wrote this prophecy which said paper had frequently printed. The editor replied that *he had found it in ex-priest Chiniquy's book!* But since this "prophecy" has appeared lately in

several Protestant publications of a fairly respectable character, it is well to lay the ghost at once. Incidentally, we might remark it would be well for readers of TRUTH to preserve their copies of this magazine for future use. It is impossible for us to refute the same calumny more than once a year!

Mr. William S. Long in December of 1910 wrote to the son of Abraham Lincoln for information in this matter, as nothing of the kind is found in the works of his father or in any of the lives of the great President.

The following letter was received:

"Pullman Building,

"Chicago, December 16th, 1910.

"WILLIAM S. LONG, Esq.,

508 Vine Street, Camden, N. J.

"MY DEAR SIR:

"Your letter of December 6th to Mr. Lincoln is received here this morning, with its enclosed pamphlet; and he desires me to say that while he has always been careful to refrain from making any expression concerning his father for public use, there is no objection to his saying to you personally that he has no knowledge of any such sentiment as is quoted on page sixteen of the pamphlet, under the caption 'What Abraham Lincoln Saw in Roman Catholicism,' ever having been uttered or written by his father. He thinks it must have been the invention of some speaker or writer, and is *in line with the fabrication which has many*

times been published, under the heading 'The Prophecy of Abraham Lincoln,' beginning with the words 'I see in the near future a crisis approaching,' and which had its origin several years ago in a newspaper account of a spiritualistic seance in Iowa, and has even been quoted in a speech in Congress.

"The pamphlet which accompanied your letter is herewith returned.

"Yours very truly,
"CHAS. S. SWEET, *Secretary.*"

Nor will such organizations as the "Guardians of Liberty," "Junior Order of American Mechanics" or other proscriptive organizations be able to hide behind the noble form of Abraham Lincoln and claim him for their patron saint. What he thought of the Know-Nothings of his day, the prototypes of the A. P. A. and similar societies, may be learned from the recently published "Recollections of Abraham Lincoln," by Ward Hill Lamon. Mr. Lamon publishes the following letter from Lincoln to Joshua F. Speed, written in 1855:

"You inquire where I now stand. That is a disputed point. I think I am a Whig, but others say there are no Whigs and that I am an Abolitionist. I am not a Know-Nothing, that is certain. How could I be? How can any one who abhors the oppression of Negroes be in favor of degrading classes of white people? Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that 'all men are created equal.' We now practically read it: 'All men are created equal except Negroes.' When the Know-Nothings get control it will read: 'All men are created equal except Negroes and foreigners and Catholics.' When it comes to this I should prefer emigrating to some country where they make no pretense of loving liberty—where despotism can be

taken pure and without the base alloy of hypocrisy."

"THE INDEPENDENT" AND THE "GUARDIANS OF LIBERTY"

No one who is a constant or even an occasional reader of *The Independent* will accuse it of undue partiality towards the Catholic Church. Consequently the following denunciation of the "Guardians of Liberty" in its issue of July 11 will convince non-Catholics of the miserable, un-American character of the new organization and of the justice of Catholic criticism in the matter:

"This is a new organization, only a year old, a sort of semi-secret society like the Masons, which has officers of notable designations and which already claims to have hundreds of thousands of members. The Rev. Augustus E. Barnett, D. D., is 'chief recorder,' Lieutenant-General Nelson A. Miles 'chief attorney,' Hon. Charles D. Harris 'chief guardian,' Rear Admiral G. W. Baird 'chief vigilant' and Major-General D. E. Sickles 'chief custodian.' These constitute its national court. It has a long string of national counsellors, generals, clergymen, rabbis and officers of various orders.

"The name of it indicates its purpose; but what is the danger to liberty which it will fight? Passing by the general statements in its constitution about the purpose to promote loyalty to the principles of our free government, we seem to find its more definite aim suggested in its 'Declaration of Principles,' in which we find the following paragraphs:

"'It is our belief that every citizen should hold sacred his civil duties and responsibilities, and it is our desire and purpose that every office of the nation, state and muni-

ciality shall be held by men of ability, integrity and true patriotism. We hold that no citizen is a true patriot who owns superior temporal allegiance to any power above that of his obligation to the principles of the Constitution of the United States.

"As the fathers established, so are we resolved to maintain the complete separation of Church and State.

"We deny the right of any political or ecclesiastical organization to manipulate or control the sovereign citizenship of our people or to dispose of their rights and privileges for political office or power, and we are determined that every citizen shall exercise his civil rights and privileges unmolested, answerable only to his conscience and to his God.

"We unite to protect and preserve the free institutions of our country, especially our public educational system, against any foreign or menacing influence, and we particularly protest against the diversion of any public funds or lands to any religious purpose whatever."

"It is perfectly clear that this organization is directed against what it regards as the one danger to American liberty, namely, the Roman Catholic Church. That is the only body which is popularly charged with owning 'superior temporal allegiance to any power above that' due to his country; the only one said to be opposed to 'complete separation of Church and State;' the only one said to menace our undenominational public school system and to be seeking the support of public funds for ecclesiastical purposes. The Catholic press has immediately recognized this new society as directed against its Church and as a new form of the Know-Nothings and the A. P. A., and such it evidently is. But the official circular sent out by the **Guardians of Lib-**

erty, which we have received, denies and yet confesses it. It says:

"Catholic journals have attacked the **Guardians of Liberty**, on the ground that the new organization is a revival of Know-Nothingism. Nothing could be further from the fact. But Rome is afraid of the new organization, knowing that her own methods of political and ecclesiastical campaigning in this country will not bear the searchlight. Her truckling with Presidential candidates; her arrogant claim of equality with royalty for her Cardinals at public functions; her attitude toward civil marriage and her imposition of the ban of illegitimacy on ecclesiastical marriages between Catholic and Protestant; her widespread interference in politics and her dictation to the "bosses"; her declaration that "the Church will not come to her own until there are more Catholics in Congress," and her demand, reiterated in her Church organs throughout the country, that American Catholics should work together "to make of the United States according to a dream that is no longer visionary the first Catholic nation in the world"—these are among the reasons why the free and independent American people must jealously guard their privileges against a power which has been repudiated in every country in Europe, with one solitary exception."

"If this is not a revival of Know-Nothingism, then our memory of Know-Nothingism is greatly at fault. The purpose of that organization, which swept the country in the '50's, was to attack the Catholic Church, and to exclude its members from political office. This new organization has this Section 14 in its 'Declaration of Principles':

"It shall be the duty of all members to support candidates for political office who

are good and true men, earnest patriots and loyal to the principles of the order.'

"That can mean nothing else than never vote for a Catholic.

"The statement issued proceeds further at length to attack the Catholic Church. It tells us that 'the Roman hierarchy is a political machine * * * casting its influence in favor of those who are willing to serve, not the best interests of their country, but of the Catholic Church,' and it declares:

"Having already dictated the choice of judges, Congressmen and many high public officials in state and nation, Rome is now engaged in attempting a far weightier task—to dictate the choice of a Chief Magistrate to preside over the destinies of 100,000,000 Americans.'

"We hold that such an organization is a menace to our political peace. It greatly magnifies the danger it sees. It is proscriptive and un-American. The former political anti-Catholic organizations had a brief and dishonorable history and passed away. Protestantism and liberty do not need such defenders. We want to live in the fullest harmony with our Catholic fellow-citizens, and we shall find them earnest patriots, lovers of the country's liberty and guardians of our public schools, even against ecclesiastical interference. We have relics of union of Church and State yet left, particularly in the aid given to denominational charities, but their correction does not need the raising of the banner of religious warfare."

NOT A "CONVENT"

Through carelessness of reporters rather than through malice, we are sure, the New York *Sun* described the escape of three girls from a convent, whereas they escaped from a reformatory to which they had been sen-

tenced by the civil authorities. Perhaps it's not a matter of great moment, but non-Catholic readers are so prone to misunderstand such matters that we commend the following prompt explanation from the pen of Dr. Veale. This letter was published in the *Sun* of July 12, this naturally falling under the eyes of those who had seen the previous news item:

"To the Editor of *The Sun*—Sir: How comes it that the *Sun*, which usually shines with such commendable impartiality on the good and the bad, countenances, at least by implication, that hoary and most malicious calumny the alleged forcible retention of convent inmates? In a news item in the *Sun* of July 9 fallaciously headed 'Girls Escape From Convent' a sensational 'break' for freedom made by three girls from the third story window of a 'convent' near Cincinnati is described. It seems one was injured, and after trudging several miles the recognition by a juvenile court officer of the so-called 'convent' uniform led to their arraignment before the juvenile court.

"Were it not for the casual mention of the court officer the unsophisticated reader, relying on the usually straightforward veracity of *Sun* reports, inevitably derives the impression of an up-to-date instance of enforced duress within convent walls. Surely *Sun* readers should be sorry to see their one fount of reportorial ability and reliability follow in the wake of some of its contemporary metropolitan sensational mischief mixers. Yet it could have easily been suspected and almost quite as easily ascertained that the 'convent' in question is not a convent at all but a charitable institution for the detention and reformation of wayward females, white and black. Charity, like crime, it seems, obliterates color distinctions; convents presumably

contrariwise. Convents are not charitable, reformatory or penal institutions, but exclusively religious and educational.

"In the light of the 'Official Catholic Directory' the 'Girls Escape From Convent' assumes a new aspect. The character and purpose of the institution from which the resourceful and resolute young ladies escaped is sufficiently clear from the following item in the statistics of the archdiocese of Cincinnati:

"Carthage. Provincial Monastery of the Good Shepherd 'Our Lady of the Woods.' Mother M. of St. Aloysius Bigley, provincial; Mother M. of St. Martin, prioress; 57 professed sisters, 55 Magdalens, 53 white penitents, 120 colored penitents, 77 white preserves, 102 colored preserves."

JAMES VEALE, D. D.

Waverly, July 11.

A CREDITABLE CONFESSION

Well-Known Writer Honestly Admits That His Former Opinion of Catholicity Was Founded on Error

Mr. Harold Begbie is the author of several interesting books dealing with social conditions in England. In some of his works the reader will find evidence of a strong antipathy to the Catholic Church, but a first-hand knowledge of Catholic people, their lives and their beliefs, has recently caused Mr. Begbie to change his mind.

What is more important is that the distinguished writer is not ashamed to acknowledge his error. "The Lady Next Door" has just come from his pen and his numerous readers will find in its pages no trace of antipathy to Catholicity. He himself says: "I inherited an almost violent antipathy to the Roman Catholic Church." But he is rid of it now, and, like an honest

man, seems to be greatly relieved. The effect was produced by a visit to the South of Ireland, of which he writes:

"In Ireland I came face to face with my problem. In the South, where Catholic influence is supreme, the people are almost enchanting in their sweetness of disposition, entirely admirable in the beauty and contentment of their domestic life, wonderful in the wholesomeness and sanctity of their chastity. Instead of a lazy, thriftless, discontented and squalid people—as I had imagined them to be—the Irish of the South won my sympathy and compelled my admiration by qualities the very opposite. It seemed to me that these hard-working, simple-living, family-loving and most warm-hearted people had done what we in England have largely failed to do, even in our villages—to wit, solved the problem of life. The charm which every traveler feels in the South of Ireland is the character of the Irish people, and my investigation forced me to the judgment that this character is the culture of Irish Catholicism. My problem lay, therefore, in squaring the admiration I felt for those gracious people with my detestation of the church which has guarded Irish character from the dawn of its history. I was compelled to admit that I had greatly misjudged the Catholic Church."

CANDID ADMISSION BY A METHODIST MINISTER,

Rev. J. B. Hemmion

"It is a strange and lamentable fact that not one Protestant in ten thousand knows the truth about the teaching and practice of the Catholic Church. Many do not know that there was any Christian Church from the first or second century, until the 'Reformation,' or for about a thousand four

hundred years. And they believe that there was then, virtually, a new Revelation.

"When a person of common sense wishes to obtain information about anything, whether political, religious, scientific, or it matters not what it may be, he goes to headquarters for authentic information—never to those who seek to destroy, or who are the enemies of that which he wishes to study. *Not one Protestant in thousands ever seeks information concerning the Catholic Church from Catholic sources.* The history of Christianity, from the apostles to the fifteenth century, is not taught in any Protestant theological seminary, nor anywhere else amongst Protestants, as far as I know. Nor is it possessed by Protestants. I have never seen nor heard of such work,

except in Germany. I studied theology, passed my examinations for the Methodist church, and knew absolutely nothing of Christianity, or whether there was any, during this period. When I awoke to the fact of my dense ignorance, I felt resentment; and I confess I do to this day.

"Protestants never think of such a thing as reading Catholic books, or periodicals; or anything that smells of 'Rome.' I never did; and yet I was, of all men, not a bigot. It is an inborn and fostered prejudice of many generations. But this is not all. Not only are Protestants absolutely ignorant of Catholic teaching, practice and history; but they generally believe a distorted caricature, and call it 'Romanism.'"

JUDGING THE CHURCH

Very frequently non-Catholics are scandalized and hindered from embracing the true Faith by the inconsistent or bad conduct of careless, disedifying or bad Catholics, falsely considering all classes calling themselves Catholics as the same, and not allowing that "black sheep are to be found in every fold." The old and most common fallacy against the wise rule of logic or right reasoning is made: "From a particular case or class do not draw a universal or general statement, belief or conviction." In popular language we say "One swallow does not make a summer." From a particular class or bad example Catholics as well as non-Catholics very often draw a most erroneous or unfavorable opinion concerning all those professing the Catholic Faith. There are

about 300,000,000 of Catholics throughout the world, the majority of whom are exemplary followers of Christ. Our Blessed Saviour chose twelve Apostles and one of them was Judas, and the head of them denied His Divine Master in the most scandalous manner; yet we do not conclude that all the Apostles or all the followers of Christ are a bad lot. Christ says: "It is impossible that scandals should not come: but woe to him through whom they come." We judge the worth or value of a tree by its whole fruit and not by the wind-fall fruit or some particular defect, decaying or dead part, and so in judging the Catholic Church we must judge it from the four true marks of the whole; she is One, Holy, Catholic and Apostolical.

CATHOLIC SERVICE AND SOUTHERN PRESBYTERIANISM

A MERITED REBUKE BY F. L. WOOLRIDGE

[A convention was recently held in Bristol, Tenn., of the Southern Presbyterian body, a component portion of which was a "Committee on Romanism." This committee presented the resolution that the Catholic Church is a menace to our land and that steps be taken to release poor Catholics from the bondage of nuns, priests and bishops. The following letter of F. L. Woolridge, of Montgomery, Ala., to the *Morning Star* of New Orleans, denouncing such action, is right to the point and reflects credit upon the writer.]



HIS honorable and intelligent "Committee on Romanism," composed of Southern gentlemen, demand that their sectarian body, with the co-operation of the other Protestant denominations, lay aside for the present the fight against their late enemies, indifferentism, infidelism and atheism, gird on their armor and with flying banners, concentrate their forces against the common enemy of Christianity, the Roman Catholic faith, and rescue from the clutches of Rome the poor, helpless, benighted persons, who, in this enlightened age, dare to give honor to Almighty God as Catholics.

To a student familiar with the history of the South, especially its struggles in time of pestilence and war, this declaration on the part of this committee proclaims it to the world as the crowning masterpiece of ungratefulness of the people of the South toward their own flesh, blood and kindred, who bravely acknowledge without fear or favor that they are Roman Catholics.

Men of the South, have you forgotten the debt you owe to your fellow Roman Catholic citizens?

I refer you to the old files of the Southern newspapers, such as the Montgomery, Mobile and New Orleans and daily publications to be found on file in the libraries of your Southern cities.

Turn back the pages of these immutable witnesses to the year of 1847, when the

yellow fever pestilence spread its wings of death over the South. Who went into your Southern homes and nursed your sick, closed the eyes of your dead and gave them a decent (if not Christian) burial? The now so-called benighted Roman Catholic nun and still more benighted priest. In 1856 and 1858, history, as recorded in these publications, gives testimony of the same character.

In 1861, when President Davis and General Lee called for defenders of the cause of the Confederacy, why did you not bar from the ranks of your brave soldiers the benighted Romanist?

Statistics prove that one-tenth of the soldiers enlisted in the cause of the Confederacy were Roman Catholics.

Have you forgotten the brave deeds of your Admiral Semmes?

He was also a Roman Catholic who paralyzed the commerce of the Atlantic Ocean. Even to this day his fame is as well known in Europe and Asia as here in the Southland.

Have you forgotten the patriotism of your poet-priest, Father Ryan, whose monument you are now erecting in Mobile, Ala.? —the man who gave to the future generation an immortal flow of poetry dedicated to the Lost Cause of the Confederacy. He also was a Roman Catholic, and General Butler of the Federal forces, at the surrender of New Orleans, paid him the

tribute of being the bravest man in the city, because he dared protest against the treatment accorded the Confederate prisoners and residents of the surrendered city.

If you have forgotten the many heroic unrecorded sacrifices made on the battlefields, and in your hospital camps by those now so-called benighted Roman Catholic nuns, I will refer you to any veteran of the Confederate cause. They, God bless them, have not forgotten.

Have you forgotten that awful year of 1878, when the entire South was swept by the dreaded yellow fever epidemic, and the people fled panic stricken from their homes, leaving behind their own flesh and blood contaminated with this dreadful malady?

Men of the South, I ask you who were the persons that entered your houses in the very face of death itself, and gave succor in that hour of need? They were the same now so-called benighted nuns and women of the Catholic laity. Who gave heed to the feverish cry of the dying, and comforted them in their last moments? The Roman Catholic priest.

Have you forgotten that brave colony of Catholic nuns at Donaldsonville, La., who, for many years have sheltered and cared for your leprosy-stricken kindred, that dreadful malady that the nations of the world shudder at the very thought of, at the cry of the "unclean"? These are but a few instances which history has recorded of your debt to the men and women of the Catholic faith.

Men of the South, you who are noted for your protection of the fair name of the Southern women, even to the extent of giving your life blood, why have you allowed her name to be villified? You deny the charge!

What about that magazine edited by one

of your Southern men in Georgia, the Hon. Thomas Watson? Can you deny that he has said in its pages that the Catholic nun and priest were not of the same high standing of morals as other men and women? No, gentlemen, you cannot deny it, for this magazine is still being published and sold at the newstands of your Southern cities.

Have you forgotten that a number of these Catholic nuns are Southern-born women whose fathers have shed their blood for the cause of the Southland?

You, protectors of womanhood, why do you allow this dishonorable editor to print this character of literature and even pay him for his contributions of slander, when if an individual were to make a slighting remark about a Southern woman, there would be a hurry call for a coroner's inquest, and a quick verdict of not guilty by twelve of your fellow-citizens?

Because these daughters of the South have seen fit to don the garb of a Roman Catholic nun and dedicate their future to the care of the sick and needy regardless of the patient's creed, color or politics, should you not protect their fair name with as equal vigor as that of your other daughters, who are not called by God to renounce the world and its follies, and make a perpetual vow of humility, poverty and chastity, and, if necessary, give their life in the discharge of their duties to the afflicted? Why have you stood with dumb lips and folded arms, you protectors of women? Men of the South, awake and show your colors. You are fair-minded and wish evil to no man and justice to all. Declare to the world that the South is for right, first, last and always, regardless of one's religious or political beliefs.

PRESENT DAY THOUGHT

By REV. BART. A. HARTWELL

"I verily believe that there are more, lies—more base and wicked lies—in English books (on the subject of the Catholic Religion) than in all the other books of the world put together."—*Cobbett*.



In the "Dark Ages" when, according to some folks who ought to know better, thought was throttled and no man was allowed to think for himself, then, observes the *Baltimore Sun*, the world "produced such giants as Augustine, Thomas Aquinas, Francis of Assisi, Luther and Melancton. To-day, with thought free, its masterpieces are Dowie, Mrs. Eddy and General Booth." The writer fails to mention "Pastor" Russel and "Billy" Sunday.



Commenting on the life of Joan of Arc by Anatole France, Mr. Chesterton says: "I have only glanced at it, but a glance was enough to remind me of Renan's 'Vie de Jesus.' It has the same strange method of the reverent sceptic. It discredits supernatural stories that have some foundation, by telling natural stories that have no foundation."



The *Independent* (New York) recently remarked that, "it would be worth while to study the question why so many of the clergy of the Protestant Episcopal Church have gone over to the Church of Rome." John Wesley the founder of Methodism answered this question nearly three hundred years ago. "What wonder" he said, "that we have so many converts to Popery and so few to Protestantism, when the former

are sure to want nothing, and the latter almost to starve?" In Wesley's day, after a hundred years or more of the "Glorious Reformation" the tide of religion and morals was never before so low in England. Herbert Spencer tells us in his "Facts and Comments" of some parishes where everybody went to bed drunk, including the Vicar, and were thought none the less for it. Wesley was a good man, according to his lights, and by nature uncommonly devout, and he revolted against all this. The Methodist movement was somewhat Catholic in its originating impulses. John Wesley was largely influenced by the pietism of Jacob Spencer (1633-1705) a German Protestant of mystical temperament who attempted to do in Germany what Wesley later undertook in England, i. e., to improve religious and moral conditions. Although a Lutheran, Spencer's interpretation of the Christian life, says the Protestant scholar Dr. McGiffert, "was more Catholic than Protestant. He saw to what indifference and carelessness the current notions of justification and assurance were leading, and he took issue with both." Spencer's influence extended to England. The success of the Methodist revival was due to the genius and personal character of Wesley, and not a little to the modicum of Catholic truth at the bottom of it. Its decline as a spiritual force was a foregone conclusion in view of its intellectual narrowness and its irrational and puritanical interpretation of the Christian's attitude toward the present life. As a result religion degenerated into externality and practice became artificial.

A little while ago we heard much of the Modernist movement within the Catholic Church. Modernism, we were told from without the fold, was the rock upon which Catholicism was at last to be wrecked. It was the Modernist complaint that the church is out of date. We are told that a new era is dawning and that the church must wander from the beaten path to meet it. She must put the old wine in new bottles, etc. During all this din the church kept on the even tenor of her way, she had heard such talk before. In his learned essay: "Aristotle and the Christian Church," Brother Azarias of the Brothers of the Christian schools, informed us twenty-five years ago that there were Modernists at the University of Paris so far back as the year 1237. Even in that day, we learn from Brother Azarias, there were Catholics who were wiser than the church; and is not this the spirit of Modernism? Even then there were "strange words heard from the teacher's chair. There are mysterious whisperings carried on behind many a barred door and in many a secret corner, of wonderful social and religious changes about to take place; of the inadequacy and inefficiency of the old order; of the inauguration of a new order and a new gospel." (p. 51.) And what is more strange these ancient critics of the church were known by the same name as their present-day successors; i. e. Modernists ("Moderni") "*Sed Moderni totum tempus in saeculari scientia expendunt, parum vel nihil de scientia Dei curantes.*" (The modernists spend their whole time in the pursuit of worldly knowledge, and care nothing for the science of God.) such is

the complaint of the chancellor of Paris in 1237 against the Modernists of his day. Verily, there is nothing new under the sun!



Christianity introduced into the world the idea of the dignity and worth of the individual man. Before the coming of Christ there was no real appreciation of the value of human life as life. Christ did not preach to the classes but to the individual man. To the kneeling slave He gave hope and bade him stand erect a sovereign among his peers. In proportion as men ignore Christian principles and ideals just so much do they become self-centered and cold towards their fellows. Humanitarianism cannot stand upon its own feet, it needs the support of religion. Philanthropic and humanitarian movements were never so numerous and wide spread as they are today. And yet to a great extent they are a failure so far as engendering kindness and tenderness among men and good will between the classes. With all his culture scratch the natural man and you'll find a tiger. Irreligion is the fruitful soil of heartlessness and brutality. Lecturing at the Harvard Medical School some time ago. Dr. W. T. Porter of the faculty of medicine declared charity an old fashioned idea which should be abolished; that old people and sick children and the physically unfit should be allowed to die. "We are no longer able to regard man from the standpoint of a mere unit," Only the most hopeful are to be safeguarded. "Charity" he said, "is uneconomical and an official stigma. The mistake of charity lies in its history; it began in the churches." This from the cradle of the New Religion of Dr. Eliot.

THE TRUTH OF HISTORY

By THOMAS O'HAGAN. Ph.D.

IT would do well that the historian, Catholic or non-Catholic, would thoroughly understand the life, spirit, and faith of the church whose deeds and policy he passed judgment upon. It is easy, for instance, to-day to visit Rome, and with an eye trained in some little theological college, charge the people of Italy with being superstitious and idolatrous.

We heard a young lecturer—a minister of the gospel, too—a few years ago, amid a very shower of rhetorical fireworks, connect in one breath Pope Leo XIII., Italian anarchy and superstition. It was a magnificent display of—bigotry and ignorance.

The young lecturer had been girdling the globe in a trip, had touched Rome, and had been terribly shocked with the splendor of the Italian churches. An appreciation of art needs the spiritual, and the spiritual is fed upon the dew of heaven.

To illustrate how the historian of the day aids and abets the peregrinating lecturer in the vile work of misrepresenting the Catholic Church, we will cite two paragraphs from Geo. H. Putman's work, "Books and Their Makers in the Middle Ages." It is said that a liar must have a good memory, but Putman is evidently devoid of that faculty; otherwise he would not have contradicted himself in almost succeeding pages of his work.

On page 331, Vol. I, Mr. Putman says: "A production of Beccadelli's, perhaps the most brilliant of Alfonso's literary protégés, is to be noted as having been prescribed by the Pope, being one of the earliest Italian publications to be so distinguished. Eugenius IV forbade under penalty of ex-

communication, the reading of Beccadilli's 'Hermaphroditus,' which was declared to be *contra bonos mores* (against good morals). The book was denounced from many pulpits, and copies were burned, together with portraits of the poet, on the public squares of Bologna, Milan, and Ferrara. This opposition of the church was more noteworthy, as the book contains nothing heretical, or subversive of ecclesiastical authority, but was simply ribald and obscene."

On page 333 of the same volume, Putnam writes—and we beg the reader will compare carefully the two statements: "Poggio is to be noted as a free thinker, who managed to keep in good relations with the church. So long as free thinkers confined their audacity to such matters as form the topic of Poggio's 'Facetiae,' Beccadilli's 'Hermaphroditus,' or La Casa's 'Capitolo del Farno,' the Roman curia looked on and smiled approvingly. The most obscene books to be found in any literature escaped the papal censure, and a man like Aretino, notorious for his ribaldry, could aspire, with fair prospects of success, to the scarlet of a cardinal."

Is it any wonder that Catholic parents hesitate to send their sons to educational institutions whose textbooks and works of reference in history are filled with such glaring contradictions and falsehoods as the above?

Yet, this is but a single example among hundreds that may be gathered from the pages of histories and works of literature that fill our college and public libraries.

Take, as a second example, a work entitled "Brown's Chaucer's England." One

chapter of the work is devoted to the religious condition of England during the time of Chaucer. The author says that the Catholic Church was so imbued with the religious life at this time that she looked upon marriage as a sin. Now, the Catholic Church raised matrimony to the dignity of a sacrament, and we cannot see how, therefore, marriage could be regarded at the same time as both a sin and a sacrament. But, no doubt, professors of literature in our colleges, while in a brown study, can explain all this.

We Catholics do not desire to whitewash any Pope, Cardinal, Bishop or Priest of the Catholic Church. They do not require the process. The church has a human as well as a divine side, and, if it had not its weaknesses on the former side, it would not be the church militant, but the church triumphant—triumphant over the world and the flesh, and this full triumph, this full victory can never take the place of a war waged while we are in the flesh.

We speak about culture and scholarship. There is no culture or scholarship unless it is based upon truth.

We must learn to read every side and all sides of the question, and our public libraries should see to it that Catholic works, giving the Catholic point of view, have a place on their shelves alongside non-Catholic works.

We are not pleading here for religious controversial works. We are pleading for the recognition in our public libraries of scholarly works in philosophy, history and literature, written by Catholics. In history, for instance, such works as "Pastor's Lives of the Popes of the Renaissance," Janssen's "History of the German People," Dom Gasquet's "Henry VIII and the English Monasteries," Balmes' "European Civilization," Brownson's "Essays," Ozanam's "First Centuries of Christianity," Dom Gasquet's "The Age Preceding the English Reformation," Dr. Maitland's (an Episcopalian) "Dark Ages," and Digby's "Ages of Faith."

Just think of a partisan tribunal where only certain witnesses are called in to testify. Why we would not tolerate it for a moment in judicial affairs, and yet this partisan testimony is what is going on every day in the court of historical inquiry, where only certain witnesses are admitted.

Our Holy Father, Pope Leo XIII., in throwing open the Vatican Library to historical research some thirty years ago, clearly defined the spirit in which history should be written. "The first law of history," said His Holiness, "is to dread uttering falsehood; the next not to fear stating the truth."

Associated with truth is always courage, and it is only the coward who slanders and calumniates.

Wretched were life, if the end were now!

But this gives tears to dry despair,

Faith shall be blest, we know not how,

And love fulfilled, we know not where.

—*Coventry Patmore.*

QUESTIONS AND ANSWERS

(The answers to these questions are for the most part prepared at several of our largest and most important theological seminaries in the United States, and great care is used to have them accurate and correct. We make the Question Box a special feature of this magazine. We will take the greatest interest in receiving and answering any questions on religious topics in general, or on the Catholic Church in particular. We only ask that the questions be asked honestly and in good faith. Our object is to furnish a medium of sound information to any soul desiring religious information. Patronize the Question Box generously.)

MATERIAL PROSPERITY AND TRUE RELIGION

QUESTION—Why is it that Protestant countries are more progressive and prosperous than Catholic countries? Is there any truth in the assertion that Catholic teachings and the power of the priesthood produce poor economic results?—J. F. TRENTON, N. J.

Answer—We reply to the first question by denying what our correspondent seems to presuppose—the inferiority of Catholic to Protestant countries in progress and national prosperity. With a Catholic population in the United States of 15,000,000, with over one-third of the German Empire Catholic, with almost one-half of the population of Switzerland Catholic, etc., it is ridiculous to speak of such countries as “Protestant,” even though the non-Catholic population be greater than the Catholic. Again, the degree of material prosperity depends far more upon natural resources and racial characteristics than upon religion. Exchange the vine clad hills of Italy for the coal bearing hills of England and the balance of trade would change within a year. Then, again, nations of the same age should be compared, not ex. gr. a country like England with a civilization of almost

2,000 years behind it and a country like Mexico, whose savage Indians first met a few white men four hundred years ago, and some of whom, as the Yaquis in Sonoras, have not yet been civilized.

There is nothing in the Catholic religion to retard a nation's material welfare, and history shows that many Catholic countries have at various periods led the world in the march of material prosperity. Such we might naturally expect to be the case because of the moral training which is given to Catholics and which should prevent national decline. However, our correspondent will bear in mind that this Protestant judging of the truth of a religion from material prosperity is false in theology and ridiculous in logic. Our Blessed Savior did not say aught to lead us to believe that His disciples would become wealthy; on the contrary, he assured us that His Kingdom was not of this world.

If there were any validity in this criterion it would prove that at one period paganism was the true religion, later on Mahomedanism, in one century Catholicism, in the next, Protestantism, which, of course, is sheer nonsense.

Since this subject, however, is frequently brought to our attention, let us give the

following information on the material and social condition of Belgium. A distinctly Catholic party has been in control in this country for over twenty-five years, it has just been returned to power with an increased majority and there are about 50,000 Protestants in a population of 7,500,000. These details are from the pen of a German non-Catholic writer in the *Rundschau*, one of the leading magazines of Germany:

"1. Belgium possesses relatively the largest railway area in Europe—more than sixteen kilometers of railway per one hundred square kilometers of territory. England has 11.6 kilometers, Germany 10.4, and France 7.4.

"2. No other country in the world affords such facilities for cheap traveling. The fares are very low for the working class, and five or fifteen days' tickets at 11 francs seventy-five centimes (\$2.25), or twenty-three francs fifty centimes (\$4.50), enable excursionists to reach every populous quarter. No other government so far has been 'lavish' enough to imitate this example.

"3. Antwerp is at present the largest port of Continental Europe. This is not surprising, taking into account the fact that the latest figures show Belgium at the head of all the nations in import and export trade, 714 francs per head representing the part of each Belgian citizen in the general trade, as compared with 555 francs for the Englishman, 244 francs for the German and 230 for the Frenchman.

"4. No other country that has increased its trade and industry can boast of the same prosperity. The state expenses are enormous, and yet what is called the 'National Unproductive Debt' sank between the year 1884 (when the Catholics came into power) and 1909, from 6 francs seventy-one centimes to 3 francs seventy-nine centimes per head. It has been reduced by half. It is

only right to add that the national debt during the same period rose from 1,422 to 3,329 million francs; but all this money is invested in railways, harbors, docks, canals, etc.

"5. In no other country are the necessities of life as cheap as in Belgium, although there is at the moment an upward tendency in prices. In Germany and in France duties have been put on most of the goods; in Belgium these duties, customs duties, have been done away with in the case of cocoa (1895), tea (1897), coffee, raw or unroasted (1903) and diminished in the case of rice, salt, vinegar and 'industrial alcohol.'

"6. As a general rule customs and duties are very light, if any are imposed at all, on imported materials and goods needed in connection with national industries. Very light, too, are the excise duties and the cost of the transmission of goods. Hence it is that a population of nearly eight million inhabitants flourish and are content in so limited a territory—only a third of Ireland in size.

"7. In no other country, even by the admission of Protestant economists, is social legislation so complete as in Belgium; it would require a long paper merely to enumerate the main chapters of the new code.

"8. Between 1884 and 1910 Belgium solved a problem which seemed impossible of solution to all other nations. Although the general expenses increased in all directions, no new duties or taxes have been created, with the sole exception of a heavier duty on drinkable alcohol (in order to limit its consumption).

"9. Between 1890 and 1910 the number of illiterate people was reduced by more than half. We find in Belgium, without compulsory education, less ignorant men than in France. Practical and technical

education is making headway. A new bill dealing with this question—a very liberal bill it is—will be laid before Parliament if the government remain in power.”

Making the words of an Italian anti-clerical paper his own, the German writer thus concludes: “Belgium deserves to be taken as a model by all the countries of Europe.”

THE CATHOLIC CHURCH AND THE BIBLE

QUESTION—It seems to be very difficult to convince non-Catholics that the Catholic Church does not hate the Bible. A Protestant friend tells me that she knows of cases in South America where the priest collected the Bibles which he found in the homes of the people and had them burned. Can you give me some information in TRUTH showing the reverence of the Catholic Church for the Bible and that Catholics are free to use it.—T. H., AKRON, OHIO.

Answer—We have frequently shown in these pages that not only are Catholics not forbidden to read the Holy Scriptures but that they gain an indulgence by doing so.

The principle, however, on which Protestantism rests, namely, that the Bible is *the sole* means left to men whereby they may know what to believe and what to do, is false. Consequently, a priest would naturally wish to keep out of the hands of his people a copy of the Bible which is designed to do away with the living teaching voice of the Church and which contains errors, omissions, etc., in the sacred text. Let the over-zealous missionaries procure Catholic Bibles for distribution, if they choose, among Catholic peoples, and the priest will not say nay.

As to reverence for the Sacred Scriptures, books and pamphlets in vast numbers have been written to show that such rev-

erence has always been shown to the written Word of God.

The Bible, the Book par excellence, consists of seventy-two books, which were written by men inspired by God, and under the guidance and influence of the Holy Ghost. These seventy-two books are recognized by the Church as “the Word of God,” and should therefore be treated with great reverence. On this account people always stand up when the Gospel is being read at Mass. Oaths are taken on the books of the Gospels; in Mass the deacon approaches the book of the Gospels with incense and lights. The Council of Trent imposes special penalties on those who mock at Holy Scripture. St. Paulinus testifies that in his time the Catholic Bishops kept the Holy Scriptures within the sanctuaries of their Cathedrals. There was one tabernacle on the right side of the altar, and in it the Blessed Sacrament was kept. There was another tabernacle on the left side of the altar and this contained the Holy Scriptures. At the General Councils of Nice, Ephesus and Chalcedon, the Book of the Gospels was placed on a throne in the midst of the venerable assembly. It represented Jesus Christ and His divine words, of which the Fathers were the interpreters. This custom has been followed by other Councils of the Church ever since, and was observed at the General Council of the Vatican held in 1869. Constantine the Great, wishing to make a suitable present to St. Nicholas of Myra, sent him a copy of the Holy Scriptures adorned with gold and precious stones.

Pope Nicholas I., having received presents from Boris, King of the Bulgarians, who had just entered the Church, wished in his turn to send some rich presents to that prince, and the most valuable and most esteemed amongst those gifts was a copy of the Sacred Scriptures. All Catholic priests

read portions of the Holy Scriptures every day of their lives. St. Charles of Borromeo every day read the Holy Scriptures on his knees, and with head uncovered. St. Ignatius of Loyola, the founder of the Society of Jesus had the deepest respect for the least word of the sacred text. To satisfy his piety, after his conversion he wrote out with his own hand the principal parts of the Gospels. He wrote the words and the actions of Our Divine Lord, either in vermillion letters, or in letters of gold. He wrote those of Our Blessed Lady in letters of blue.

At every period of the Church's history the respect of the faithful for the inspired volume was so great that when the occasion required it, they sacrificed their lives rather than hand it over to be profaned by infidels. In his persecuting edict of February 23, 303, Diocletian required that the Christians should deliver into his hands their sacred vessels and their copies of the Holy Scriptures. An African Bishop, St. Felix, having refused to obey this impious order, was thrown into prison that the rigours of captivity might break down his constancy. Being summoned for the last time to deliver up the sacred books, he said boldly to his judge: "I prefer to be burned to death myself, rather than have any share in consigning the Holy Scriptures to the flames." Having said these words he was put to death.

St. Euplius, deacon of the Church of Catania, in Sicily, refused to deliver up the sacred books. The judge brought him into his presence and demanded why it was that he disobeyed the command of the Emperor by refusing to surrender the sacred volumes. "Because," said he, "it would be a crime to do so. These sacred books contain eternal life; and whoever would deliver them into the hands of profaners would thereby ren-

der himself unworthy of eternal life." The judge became irritated by the holy deacon's constancy. At first he had him tortured. And next put to death. From their very origin the Holy Scriptures have been treated by the Jewish Synagogue on one side, and by the Catholic Church on the other, with the greatest care and respect. The Jewish doctors of the law read them unceasingly, and committed them to memory; they copied them with scrupulous exactness. They went even so far as to count the number of words and of letters in every book of the Bible. The Catholic Bishops, the divinely appointed exponents of Christian teaching, have surpassed the Jewish doctors in their care of the Bible. The Bible has ever been their book par excellence. They read it, they meditate on it, they comment on it, and they preach on it unceasingly.

The reading of Holy Scripture is permitted to Catholics, and is very profitable to them; but the text used by them must have been authorized by the Pope, and must be provided with explanatory notes. In Holy Scripture we learn to know God aright; we see His omnipotence—in creation and all the wonders narrated in the Bible—His wisdom—in guiding of individuals and of the whole human race—His goodness—in the Incarnation and the sufferings of Our Lord—we have in the saints, and, above all, in Jesus Christ, glorious examples of virtue to incite us to do likewise. "The Bible," says St. Ephrem, "is like a trumpet that inspires courage into soldiers. It is like a lighthouse which guides us to a safe haven, as we sail over the perilous sea of life." It also warns us against sin, shows its awful consequences, as in the story of the Fall, of the Flood, of the Cities of the Plain, of Saul, Absalom, Judas and Herod. It contains all that is profitable to man. It is like an overflowing well that can never be ex-

hausted. There is always something new to be found in it. The reason why we are not permitted to read any version of the Bible that we choose is first, because the unaltered text and true explanation of it are only to be found in the Catholic Church; secondly, because the greater part of it is very difficult to understand. "It is only to the Catholic Church," says Spirago, "that Our Lord has promised the gift of the Holy Spirit, and that the gates of hell shall not prevail against it." Hence the Holy Scripture, out of which the Catholic Church draws her teaching, cannot possibly be altered or corrupted. Heretics, have, on the other hand, something changed the meaning of particular passages in their own favor, or have omitted whole portions if they did not please them.*

Thus Luther rejected the Epistle of St. James, because the Apostle says that faith without works is dead. The difficulty of understanding the Holy Scripture is a further reason for the church's restrictions. How few there are who can honestly say that they thoroughly understand the Epistles that are read at Mass—and these are chosen for their simple and practical character. St. Peter himself says that in the Epistles of St. Paul there are some things hard to be understood, and that the unstable would pervert these to their own destruction. St. Augustine: "There are more things in the Bible which I cannot understand than those I can understand." The prophetic books are specially obscure. Hence the necessity of an authentic exposition of the Bible. Heretics often give half a dozen meanings to the same passage. The Catholic Church is the authority that God has appointed to explain Holy Scripture, for to her the Holy Spirit has been given. The child brings the nut that has been given it to its mother to be cracked; so the Cath-

olic comes to the church for the explanation of the Bible. This is why only Bibles with explanatory notes are allowed to Catholics.

On December 13, 1898, his Holiness Pope Leo XIII. granted to all the faithful who shall have devoutly read the Scriptures for at least a quarter of an hour an indulgence of 300 days, to be gained once a day, provided that the edition of the Gospel has been approved by legitimate authority. Furthermore, he granted monthly a plenary indulgence to all those who shall have read in this way every day of the month. It can be gained on the day of the month when, after confession and Communion, those who have fulfilled the conditions shall have offered up the customary prayers for the intentions of the Holy See.

EDITOR TRUTH.—Please answer in your "Question Box" what is meant by "Sins crying to heaven for Vengeance?" What is the "Sin of Sodom?"—R. M. B.

Answer.—The four sins crying to heaven for vengeance are wilful murder, the sin of Sodom, oppression of the poor, defrauding laborers of their wages. These are four terrible crimes, which as the Holy Scripture declares, cry to heaven for vengeance, and of which we should therefore entertain a special horror. The first named is *wilful murder*, on account of which God declared to Cain that the voice of his brother's blood cried to him from the earth, and that he should therefore be accursed among men. (Genesis iv. 10; 11.) The next is *Sodomy*, an unnatural sin of impurity, which brought down from heaven upon the inhabitants of the wicked city of Sodom a rain of fire and brimstone, that blotted them out from the face of the earth (Genesis xviii. 20, etc). In like manner did God declare to the Jews,

by the mouth of his prophets, that their cruel *oppression of the poor*, especially of the widow and orphan, would surely bring down upon them the Divine chastisements; "the Lord," said he "will not accept any person against a poor man, and he will hear the prayer of him that is wronged." And again, "the widow's tears run down the

cheek—from the cheek they go up even to heaven" (Ecclus xxxv. 16-19). And finally, as to *defrauding laborers of their wages*, Almighty God announced to the Jews that the hire of laborers who had reaped their fields, and which by fraud had been kept back, cried out to him, and that the cry had entered into his ears (Jas. iv., 6).

MORAL INSTRUCTION WITHOUT RELIGION

Herr Prof. Otto Pfeiderer, of the University of Berlin, is no friend of orthodox religion, but he has learned one truth which many who profess Christianity have a tendency to ignore—when it suits their purpose. He thus meets a popular objection:

It must be admitted that among those who are estranged from religion are to be found many persons of high moral character, who labor zealously and conscientiously for the good of their fellowmen. On the other hand, however, one must be careful not to draw too hastily, from a few cases of this sort, a general conclusion with regard to the normal relation between religion and morality. The ethical principles and tendencies of such men did not develop of their own accord, but are the product of their education in a Christian community. Now, it is an undoubted fact that such a community rests on a religious basis, and that its ethical trend results from its religious beliefs.

The venerable Anne Line who suffered, at Tyburn, in the sixteenth century, uttered these words on the scaffold: "I am sentenced to die for harboring a Catholic priest; and so far I am from repenting of having done so, that I wish with all my

soul that where I have entertained one I could have entertained a thousand."

Not here (the United States) is the Catholic to fear to speak above his breath; not here is he to crouch and hide. He is at home, and no man has a better right to be here. Let him stand erect; let his tone be firm and manly; let his voice be clear and distinct; his speech strong and decided, as becomes the citizen of a free state, and a freeman of the commonwealth of God.—*Brownson's Works*, Vol. 5.

The most religious people in the world, the most submissive to authority, if they only read bad newspapers, will at the end of 30 years become a nation of unbelievers and rebels. Humanly speaking, no preaching can hold its own against a corrupt press.—*Cardinal Pic*.

Give a calm quiet attention to those things assigned to your care by Providence, and be sure that you can accomplish a great deal more by quiet, thoughtful work, done as in God's sight, than by all the busy eagerness and over-activity of your restless nature.—*Fenelon*.

COMMERCE AND CRUELTY IN THE PUTUMAYO



THE whole civilized world has recently been shocked by the revelation of frightful cruelty practised upon the unfortunate rubber-gathering Indians of Putumayo. The *substantiated* atrocities in the Congo cannot be compared with the beatings, the mutilations, the murders performed by the agents of the English Co. operating in the South American forests. Responsibility for this state of affairs cannot be shirked by the Englishmen who profit by the tears and blood of the rubber-gatherers and an immediate remedy must and will be applied. But let our readers note the difference in tone between the Catholic press on the Putumayo and the Protestant press on the Congo. In the latter case, the Catholic Church was to blame for all the wickedness because forsooth the promoters of the Belgian Company were members of that church. Have you heard any Catholic place the responsibility for these South American outrages upon the Anglican church because the members of the Board of Directors and most of the stockholders of the English-Putumayo Company profess allegiance to the Church of England? On the contrary we believe that these atrocities have taken place, because of ignorance on their part or because they are very bad members of the Anglican church, indifferent to

its teachings and disobedient to its laws.

We heartily commend the action of Canon Hensley Henson, who in his sermon in the Westminster Cathedral demanded that the English directors of the company be brought to trial, he made public their names, and thus concluded his discourse with an appeal for funds for the Catholic missionaries who are to go to the scene of the disgraceful exploitation of the natives of the Putumayo: "I hope that many English churchmen will send contributions to the fund, which has been opened by the Duke of Norfolk and others, in order to raise without delay the sum (£15,000) which is said to be required. It has been officially announced that the projected mission is to be entrusted to the English Franciscans, an arrangement which will undoubtedly give satisfaction in this country. This is no time, when the Indians are perishing, to debate the merits of churches and to inflame the mind with the recollections of ecclesiastical differences and conflicts. For my part, I prefer to recall the glorious achievements of Roman Catholic missionaries in the past and in the present. I refuse to see in them any other character than that of fellow-Christians called to an urgent and difficult work; I rejoice to aid their efforts, and I pray God to bless it."



INTERNATIONAL CATHOLIC TRUTH SOCIETY

HOW YOU MAY ASSIST

The officers of the I. C. T. S. are grateful to those members who contribute the annual dues of five dollars or who have become Life Members, but they ask is it not possible for the members to co-operate more actively in the work? And here are some of the ways in which you can render the work of the Society more effective.

If you are now an annual member, could you not give twenty five dollars per annum for four years, or fifty dollars now and the same amount again a year from now? The perpetuity and power for good of the Society depends largely upon its endowment fund.

After thoroughly familiarizing yourself with the pressing needs of present-day Catholicity and seeing how the I. C. T. S. is meeting same, can you not enroll some friend as a member, or better still, some organization to which you belong? The lines of activity of the I. C. T. S. are such that they commend themselves to every society of Catholic men and women.

Can you not secure a few new subscribers to TRUTH, could you not when remitting your own dues add a dollar or two for a few subscriptions for persons who inform us that they would gladly remit the subscription for a magazine they prize but are too poor to pay for it, or could you not induce some friend to solicit subscriptions in your city or town?

If you receive one or two good Catholic papers or magazines, why do you throw them in the waste-basket after you have read them instead of remailing them to persons whose names we will furnish, persons to whom such literature will be welcome and

beneficial? If you are a member of a Holy Name Society, a B. V. M. Sodality, a Council of the K. of C., a Branch of the Hibernians, a Young Men's Catholic Club, why not have the members bring their Catholic magazines to the meeting, deposit them in a box, and then let a committee send off, perhaps fifty or a hundred, such periodicals to dozens of isolated Catholic or well-disposed non-Catholic families?

You are familiar perhaps with the excellent little pamphlets distributed at cost price by the I. C. T. S. Why not have a "literature rack" in your church vestibule or meeting room and see that it is properly supplied and replenished regularly with pamphlets dealing with subjects upon which it is so necessary for our people to have accurate information?

These are some of the ways in which you may help the cause of Catholic TRUTH.

ENGLISH APPRECIATION OF C. T. S. WORK

As the I. C. T. S. distributes in this country yearly about two thousand dollars' worth of the excellent pamphlets of the C. T. S. of London, in addition to many thousands of pamphlets printed elsewhere, the following words about the work of the Society in London may with propriety be applied to the I. C. T. S.

At the National Catholic Congress at Norwich, Eng., Monsignor Benson thus spoke of the Catholic Truth Society:

"It is doing a work done by no other society. It is printing cheaply and distributing effectively a class of literature which is a useful weapon in the hands of the clergy.

Edification of the people was a primary duty, and that largely in these days, when the pulpit is no longer the power that it was—the pulpit though more picturesque than the *Evening Mail*, was certainly not so effective as the press. Then there was controversy to be carried on against fanaticism, against High Anglicanism, which was all the more difficult to meet, seeing that many of its adherents thought that, whilst we differed, they were one with us; and, lastly, against Rationalism, against which our care and purpose should be not so much to demolish it as to disperse its disciples. Thirdly, there was the question of social reform, without which there was now little chance of getting a popular hearing. It was a question native to the church, which had been described as the next world let down into this. On all these questions the Catholic Truth Society was doing good and effective work, and he pleaded for more help for it. If that were given it might do much more and in other ways, especially, he hoped, in the formation of an intelligence department, which amid much laughter, he suggested might be one day housed in the Wesleyan Church House at Westminster, with a colossal statue of Mr. Britten on the

top. Then there was the masonic influence that dominated the Continental press to be combated. The Catholic Truth Society had been obliged, for want of funds, to refuse a part in the proposed International Press Agency for that purpose.

Father Plaut, S. J., thought that they had that afternoon learned that two things had been accomplished: huge quantities of literature had been provided and many points as to its distribution had been settled. He thought that it would be well if the society could issue a guide to literature suitable for Catholics, such as had been compiled in Ireland. We had still gaps to be filled, especially in the matter of anti-rationalistic literature. But there was a third problem, and that was to get the people to read the literature that had been provided and distributed. On that point he had three suggestions: first, that more might be done in schools by personal persuasion; secondly, the pulpit might help by sermons on the questions dealt with in the publications by references to them; and thirdly, by retreats, which put people in a different situation from that of ordinary life, and in which reading was almost a necessity. Thus a taste might be created.

CHARITY

In all her teaching the Church lays the strongest emphasis upon the supernatural motives that should animate charity. She issues no dry, formal command to perform works of charity. For her the practice of charity is the hopeful sign of predestination, the forerunner of divine clemency and grace, the titles to heavenly glory. In the

supreme judgment the just shall be rewarded, because when the Lord was hungry they gave Him to eat, when He was thirsty they gave Him to drink, when He was in prison they came to visit Him, and the reprobate shall be driven from the presence of the Judge because his record has no mention of charity.

IN THE MISSION FIELD

NATIVE CATHOLIC PRIEST EXECUTED

Barbarous Cruelty in Shensi, China

We are in receipt of the following letter from a Catholic priest in China, whose name is withheld from the public because of reprisals on the part of Chinese officials. The murder of Father Peter Tang did not take place in the midst of a popular uprising or as an unfortunate incident of war but was due entirely to malice and cupidity on the part of Chinese officials. Unless such brutal miscarriages of justice be guaranteed against, it were well for the civilized world to withhold its commendations of the new Chinese Republic.

"Bitter days are before us in Shensi. The Tutuh of this province, Chang Fu-hui, is a monster of cruelty and tyranny. He is also most hostile to the Christian religion. During the revolution he tried to squeeze money from our Bishop here in Sian Fu with threats of violence, and, since he failed in this, he uses every occasion to make the church feel his anger. His latest act of brutal force and savage tyranny was to have one of our young native priests decapitated."

The various facts and circumstances of this sad case are gleaned from several letters just arrived and are as follows:

Father Tang had been commissioned by his Bishop, Rt. Rev. S. Maurice, at Sian Fu, to try and settle amicably a family strife at Louting, a mission station thirty miles south of Weinanhsien. A family litigation had been going on for the last two years, an apostate Christian trying all this time to obtain possession of the lands belonging to another Christian. Because Father Tang, as he was in conscience obliged to do, defended the rights of this Christian, who was

by far also the weaker and less influential of the two parties concerned, to his possessions, the apostate threatened him with death and wrote to the Bishop to recall the missionary whom he had sent if he did not want his missionary killed. Of course, these threats were unheeded, so the apostate went to the Mandarin, or sub-prefectural magistrate and calumniated the Father in a most unheard-of manner. He falsely accused the Father and four catechists of having set fire to one of our own churches. In fact, only a small front building of the church had been destroyed by fire; and it was quite easy for the Father to prove an alibi before and after said fire in the presence of the "Weiyuan" (delegate) sent by the Magistrate of Weinanhsien to examine the charges made against Father Tang. Father Tang also pointed out to the "Wei-yuan" how he had been menaced with death by the apostate, who had been impelled to such stupid and false accusations by his greed for the lands of his neighbor and by his hatred against the missionary, whom he considered the chief obstacle to his malicious ends.

Notwithstanding all this, on the 11th of June, at noon, about a hundred soldiers appeared at Louting with an order from the Weinan Magistrate to seize Father Tang and the four catechists. During all the thirty li of this sad trip from Louting to Weinan the poor captives were most cruelly treated by the soldiers, so much so that the heroic Father Tang upon arriving at the yamen, could not even stand, since his leg had been broken and his whole body was one bruise. The prisoners, put in chains, had been literally dragged over sticks and stones, with their heads on the ground, by the brutal soldiers. Almost incredible,

but we must remember Shensi is a wild place, and the letters in hand clearly state these facts, so we must not omit them.

That very same day (11th of June) the Tutuh chanced to arrive in Weinan. The Tutuh Chang Fu-hui, hearing there was a case of a Catholic priest, conducted the trial himself. The cause was judged by the testimony of the "Wei yuan," who, it is said, was bribed for 200 taels and by the testimony of the apostate.

Poor Father Peter Tang, on account of the cruel treatment on the way and the excruciating pains of his broken leg, was unable to reply. The Tutuh at once condemned Father Tang to death, and the four catechists who gave testimony in his favor to 2000 blows and imprisonment. The sentence was no sooner uttered than Father Tang was dragged by the feet outside the yamen and beheaded in a most barbarous manner. Twenty blows were required, and even then the head was not completely severed from the body.

Arrested at noon on the 11th of June by order of the Mandarin of Weinan, Wang Siao-lan, and beheaded on the same day at 9 P. M., by order of the Tutuh of Shensi, Chang Fu-hui, Father Peter Tang, in his thirtieth year, died a martyr of justice.

Let no one say henceforth justice, or rather injustice, is slow in China. What

was the charge upon which the death penalty followed so quickly? Was it rebellion, treason or murder or highway robbery? No. It was only a false charge of incendiarism, which, even if it could have been proven, would not have merited so severe a penance.

When the Bishop heard of the imprisonment of Father Tang he sent post haste two American Fathers, Rev. Janiper Soolin and Rev. Agnellus Bloser to the yamen in Weinan, but when they arrived on the 12th ult., Father Tang was already buried in a vacant lot near by. They exhumed his corpse on the 13th and removed it to Tungyuenfang, not far from Sian, where he lies buried in the church, robed in red, as becomes a martyr.

The Mandarin, Wang Siao-lan, was not to be seen by the Americans, although they waited for an hour in the inner court. He claimed to be sick and unable to get up. Well might authority be sick after such a miscarriage of justice.

The Bishop tried to send telegrams to Peking regarding this case, but the telegraph officials absolutely refused to send any telegram. However, the Bishop appealed to Peking, but the savage Tutuh threatens to exterminate the church if the Bishop presses the affair. Naturally these threats will not be heeded, and who knows what may happen to the missions in Shensi?

FROM WITHOUT AND WITHIN

If you look at a stained glass window from the outside of a church it appears to you unsightly and grotesque, without form or beauty. It conveys no meaning to your mind. But if you view the same window from within, how rich and beautiful it appears, especially when the sunlight of

heaven is shining upon it! How it embellishes the church, and how admirably the group of figures is calculated to illustrate some scene of Scripture or ecclesiastical history! In like manner a stranger to our religion regards our ceremonies as vain and meaningless.—*Cardinal Gibbons.*

THE SACRAMENT OF PENANCE

By REV. JOSEPH C. CURREN

"Blessed be the God and Father of our Lord Jesus Christ, in Whom we have redemption through His blood, the remission of sins, according to the riches of His grace."—Eph. i:3, 7.



It is a common thing to hear Catholics say that they are "going to confession." This is Catholic phraseology. They intend, in other words, to receive the Sacrament of Penance, of which confession is an integral part. They are going to tell their sins to Christ's ambassador, who will forgive them in virtue of the power granted to him by the Great High Priest. The Sacrament which the faithful receive when they confess their sins is called Penance, because they who sin must repent and as far as possible make reparation to Divine Justice.

Penance is a Sacrament of the New Law instituted by Jesus Christ in which forgiveness of sins committed after Baptism is granted through the priest's absolution to those who, with true sorrow, confess their sins and promise satisfaction for them.

A sacrament is an outward sign instituted by Christ to give grace. It is a sacred and mysterious sign and ceremony, ordained by Christ, by which grace is conveyed to the soul. Consequently the component or essential parts of a sacrament are three, namely, the institution by Jesus Christ, the giving of grace and the outward or visible sign. Jesus Christ instituted the Sacrament of Penance when He gave the power of forgiving sins to His apostles. Penance gives sanctifying grace, because mortal or serious sins cannot be remitted without the infusion of grace. The outward or visible sign comprises the

actions of the penitent in presenting himself to the priest and accusing himself of his sins, and the actions of the priest in absolving the penitent and imposing satisfaction.

Confession is the telling of one's sins to a duly authorized priest for the purpose of obtaining forgiveness. It is not simply a narrative of one's sins, but it is a sincere and humble acknowledgement of one's faults, with heartfelt sorrow for the same, and a promise of amendment and satisfaction. Without sorrow for sin there is no forgiveness, and there can be no true sorrow or contrition without a fixed resolve not only to avoid mortal sins, but likewise the proximate or near occasions of the sins themselves. "Contrition," declares the Council of Trent, "which holds first place among the acts of the penitent, is sorrow of heart and detestation for sin committed, with the resolve to sin no more."

Public confession is that which is made in the presence of a number of people. Individual or secret confession is made to the priest alone, and it is also called private or auricular. "As regards the method of confessing secretly to the priest alone," says the Council of Trent, "though Christ did not forbid that anyone, in punishment of his crimes and for his own humiliation, as also to give others an example and to edify the Church, should confess his sins publicly, still, this has not been commanded by Divine precept nor would it be prudent to decree by any human law that sins, especially secret sins, should be publicly confessed. Since, then, secret sacramental confession, which from the beginning has been and even now

is the usage of the Church, was always commended with great and unanimous consent by the holiest and most ancient fathers, thereby is plainly refuted the foolish calumny of those who make bold to teach that it (secret confession) is something foreign to the Divine command, a human invention devised by the Fathers assembled in the Latern Council." It is therefore the teaching of the Church that Jesus Christ did not prescribe public confession, nor did He forbid it, and that secret confession has been the practice of the Church since the earliest days.

"It is better for a man to confess his sins," wrote St. Clement of Rome to the Corinthians, "than to harden his heart." "So, too, those who have sinned," said Origen, "if they conceal and keep the sin within, they are distressed and almost choked by its humor or phlegm. But if they accuse themselves and confess they at the same time vomit the sin and cast off every cause of disease." St. Clement, who was the third successor of the Prince of the Apostles, reigned during the end of the first century. Origen lived in the third century. St. John Chrysostom, who died in the year 347, wrote: "Be not ashamed to approach (the priest) because you have sinned, nay, rather, for this very reason approach." "I appeal to you, my brethren,"

said St. Pacian, who lived in the fourth century, "* * * you who are not ashamed to sin and yet are ashamed to confess * * * I beseech you to hide your wounded conscience." "Let no one say," declares St. Augustine, "I do penance secretly; I perform it in the sight of God, and He who is to pardon me knows that in my heart I repent." Moreover, he says: "Was it then said to no purpose, 'What you shall loose upon earth shall be loosed in Heaven'? Was it for nothing that the keys were given to the Church?"

Penance, then, was appointed by God as the ordinary means for the remission of sin, and was not devised by the Church to secure control of the consciences of men or to relieve distressed souls. The priest as an individual man has no power to forgive sins, but God exercises this power through the ministration of men, whom the Church ordains to carry on the work that the Great High Priest had begun, when He breathed upon His chosen twelve and said: "Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain they are retained." "Blessed be the God and Father of our Lord Jesus Christ, in whom we have redemption through His blood, the remission of sins according to the riches of His grace."—Eph. i: 3, 7.

[THE END]



BOOK NOTICES

THE REASON WHY, A Commonsense Contribution to Christian and Catholic Apologetics. By Bernard J. Otten, S.J., St. Louis, 1912. Published by B. Herder, 17 South Broadway. \$1.25 net.

This volume, we think, is not only a commonsense contribution to Christian Apologetics, but it is also a sound, valuable and timely contribution. It is written in that direct and simple style which appeals both to the mind of the scholar and the mind of the less cultivated. In order to make the book serviceable to all Fr. Otten tells us that he thought it well to begin with the very elements of religion.

"Hence starting from the fact of creation, it is first of all made clear that religious service and worship of some kind is imperative under every conceivable condition of man's estate on earth. This idea is evolved in the first part, which, therefore, deals with the question more or less in the abstract. In the second part, the subject is narrowed down to a consideration of supernatural religion, both as an abstract possibility and as a concrete fact. As this supernatural religion is in fact identified with Christianity, the third part deals with the question of Christ's divinity, which is quite commonly denied by religious indifferentists of the present day. The fourth and last part contains an answer to the question: Which of the hundreds of professedly Christian denominations, scattered over the face of the earth, represents the true Church of Christ? Thus the whole field of Apologetics is fairly well covered, although the treatment is necessarily somewhat brief."

Fr. Otten has carried out this program in an excellent and orderly fashion as may be seen from the twenty chapters of this book. There is no escape from his logic as he deals successively with "Religion in General," "Supernatural Religion," "The Divinity of Christ" and "The Religion of Christ." The book will prove a welcome addition to the literature of Apologetics. The studious Catholic will find it most comforting and most helpful in supplying him with arguments and reasons with which to combat the tide of infidelity, irreligion and indifferentism of our times. The searcher for light and truth, if he be

sincere, will find in it the means of leading him to the true Church and Faith. In his closing chapter Fr. Otten quotes extensively from an article written by Rev. William Poland in 1891 (p. 333):

"It is a peculiar fact about the truth that it is hard to get a hearing for it from those who are in error. Men looking for something consistent in religious tenets, will usually try every error before they consent to examine the truth. They seem to scent the truth just to fight shy of it. When every error has been tried and found wanting, and the truth has stood before them waiting for a hearing, they will say: 'Well, there is no use searching any further;' or at most, like Pilate, they will ask: 'What is truth?' and turn upon their heels and walk away."

"I speak in a sincere and nowise unkind spirit. If what I say is distasteful, I disclaim in it, any other spirit than that of charity and earnestness. It is time for the non-Catholics of America, who call themselves Christians, to give up toying with religion. They are doing nothing more. Their conventicles and their disputes about what they do or do not, or may, perhaps, after all, believe; their fine temples and empty pews; their mimicry of Catholic ceremony on the one hand and stout denunciation of it on the other, prove that they are all at sea upon the question of questions."

"If you believe in Christianity, and you do believe, you certainly cannot suppose that Christ established four hundred churches, all contradicting one another. If, for instance, Christ taught eternal punishment, then, certainly the preacher who denies the eternity of punishment cannot be teaching the doctrine of Christ; and the sect that professes that denial cannot claim to be founded by Christ."

THE FRIENDSHIP OF CHRIST, by Robert Hugh Benson. New York and London: Longmans, Green & Co. 1912. Price, \$1.20 net.

The many American friends of Mgr. Benson who heard him preach and lecture in New York

during the Lenten season of 1912 will be glad to read this latest production from his pen, as it contains some of the sermons which he preached in New York. The volume is divided into three parts, treating successively of "Christ in the Interior Soul," "Christ in the Exterior" and "Christ in His Historical Life." In all, the book contains thirteen sermons which are written in such a direct and striking way that they cannot fail of being helpful not only to the average man and woman, but they will be especially welcome to those aspiring to the higher life. We think that three of the most beautiful and instructive sermons of the series are found in the second part, and are entitled "Christ in the Saint," "Christ in the Sinner" and "Christ in the Average Man." From "Christ in the Saint" the following passage is culled (page 82):

"Here, then, Christ comes to us, extending Himself in that Court of His Friends who stand about His Throne. Upon His Right Hand stands the Queen in 'gilded clothing,' herself a 'King's daughter'; and on every side, in their orders, those who have learned to call Him Friend, conceived and born in sin, yet who 'through many tribulations' have first restored and then retained that image in which they were made, and so identified themselves with Christ that it is possible to say of them that, although they live, it is 'now not they, but Christ that liveth in them.'"

And again, on page 91 in "Christ in the Sinner," we have the following:

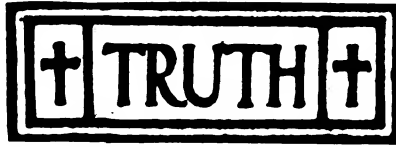
"Look at the crucifix. Then turn and look at the Sinner. Both are, in themselves, repulsive and horrible to the eyes of cold and godless perfection; both are lovely and desirable, since Christ is in both; both are infinitely pathetic and appealing, since in both He 'that knew no sin' is 'made sin' . . . For the crucifix and the Sinner are profoundly and not merely superficially alike in this—that both are

what the rebellious self-will of man has made of the Image of God; and therefore should be the object of the deepest devotion of all who desire to see that Image restored again to glory—of all who pretend even to any sympathy with Him who not only is the Friend of Sinners, but chooses to identify Himself with them."

And the following from "Christ in the Average Man" is no less apt.

"It is not so easy to recognize the Divine will and guidance in humdrum circumstances. How, we ask ourselves, is it possible for the Unique to disguise Himself under the Ordinary, for the Fairest of the children of men to hide Himself under the merely unattractive, for the One 'chosen out of thousands' to be concealed beneath the Average? Yet, if the love of our neighbor means anything, it means exactly this. 'Christ in the heart of every man who thinks of me' . . . (as well as in the heart of every man who never gives me a thought). 'Christ in the mouth of every man who speaks to me. Christ in every eye that sees me. Christ in every ear that hears me.' The husband, for example, has to see Christ in the frivolous wife who spends half her fortune and all her energies in the emptiest social ambition. The wife has to see Christ in the husband who has no idea in the world beyond his business on week-days and his recreation on Sunday. The middle-aged woman living at home has to find Christ in her garrulous parents and her domestic duties; and her parents have to find Christ in their unimaginative and unattractive daughter. The Benedictine has to see in every guest that comes to the monastery no one less than his own adorable Lord and Master. In our neighbor, that is to say, and in the average plane in which he and we move—'in the fort, in the chariot-seat, in the ship' we have to find Him Who inhabits eternity, or we cannot claim to know Him as He is."





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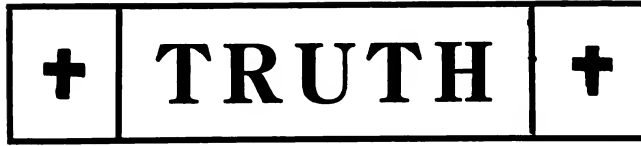
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CHURCH AND STATE


The Catholic Church is not a human polity. If she exists in earth, that is because human souls are in the flesh. Her institution is divine, her purpose is mainly spiritual and eternal, her means are spiritual. She is not opposed to good of any kind, but with evil in all its species she is in antagonism, as light is with darkness, as Christ is with Belial. (2 Cor., 6.) Apart from the influence of the doctrine and discipline of the Church, civil sovereignty is the sport of revolutionists. These dub themselves "the people," "the popular party," etc., as the international progeny of rationalism now do in every country. They allow license to evil, while they impose their own short-sighted tyranny upon the virtuous. With them a woman may be a "mistress," but she must not be a nun; with them promiscuous religions and no religion are preferable to unity in religious truth; with them the doctrine of Christ is but ecclesiastical dictation, and should the mother of European and of all real civilization endeavor to bring health to the now plague-stricken nations by re-establishing all things in Christ, she and her visible head are made the butt of misrepresentation and vituperation by self-styled liberals. A specimen of this treatment is to be found in a recent article, entitled "Church or State in Spain." The writer of such literature may be excusable on some plea unknown to us, but his publication as it lies is not justifiable in a Christian journal. Perhaps the writer does not hold himself in conscience accountable to Christ (Mat. 12, 25-37); likely he has never reflected on the note affixed to anti-clericalism by the Gospel: "He that heareth you, heareth me, and he that despiseth you, despiseth Me. And he that despiseth Me despiseth Him that sent Me" (Luke 10).

Let the readers consider how a mother, in the government of her children, does not stand upon their assent, but rather upon their necessity, and upon her natural and inalienable duty. The church in her proper sphere is a mother, and in that sphere she is a stranger to none; as she is Christian, she is Catholic; and to be Catholic she must be united under one head, which is the same to all Catholics in all times, and in every place. Civil patriotism remains distinct among Catholic nations; all patriotic duties are enhanced by the Catholic faith. Only when civil government sets itself above God, or against the Gospel, can friction be imagined between church and state. "Give to Caesar what belongs to Caesar and to God what belongs to God." (Mat. 23, etc.)—*Archbishop Kelly*.



A NATIONAL CATHOLIC CHURCH

By REV. SAMUEL P. McPHERSON

“ATHOLIC but not Roman.” This is a phrase certainly very unfamiliar in the ears of Catholic people to whom (as, indeed, to the vast majority of men everywhere, whether Catholic or Protestant) the terms are synonymous, but familiar enough to some, especially among the “High” or Ritualistic section of the Episcopal Church. They have a theory of the Catholic Church as existing, in its earlier stages, in the form of a congeries of independent national bodies acknowledging indeed a certain Primacy in the See of Rome (Anglicans are extremely vague and contradictory as to the fact, nature and extent of this Primacy), but each perfectly autonomous within its own national bounds. This theory is purely a paper theory; it has no foundation in fact; it was made to fit the conditions in which Anglicanism actually found itself after the revolt of the sixteenth century, isolated not only from Rome, but from the other Protestant bodies founded at the same time with itself, but which frowned upon it as having kept more of what they elegantly termed the “rags of Popery” than they had seen fit to retain. Naturally those who hold such a theory are eagerly on the lookout for anything either in ancient or modern history which seems to lend countenance to it, and

hail with welcome and sympathy every revolt against Rome which still wants to retain the name and some, at least, of the appurtenances of the Catholic faith. Without doubt many such can be found, whether in ancient or modern times. The idea of a National Church, a Church coterminous with the nation and dependent in no way upon anything outside of the nation—such an idea has appealed to many. It has appealed and does appeal to absolute rulers, to sovereigns like Henry VIII. of England and Joseph II. of Austria, and to political leaders like Pombal, Bismarck and the politicians who guide (or misguide) the fortunes of France at the present time. It is significant that in England the theory of the divine right of kings and an absolutism before unknown in the history of that country did not appear until the age which saw Nationalism in religion triumphant there, also that, in France, in the palmy days of Gallicanism (a modified form of the same principle) was the age of Louis XIV., the most absolute king that France ever knew. Anglicans often talk of the “Gallican liberties.” As these worked themselves out in what may be called “Parliamentary Gallicanism,” they meant the liberty of the Church to be the slave of the State. Tyrants have always hated and feared the bond

which unites the Church in different lands to the See of Peter, the Centre of Unity, and have tried, at all hazards, to break it, or diminish its binding force. They cannot brook the thought that there exists anything in their territories which is not always and in all respects under their domination, that there exists any power which can call in question any act or policy of theirs. It is not difficult to see how easily a tyrant like Henry II. could have overcome the resistance offered him by St. Thomas à Becket had the principle of Nationalism in religion prevailed then. Becket was deserted by his suffragans, he stood alone against the power of the king. But he had behind him the power of Rome. He was not merely the primate of an isolated National Church, he was the representative in England of the See of Peter. To that See he made his appeal, at the feet of the occupant of Peter's Chair he threw himself, received by him with a father's welcome and strengthened to continue the struggle on which he had entered; and though in that struggle he lost his life, the stroke of the scourge upon Henry's shoulders as he knelt in penance at the tomb of the martyred prelate testified as to who had really been the victor in that conflict.

Thoughts of this kind come into one's mind on reading in a prominent Anglican church paper a triumphant announcement of the establishment of a "National Catholic Church" of Portugal. It was natural that Portugal, the scene of the latest persecution of the Catholic religion, should be the scene of some such experiment, indeed we learn

that there has been already for some years in existence a so-called "Lusitanian Church" founded by Cabrera, who seems some time ago to have transferred the scene of his activities to Spain, where, under the auspices of a wandering Irish Protestant Bishop, Plunkett, of Dublin, who consecrated him Bishop, a "National Catholic" Church was also provided for Spain, a fact of which probably the vast majority of Spaniards are blissfully ignorant. The framework of the Portuguese "National Catholic" Church is as yet incomplete, it having no Bishop, but this defect, it is hoped, will soon be remedied, also from Ireland. In passing, we may say it is not difficult to imagine what kind of "Catholicity" it will be which will grow up under the auspices of Irish Episcopalianism, for if there is one part of the Anglican communion which is uncompromisingly, rampantly Protestant it is the so-called "Church of Ireland." Nevertheless, we shall hear the same strains that have so often been sung before at the launching of such ventures, that, at last, we are to see a true Catholicity, a Catholicity without the incubus of Rome; that the minds of men, disgusted with the superstitions and wearied with the exactions and tyranny of Papalism, will turn gladly to a true Catholic Church of Apostolic order and primitive faith, etc., etc.

Yes, it has all been heard before, heard very often, and the results of these promising ventures are so significant in their startling uniformity that it will be interesting to consider a few of them as we hope to do in a future number of the magazine.

REMEMBER THIS

"In vain you will build churches, give missions, found schools—all your works, all your efforts will be destroyed—if you are

not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press."—Pope Pius X.

A WEIRD BURST OF SONG

By REV. LUCIAN JOHNSTON



HERE was a time when, in fact, in all times before this one, words did actually mean something and people used them respectfully, i. e., for expressing certain ideas and none other, and considered it mental dishonesty to use them in a sense contrary to accepted usage. But nowadays not so. Words are fast losing value. Writers handle them flippantly, at times so sacrilegiously that their readers are quite often in despair at knowing what was the thought in their minds. After all it is only another sign of the looseness of thought characterizing the modern man. He has little coherence of thought about any subject, especially about religion. So, it is no wonder that his speech should be equally incoherent.

Miss Ella Wheeler Wilcox is a past-mistress in this art of juggling words, and we quote one of her latest lyrics in point, taken from the *New York Evening Journal* of August 10. Before doing so we beg our readers' pardon for calling it a poem. We do so only because she does. But, surely, even as an attempt at poetry it is about as pathetic a thing as we have seen in many a day. Alas! for the shades of Homer and the other bards. It beats us to understand why it should be copyrighted, for certainly no one would take it even as a gift, much less pirate it.

But, leaving aside its pretensions to poetry, it concerns us chiefly as a typical instance of this modern bad habit of using words in a sense utterly contrary to their accepted usage consecrated by ages of custom. It is hardly necessary to point out the

sacrilegious nature of the offense. Surely, if Miss Wilcox would only stop to think, she must see that it is verbally incorrect, philosophically and theologically and historically erroneous and downright offensive to the vast majority of civilized peoples to travesty such sacred terms as "immaculate conception, Saviour, Redeemer, Divinity, Christ," etc., as she does in this awful "poem." If she does not have any very definite faith in Christianity, at least let her in all common decency refrain in just ordinary good taste from purposely perverting words which do stand for something very definite and clear in Christian teaching. And, lest our readers should think that after all it is idle to make so much fuss over such an apparently trifling affair let us state that we do so because this trifling verse is a typical instance of that very serious malady of the modern brain—a malady which is one of the very causes of his looseness of thought, especially as regards religion. It strikes us as high time to call a halt upon verbal incoherence and make people, as far as we can, use words in their accepted meaning or not at all. After all, what greater obstacle to bringing men into the Church is there than just this careless way of thinking and talking, this flippant way of using out of all reason such words as sin, redemption, Christ, forgiveness, sacrifice, Catholic, Apostolic, etc.—words which, like all other words, must mean something definite or else nothing at all. And just because such words are bandied about flippantly by vague theologians, so many honest men give up all belief in what they stand for out of sheer despair. Here is the "poem" with our most profound apologies and sympathy:

By **ELLA WHEELER WILCOX**

Copyright, 1912, by American Journal-
Examiner.

Whoever was begotten by pure love,
And came desired and welcomed into life,
Is of immaculate conception. He
Whose heart is full of tenderness and truth,
Who loves mankind more than he loves him-
self,
And cannot find room in his heart for hate,
May be another Christ. We all may be

The Saviours of the world, if we believe
In the Divinity which dwells in us
And worship it, and nail our grosser selves,
Our tempers, greeds and our unworthy aims
Upon the cross. Who giveth love to all,
Pays kindness for unkindness, smiles for
frowns,
And lends new courage to each fainting
heart,
And strengthens hope and scatters joy
abroad,
He, too, is a Redeemer, Son of God.

THE LAST SALVE REGINA

It happened during the horrors of the French Revolution. Intoxicated with the blood of innocent human beings, those barbaric ruffians found their only relish in slaughter and bloodshed. Nobody could be sure in the evening that he would not be taken to the scaffold in the morning, and the purer and more innocent a person was, so much the more certain was his death. Virtue was then a crime. The guillotine worked too slowly for the bloodthirsty executioners, and the earth was saturated with the blood of innocent victims. Pestiferous pools of blood spread sickness and contagion, and cruelty had to invent new means to drown or cut down its victims—men, women and children en masse. Execution was the only pastime the brutalized rabble enjoyed. There were knitters and dancers of the guillotine, who knitting, found their delight in witnessing the last convulsions of the murdered, or in dancing around the scaffold, amidst wild and satanic howling and scornful and frantic laughter.

During this time of bloody madness it was that the fatal sentence to die under the

guillotine fell on an entire convent of nuns, the Convent of the Carmelite nuns in Paris. The dismal cart halted at their gates. Bravely the sisters stepped in and on this evening of their lives they intoned the Salve Regina, as was their custom, when chanting Vespers. They sang it while passing through the streets; they sang it on the place of execution; they sang it whilst one after the other placed her head under the murderous ax, and only after the last of the heroic band had offered her neck to the executioner did their chanting cease. With the soul of the martyred prioress, the last strains of the Salve Regina ascended into the air.

The infuriated rabble had listened terror-stricken to this chant. They did not laugh, they did not clap their hands, as was their custom on such occasions. As if aroused from their stupefying intoxication, they heard the song of the dying virgins. Their diabolical shouts had ceased. The revolution passed its zenith with the Salve Regina of the Parisian Carmelite nuns.

OUR CHARGES AGAINST SOCIALISM PROVED BY STANDARD SOCIALIST LITERATURE

By REV. C. JOSEPH KLUSER

[A series of articles has been written by Father Kluser in answer to the challenge made by "The Appeal to Reason" for Catholics to substantiate their charges against Socialism. The present article deals with this challenge and the proofs asked for will be forthcoming in subsequent articles from the pen of the well-informed priest of West Virginia.]

THE "APPEAL'S" CHALLENGES



AST spring Rev. Bernard Vaughan, the celebrated Jesuit Father of London, England, delivered a series of lectures at St. Patrick's Cathedral in New York City. Incidentally he spoke also of the evils of Socialism, proving his charges by Socialist standard literature and giving exact references to every quotation.

The Socialists were not pleased with Father Vaughan's lectures. Some of them got busy spreading false rumors in regard to his work and challenging him to public debates. Socialist challenges have become a real fad. But we shall presently see how sincere they are.

THE "APPEAL'S" FIRST CHALLENGE

The "Appeal to Reason," published at Girard, Kan., claims to be the greatest Socialist propaganda newspaper in the world. Its circulation is over half a million copies. More than 80 per cent. of its subscribers are non Socialists!

In the "Appeal" for April 13, 1912, Editor Fred D. Warren hurled his first challenge at Father Vaughan. He said that on April 6, 1912, he had sent a telegram to Father Vaughan, offering him the entire first page of the "Appeal" and summoning him "to show wherein Socialism is bad." Then he adorned the challenge with the following three *untruths*:

First Untruth.—"Father Vaughan has come as the personal representative of the

Pope to combat Socialism in the United States." The facts are that Father Vaughan was no more the Pope's personal representative than any other Catholic priest of our country. The few lectures he delivered on Socialism were the merest incidents in his work. He never mentioned that he had a commission from the Pope to preach against Socialism in our country. On the contrary, no sooner did he learn that some papers attributed to him such a commission, ere he most emphatically denied the allegation (see "America," June 29, 1912, p. 278). Yet Editor Warren's untruth was a clever one. The Socialists had inserted into their platform of 1908 the monstrosly false declaration that "the Socialist party is primarily an economic and political movement; it is not concerned with matters of religious belief." The false statement concerning Father Vaughan's "commission to preach against Socialism in the United States" was calculated to expose the Pope and "his personal representative" as "foreigners" who interfere with purely political and economic affairs of our country, and thus to arouse the animosity of our non-Catholic population.

Second Untruth.—"There are five millions or more American Socialists." But the "Appeal" for March 23, 1912, stated positively that in December, 1911, there were only 98,340 dues-paying members of the Socialist party in the United States. And "The International Socialist Review," of Chicago, said in its issue of March, 1912,

page 600: "The Socialist party dues-paying membership is about 100,000, and we are proud of it." It is to be noted that the Socialists themselves consider as real Socialists only those men and women who have declared in writing their allegiance to the Socialist party and pledged themselves to pay their monthly dues.

Third Untruth.—"Where you (Father Vaughan) make your attack, no Socialist is permitted. You are perfectly safe in your palatial cathedral to launch your furious anathema." Father Vaughan never launched furious anathemas at anybody. He exposed in the most quiet manner the evils of Socialism, proving his charges by substantial evidence. The "palatial cathedral" of St. Patrick was open to everybody, to Catholics, Protestants, Socialists, Jews and Gentiles. The editors of the "Appeal" ought to know, however, that Catholic churches are not places for Socialist debates, or ice cream socials, or leg shows. The Socialists were allowed to hear Father Vaughan's lectures, to note down his arguments and to refute them in their press, if they considered them refutable.

It stands to reason that Father Vaughan could not answer so insulting and mendacious a challenge without forfeiting his claim to self-respect and to general reputation.

THE "APPEAL'S" SECOND CHALLENGE

Meanwhile the editors of the "Appeal" resolved to challenge Father Vaughan once more, and to hurl their challenge not only at him, but at "the opponents of Socialism" in general. This crafty piece of Socialist propaganda appeared on the first page of the "Appeal" for May 25, 1912. It read as follows:

"'THE APPEAL' OFFERS SPACE WORTH \$25,000 TO ITS OPPONENTS.

"No propaganda in the world has ever before dared turn over its main weapon of defense to the opposition. This is what the 'Appeal' has done. We have offered, in good faith, our entire first page of the issue of June 22d to Father Vaughan, and invited him to give his reasons why this nation should not adopt the principles of Socialism. Father Vaughan recently delivered a series of lectures in New York, in which he assailed Socialism and Socialists in a most vigorous way. He announced that he had been commissioned by the Pope of Rome to come to America and stem the rising tide of radicalism that threatened to overthrow the beloved institutions of capitalism. Feeling sure of our position and conscious of the firm foundation upon which Socialism is established, I telegraphed the reverend father offering him the use of our entire front page. The boldness of this offer will challenge attention, as it is designed to do. The sense of fair play predominates in the average man's make-up, and this offer to turn over to our bitterest opponent space for which any one of a dozen large advertisers would be willing to pay \$25,000, will appeal to Mr. Average Man as no other form of propaganda will.

"No reply has as yet been received from Father Vaughan. We are proceeding on the assumption that the celebrated father is honest in his attack on Socialism and that he wishes to reach those who have been 'seduced by the siren song of Socialism.' Here is an opportunity for him to go straight to the center of the Socialist camp. His failure to accept our offer will force thinking people to conclude that he fears honest discussion.

"Father Vaughan and his associates have made certain very serious charges and alle-

gations against the Socialist party and its adherents. He would have the public believe that Socialism stands for free love; for anarchy; for a division of property; for the destruction of the home; for the abolition of religion. If he can prove these charges, then the 'Appeal' will cease to be an advocate of Socialism. But he cannot prove them.

"The Appeal' will guarantee a circulation of more than a million copies of our edition of June 22nd. This will place a copy in the hands of practically every man and woman who will vote the Socialist ticket at the coming election. Come, Father Vaughan, and make good your charges! The truth alone can prevail."

Note, kind reader, the general character of this challenge. "The opponents of Socialism," Father Vaughan in particular and "his associates" in general, are summoned before the tribunal of 'The Appeal' to make good their charges against Socialism.

In an editorial on the second page of the same edition the general character of the challenge was still more distinctly pointed out; but the editors had already forgotten the "fair play," with which they bragged on the first page. Mr. Warren and his staff have never been able to issue one number of the "Appeal" without contradicting themselves. They wrote on the second page of the said edition:

"The conclusion is forced upon us that Father Vaughan is either ignorant of the principles of Socialism, or he is willfully misrepresenting them. This may account for his failure to take advantage of the 'Appeal's' offer, as it is quite likely that he understands that the attacks on Socialism he is making from the pulpit, would not go with the 'Appeal' readers who *know* what Socialism is and cannot be deceived by the sophistries of any *priest of mammon*.

"But we do not propose to remain quiescent under these attacks which are being led by Father Vaughan and repeated by a multitude of lesser lights of the Church. It is quite evident that a wholesale attack has been planned by the hierarchy and that we are to be maligned methodically and persistently all over the country.

"This would be quite to our liking, seeing that Socialism thrives most where it is not attacked, were it not for the fact that in almost every instance these priests are *grossly misrepresenting Socialism and loading it with calumnies which are as cruel as they are wicked and malicious*.

"It is indeed a strange occupation, for men who call themselves holy, to engage in.

"Now we propose to 'call' these gentlemen who are *lying about Socialism*, and compel them to make good their charges, retract them, or *stand branded as pious hesians in the service of mammon*."

Bang!

Father Vaughan and his associates who accused Socialism of irreligion and immorality are "priests of mammon"; they have "methodically and persistently maligned the Socialists all over the country"; their "calumnies are as cruel as they are wicked and malicious"; they must "make good their charges" which they have made good a hundred times, "retract them (the proved charges)," or stand branded as pious hesians in the service of mammon."

Mr. Eugene V. Debs had already in the "Appeal" for October 28, 1911, thundered forth against "Gibbons, Ireland and other priests of mammon." This thundering will continue as long as Debs lasts, though the salary which he receives of the proletarians is several times higher than that of any Catholic priest in the United States!

Following is the end of the above quoted editorial:

"On June 22d the 'Appeal' will issue a special *Catholic edition*. The entire first page will be tendered to Father Vaughan or to any Cardinal, Archbishop, Bishop or representative of the Church that may be designated by Cardinal Gibbons, that he may set forth in this special edition, which will reach millions of readers, just what these charges against Socialism are and why Catholic workingmen should keep out of the Socialist movement. We will follow this article in the same issue with our answer to these charges, and then the American people, especially the Catholics, shall judge and decide as to whether or not the charges are sustained.

"This is a fair and square proposition, and if our accusers and maligners fail to accept it and toe the mark, they will stand before their followers and the country *refuted and condemned*."

I interpreted the message "a Cardinal, Archbishop or Bishop who may set forth his charges, may be designated by Cardinal Gibbons" in the sense of a wish, not in the sense of a condition, without which no answer would be accepted and published. For, if this passage was to be interpreted in the latter sense, it would have flatly contradicted the general character of the challenge on the first page, and the fraud would have been too manifest. In fact, it would have excluded from an answer all the priests and laymen of our country who have made accusations against Socialism, and it would have exposed them "as refuted and condemned before the country" without allowing them to substantiate their charges. It would have excluded from an answer also all the Cardinals, Archbishops and Bishops because they are not under the jurisdiction of Cardinal Gibbons. The "Appeal" editors who are running a "Legal Department" know undoubtedly that an authorization is

valid only when it is issued by a superior to an inferior. Hence, if a Cardinal, Archbishop or Bishop had answered the challenge and presented an "authorization issued by Cardinal Gibbons," the editors could have replied: "We beg leave to call your attention to the fact that Cardinal Gibbons is not your superior and that, therefore, the authorization which you present is not only invalid, but ridiculous. We cannot use your manuscript."

It was amazing to see the editors of the "Appeal" falling in love with Cardinal Gibbons whom Debs had stigmatized but a few months before as a "priest of mammon." And the Catholics were asked to "judge and decide" in a most important matter of faith and morality, not according to the doctrines of their Church, but according to the "Father Vaughan edition of the 'Appeal,'" three pages of which the editors reserved to themselves to "prove" against the unanimous teachings of the founders and principal exponents of Socialism "that Socialism has not more to do with religion than it has to do with astronomy."

Some comrades were afraid lest Catholic opponents might "muster" more arguments on the first page of the "Appeal" than the editors would be able to refute on the three remaining pages. Editor Warren hastened to remove their fear, assuring them that the logic of Socialism is absolutely "invincible" and that Debs will crush, by the weight of his authority, every opponent. He told them in the edition of June:

"Some of our friends seem to misunderstand the 'Appeal's' proposal to give its entire front page to Father Vaughan, who holds a commission from the Pope to stem the rising tide of Socialism in the United States. The offer is not confined to Father Vaughan alone. * * * This action does

not mean that the 'Appeal' has deserted the Socialist colors (who ever dreamt of such a thing?). We have no fear of the outcome of an intelligent discussion. * * * The 'Appeal' wants to reach the millions of the non-Socialists and if we can do this in no other way than by printing the strongest arguments that can be mustered against our philosophy, then that is what we shall do. I will risk the reader getting into the Socialist reading matter on the three other pages. These Socialist articles will be carefully prepared. Each argument advanced by our Catholic opponents will be answered by the *invincible logic of Socialism*. The leading article, replying to these anti-Socialist attacks, will be written by Eugene V. Debs, the Socialist candidate for President. No man in the world is better qualified for this work. His position in the Socialist movement gives *weight* and *authority* to his statements. * * * The Father Vaughan edition, dated June 22nd will be unique in Socialist propaganda."

Here we have the plain statement that Debs and his associates contrived the "Father Vaughan edition" for the sole purpose of luring unwary Catholics into the Socialist camp. "Our friends" had no reason to fear any longer a disastrous "outcome." Father Vaughan was not ready to "muster" arguments against a "Socialist logic" which had been beforehand declared "invincible." Debs' "leading article" remained in his pen, or in his desk. The man whom he wanted to crush did not show up, and the man who showed up he did not want to crush.

A CIRCULAR OF EDITOR WARREN

Together with the challenge edition of the "Appeal" Editor Warren issued to the comrades throughout the country the following circular:

"DEAR COMRADE:

"The officials of the Catholic Church have declared war on the Socialist party, and have come out openly and boldly in defense of capitalism. Catholic papers are filled with untruthful statements about our movement and from pulpit and platform their anathemas are hurled against the men and women who are striving to make this a better world.

"With this situation confronting us, the 'Appeal' has determined upon a bold stroke to end the unjust and wholly unfounded attacks which the officers of this religious organization have been making upon our movement. We have offered Father Vaughan the first page of the 'Appeal' of June 22d. This offer is accompanied with an invitation to set forth his reasons for opposing Socialism. HE IS ALSO ASKED TO MAKE A DETAILED STATEMENT OF WHAT THE CATHOLIC CHURCH HAS DONE FOR THE WORKING CLASS in countries that have been ruled for centuries by Catholic officials.

"There are a dozen advertisers in the United States who would gladly pay \$25,000 for this first page. In other words, we are so sure Socialism is right that we are willing to give our bitterest opponent \$25,000 to set forth his reasons why Socialism should not be adopted in this country. Furthermore, we are willing to carry this message to the working class in an edition guaranteed to exceed a million copies.

"As a Socialist propagandist you will readily perceive how effective this offer to turn our first page over to our opponents can be made in winning to our side those who have been deceived by the cunning arguments of the opposition. Its fairness will appeal to every man's innate sense of justice.

"The 'Appeal' will reserve the remaining three pages to reply to Father Vaughan's attack upon Socialism. We will reply to each and every one of the unjust accusations made against Socialism by Father Vaughan and his associates. This edition of the 'Appeal' (No. 864) will be the most sweeping and authoritative refutation of the lies of the opposition ever put in print. It will furnish the Socialists with facts wherewith to meet this new foe.

"No fair-minded man will refuse to read this remarkable issue of the 'Appeal to Reason.' No movement in all the world's history ever dared carry the arguments and indictments of its opponents to its own followers. The refusal of Father Vaughan to accept the 'Appeal's' proposition will be a confession of weakness and an admission that he cannot make good his charges nor meet the irrefutable logic of Socialism.

"To make this bold plan a success we need the co-operation of every member of the 'Appeal' army. This edition will contain the strongest arguments that can be offered against Socialism and the most convincing replies that can be made by the 'Appeal's' staff and a host of special writers now engaged on the subject. Not only will this paper be useful to circulate among Catholic workingmen, but it will be strikingly effective among all classes of people. It will prove conclusively that Socialists are not afraid to meet their opponents in open debate before all the world. Show your faith in Socialism by ordering enough papers to cover your entire community.

"Sincerely yours,

"FRED D. WARREN."

The hypocrisy, perfidy and anti-Catholic fury of this circular is striking. "The officials of the Catholic Church" are represented as a set of unscrupulous rascals

who hurled without a scintilla of evidence the most appalling anathemas at the innocent Socialists. Father Vaughan and "his associates" who made accusations against Socialism, are branded as liars. Yet Editor Warren and his staff are resolved to perform an act of unprecedented generosity by turning over "to our opponents" the entire first page of the "Appeal" for June 22nd. The comrades throughout the country are urged to smuggle a copy of the "Father Vaughan edition" into every Catholic home and thus to bring about a wholesale apostasy of the workingmen from the Catholic Church to Socialism.

A *motorcycle* was offered to the comrade who would be ready to smuggle the largest number of the "Father Vaughan edition" into Catholic homes. Editor Warren said in the "Appeal" for June 8th:

"Be your own boss of transportation. Capture the Appeal's motorcycle, a 1912 model of the very best make. It will be given to the comrade ordering the largest number of copies of the Father Vaughan edition. The motorcycle is offered to stimulate the sale of the Appeal's opening gun in the 1912 campaign—the Father Vaughan edition, dated June 22nd.

The "Appeal" for June 8th pushed comrade George Adkins to the front. The good man said:

"I could not read anything further until I expressed my sincerest thanks to you for making your *unique and generous offer*. Then arises the question, will Father Vaughan accept? I say, no. He dare not, and, therefore, will not. Your offer embraces more of the Christianity of the Christ of Nazareth than the Pope and all his subordinates have ever displayed. Yours is the greatest illustration of the turning of the other cheek that I have ever seen publicly displayed."

Poor Adkins did not know at that time that the "Appeal's unique and generous offer" was the *biggest fraud* ever perpetrated by a Socialist newspaper.

The famous "Father Vaughan edition" promptly appeared on June 22d. This "opening gun in the 1912 campaign" is a decidedly bad omen. It contains the poorest defense of Socialism I ever read in Socialist books and newspapers. Notwithstanding the Warren circular and the motorcycle bait, the edition was far below the one million mark. It amounted only to 614,000 copies (See "Appeal" for July 6th). Below I shall examine this "remarkable" edition.

MY ANSWER TO THE "APPEAL'S" CHALLENGE

The challenge which the "Appeal" for April 13th hurled at Father Vaughan, looked to me like one of the customary Socialist bluffs. I paid no attention to it. But when the "Appeal" for May 25th repeated the challenge and extended it to the "opponents of Socialism" in general; when I saw that tremendous efforts were made to place a copy of the proposed "Father Vaughan edition" into every Catholic home, I realized the existence of a foul plot contrived for the purpose of catching the sympathies, subscriptions and votes of our Catholic people. I was, moreover, certain that, if nobody answered the "Appeal's" challenge, Debs and his associates would proclaim this fact with a frightful noise, denounce us as contemptible cowards and declare us "refuted and condemned" before the whole country.

In order to unravel the "Appeal's" plot and to protect ourselves as far as possible against fresh charges of falsehood and slander, I filed in a hurry an Answer which covered 37 typewritten pages. Realizing

that my Answer could not be printed in full on one page of the "Appeal," I asked the editors to faithfully reproduce only the *substance* of my arguments.

The first part of my manuscript which deals with the Marxian philosophy, particularly with the "scientific" basis and the main pillar of Modern Socialism, I mailed to the "Appeal" on the 4th of June. The editors were at first inclined to pay attention to the arguments contained in this part, for they wrote me under the date of June 11th:

"The first part of your charges against Socialism has been received and glanced through. It contains much the same argument that will be answered in the Father Vaughan edition of the 'Appeal.'"

Here we have, at last, the acknowledgment that Father Vaughan produced some "argument."

Shortly afterwards I mailed to the "Appeal" the second and third part of my Answer.

In the second part I showed that Modern Socialism is and has always been an atheistic movement.

In the third part I proved that the founders and chief exponents of Modern Socialism have publicly advocated the abolition of the present monogamous marriage system and the introduction of free love.

In the closing pages I refuted some Socialist falsehoods concerning the economic issue of Socialism and other questions.

I proved our charges against Socialism by quotations from the standard works of Marx, Engels, Dietzgen, Bebel, Kautsky, Erdmann, Blatchford, Carpenter, Bax and Morris, and from "The International Socialist Review" and from the "Appeal to Reason."

The editors of the "Appeal" got fright-

ened. Finding my arguments entirely too strong, they decided *completely to suppress my Answer*. Editor Warren wrote me under the date of June 15th: "You are not a representative of the Catholic Church duly authorized by Cardinal Gibbons to speak for it."

That a Catholic priest may not speak for his Church, unless he is duly authorized by Cardinal Gibbons, must be a particular statute in the "Appeal's Legal Department." I thought I knew all the tricks of the "Appeal;" but I was mistaken. In fact, I never anticipated that the editors who so vigorously challenged Father Vaughan and his "associates," would suppress my Answer to their challenge.

Here follows my Answer with some additions and quotations from more works than those mentioned above:

Morgantown, W. Va., June 4, 1912.

Editors of the "Appeal to Reason,"
Girard, Kansas.

Dear Sirs: In your "Appeal" for May 25th you challenged Father Bernard Vaughan and "his associates" to prove their charges against Socialism. You couched your challenge in such virulent and malignant terms that I could not blame Father Vaughan, nor any other priest, for refusing your offer of "space worth \$25,000." You called Father Vaughan sneeringly a "holy man" and branded the Catholic priests who oppose Socialism as "liars," "slanderers" and "priests of mammon."

But this is the worst of all: you completely suppressed the very important and undeniable fact that Father Vaughan gave many and substantial proofs for every charge he made against Socialism, and that he took his proofs from the very books which have time and again been advertised and endorsed in your "Appeal" as *standard*

works on Socialism, viz.—the books written by Marx, Engels, Dietzgen, Bebel, Liebknecht, Kautsky, Lafargue, Bax, Morris, Blatchford, Carpenter, and by many other Socialist champions. Leading Socialist magazines and newspapers, but particularly a pamphlet which has recently been published by the Socialist Party in England and which declares relentless war upon Christianity, are other sources from which Father Vaughan took his proofs.

Father Vaughan spoke publicly. Everybody was invited to hear him. His lectures appeared in the "New York Freeman's Journal" and in many other Catholic papers. The printed lectures contain not only his charges against Socialism, but also his proofs with exact references to the above mentioned sources. You read his charges; for you specify them. They are, in substance: "Socialism tends to destroy revealed religion, the monogamous family, every actual government and the right of private ownership of the means of production and distribution." Since you read Father Vaughan's charges, you must also have read his proofs. If there were a spark of fairmindedness and sincerity in you, you would have quoted not only his charges, but also his proofs, and attempted to refute the latter, provided you found them weak. Instead of doing this, you gave his charges the widest circulation, but carefully suppressed his proofs and summoned him before your tribunal, thus making your readers believe that we priests who oppose Socialism are simply a villainous set of slanderers.

Allow me to mention an axiom which still holds good in law, but which seems to be unknown to you. Slander is a crime. The crime of slander must be proved by the plaintiff. The defendant is considered innocent until his guilt is proven by sub-

stantial evidence. Put this axiom into your "Legal Department" and act accordingly in the future! Since you condemned the Catholic priests who opposed Socialism, as "slanderers," without even attempting to prove your indictment by substantial evidence, it is manifest that not they, but you, are guilty of the crime of slander, and that not their charges against Socialism but your charges against the said priests, are calumnies.

In the malignant circular which you mailed to your comrades, you say:

"The refusal of Father Vaughan to accept the "Appeal's" proposition will be a confession of weakness and an admission that he cannot make good his charges nor meet the irrefutable logic of Socialism."

Is that so? Is Father Vaughan bound either to prove his charges against Socialism in every Socialist newspaper which challenges him and is seeking notoriety, or to stand branded as a slanderer before the whole world? Are the numerous proofs which he produced before large audiences in New York and which were printed in many newspapers of our country, null and void, simply because he refuses to repeat them in the highly valuable columns of your "Appeal?" This is, forsooth, an admirable specimen of your "irrefutable logic!" You declared the logic of your Socialism "irrefutable," before you heard from Father Vaughan in regard to your challenge. Thus you awarded to yourselves the victory before the opening of the battle. I grant that your "modesty" is on par with your "irrefutable logic."

"PRIESTS OF MAMMON"

As to the epithet "priests of mammon" which you so often flung at us, are you not continually howling for money, money, money? Have you not time

and again demanded the confiscation of all private property in the means of production and distribution? Might we not find in your camp, without the use of a powerful microscope, some prominent "men of mammon"?

You know undoubtedly that August Bebel who was once a poor boy and whom you honor as the veteran champion of Socialism, became a millionaire by denouncing capitalism in his speeches and writings. He owns a beautiful villa near the Lake of Geneva in Switzerland. There he spends his vacation, living in all the splendor of a genuine priest of mammon, or rather of a wealthy king.

"The International Socialist Review" for June, 1912, contains on pages 862-865 the following financial statement of the Charles H. Kerr & Company, Socialist Publishing House, Chicago: the salary and capital-condemning Socialist editor, *Charles H. Kerr*, receives a salary of \$1,500 per annum and owns dividends bearing shares to the amount of \$11,370; his capital and profit-condemning house has assets amounting to \$42,000.56, and made during the year 1911 a net profit amounting to \$2,241.19. Yet this "classconscious proletarian" Kerr yells without cessation that capitalism is born in hell and that, since it crept into our world, it must be destroyed either by the ballot or by the bullet!

The "Cigar Makers Official Journal" for April 15, 1909, states that Mr. Eugene V. Debs receives for each of his "meetings" an average fee of \$100. This statement has, so far as I know, never been contradicted. In your "Appeal" for November 11, 1911, you informed us that Debs held within the last three years 236 meetings. Hence, if the statement of the Cigar Makers Journal is correct, Debs made within the last three years by spouting against the capitalists the

neat little sum of \$23,600! However this may be, *Debs* acknowledges in your "Appeal" for April 20, 1912, that you pay him a salary of \$100 every week throughout the year, no matter whether he stays at home or tramples a soap-box. With a yearly salary of \$5,200 and a fine residence which he owns at Terre Haute, Indiana, "proletarian" *Debs* ought to be able to keep a secretary, two chamber maids, a splendid kitchen, and a "wet" cellar. He draws this money from the pockets of the "wage-slaves" who are supposed to own nothing but their labor power.

You said in your "Appeal" for April 13, 1912:

"The 'Appeal,' in its operation, is run just as the Standard Oil Company is conducted . . . The 'Appeal' is under the necessity of operating at a profit or closing its doors."

But, for heaven's sake, how often have you relegated Mr. John D. Rockefeller and his company to the undermost regions of Hades? How often and fiercely have you denounced every "operation at a profit"? How often have you told us that under the profit system the workers are robbed of three-fourths of their product? Since you run your "Appeal" under the profit system, which according to your repeated assertions deprives the laborers of three-fourths of their product, you must have stored up for yourselves a considerable amount of the "mammon of iniquity."

Oh "*irrefutable logic of Socialism,*" thou art a jewel! *Bebel*, *Kerr*, *Debs*, *Wayland*, and *Warren* are live examples of this wonderful logic!

Since you stigmatized us as "priests of mammon," I challenge you to truthfully state in your paper how much money Mr. *Debs* received during the last three years for his meetings. My salary during the

last three years was \$800 per annum. This is the salary of the Catholic pastors in West Virginia. Assistant priests receive less. Come out with a plain statement. We do not care how Mr. *Debs* spent the money; but we have a right to know, how much he received. Meanwhile I assure you that no Catholic priest in the United States receives a salary of \$5,200. Hence, it ought not to be difficult for you to figure out, who is the higher "priest of mammon:" *Debs* or I.

THE SOCIALIST AGITATORS

Socialist agitators are men filled with the fire of energy, enthusiasm, class-consciousness, hatred and revolution. They pose as the "representatives of the working class" and are chronic kickers. There is nothing good enough for them under the present order. They would kick the moon from the sky, if they had the power to do so. They are the lucky owners of a Janus face. The face turned towards past and present conditions sees everything as black as the hinges of Hades. The face turned towards the future Co-operative Commonwealth sees the Golden Age, the Paradise on earth. The blackest pessimism and the brightest optimism dwell in one and the same Socialist head.

All Socialist agitators profess allegiance to the philosophy of Marx and Engels. But they are divided into two factions on the question concerning propaganda tactics.

THE SOCIALIST TACTICIAN

Many Socialist agitators are acting upon the principle that it is "no good tactics" publicly to proclaim the Marxian philosophy of atheism, free love and violent revolution. They are called "tacticians," "diplomats," "trimmers," "settlers," and (recently) "yellows." In their lectures and writings they make strenuous efforts to prevent the com-

monly accepted meaning of words* and thus to entangle the most important questions concerning the religious, moral, and economic issues of Socialism in a Babylonian confusion. They babble about "God" and "religion;" yet they know that the Marxian philosophy rejects the existence of a personal living God and a supernatural religion. They chatter about the "lowly Carpenter of Nazareth;" yet they know that the Marxian philosophy repudiates the Divinity of Christ. They praise the "higher morality" which will reign under the Co-operative Commonwealth; yet they know that according to the Socialist philosophers this higher morality is but the observance of "conventional fashion." They point out the "higher level," on which marriage will be raised through Socialism; yet they know that in the Marxian philosophy this higher level means simply free love. They depict the beauty of the family life in the Socialist Society; yet they know that Socialism would destroy every private family by transforming it into a "social industry." They talk of the wonderful "private property" to be owned by the citizens of the future Commonwealth; yet they know that under Socialism no man could privately own anything except the social product of his labor. They prattle day and night about the "Brotherhood of Man;" yet they know that according to the Marxian philosophy men are only developed monkeys.

The average Socialist tactician is as slippery as an eel. You can catch him, but you cannot hold him. He twists words and sentences to any meaning that suits his purpose. He either carefully hides or boldly denies the fundamental principles of

*The editors of the "Appeal" flatly refused to state how much they paid Debs for his 36 meetings!

Socialism, whenever "good policy" requires such a course. If you quote against him the standard works of the founders and chief exponents of Socialism, he promptly repudiates the authority of all these works and relegates them to the scrap iron of "private opinions." He is an authority, yea the only authority in the world. His favorite method of arguing is to take the particular for the general, the abnormal for the normal, and the extraordinary for the ordinary; to confound the abuse of capitalism with its legitimate use, ill-gotten capital with lawfully acquired capital and robbery with the right of private ownership; to employ ambiguous phrases and to make assertions which are half true and half false. His hostility to revealed religion is a "cat in the bag." Now he will let the cat out of the bag, and now he won't. All depends on the audience that faces him. If he addresses an audience which is made up mostly of religious people, he keeps the cat in the bag; Socialism is then "a merely economic affair." But if he speaks to a crowd which is quite free from "religious superstition," he lets the cat out and gaily jump around; Socialism has then a great deal to do, not with religion, but with the destruction of religion. Consistency is a jewel. But the Socialist tactician is not supposed to own any jewels. Hence he will contradict himself as often as he pleases. Take, for instance, the editors of the "Appeal." In one issue of their paper they will viciously assail the Church, and in the next issue they will swear by all the gods that they never did such a thing. In one issue they will assure you that Socialism is "applied Christianity," and in the next issue they will tell you that "Socialism has nothing to do with religion," as if applied Christianity were no religion at all.

THE RADICAL SOCIALIST AGITATOR

Other Socialist agitators—usually called “radicals” or (recently) “reds”—repudiate an ambiguous, hypocritical and deceitful policy. They say: “Let us be frank! If the cardinal principles of Marxian philosophy cannot stand the light of the sun, let us stop preaching Socialism! What is the use of advocating a “Marxian Socialism” which is not Marxian Socialism at all? What do we gain by deceiving both, Socialists and non-Socialists? We deceive ourselves, if we imagine that in the hour of a serious struggle, on the day of the great revolution we can depend on the support of those whom we fooled into our camp.”

Comrade Arthur M. Lewis is a type of frank Socialist agitators. In the winter 1907-08, he delivered a series of lectures at Garrick Theatre, Chicago. In these lectures he strongly pointed out the atheistic principles of Marxian Socialism. Some Socialist tacticians blamed him for having incautiously let the cat out of the bag. Lewis gave them in his book “Revolution Social and Organic” (6th edit., Chicago, pp. 4-5) the following well deserved answer:

“These lectures, notwithstanding their phenomenal success, have aroused some opposition in certain quarters among Socialists. This opposition arises almost wholly from the fact that *the Socialists in question have yet to learn what their standard literature contains*. When they make that discovery, *they will be obliged to do one of two things, reject the Socialist philosophy or cease opposing its public presentation*.

“A second thought will show that they may do neither. *There is a type of brain, the specimens of which are numerous, which seems to possess the faculty of keeping different kinds of knowledge and contradictory ideas in separate water-tight*

compartments. Thus, as these ideas never come together, there is no collision.

“The most conspicuous example of this is the man who accepts and openly proclaims the truth of the *materialistic conception of history*—the theory that, among other things, explains the origin, functions and changes of religion, just as it does those of law—yet the very man who boasts of his concurrence in this epoch-making theory, using one lobe of his brain, will, while using the other lobe, and with still greater fervency, *maintain that the Socialist philosophy has nothing to do with religion at all, but is an ‘economic’ question only. The left lobe knows not what the right lobe is doing. Dietzgen described them as ‘dangerous muddle-heads.’* He might have omitted the adjective. *A brain of this order renders its possessor harmless.*”

Take this for you, Mr. “Appeal” and Mr. “Christian Socialist!” No opponent of Socialism has ever described the inconsistency, hypocrisy and fraud of Socialist tacticians more correctly than your comrade Lewis has done in the above quoted paragraph.

I prefer the Socialist radicals to the tacticians. Not that I approve the philosophy of the radicals; but I appreciate their frankness. Nothing appears to me more revolting than hypocrisy and deceit. I can defend myself with my pen, eventually with my fist, against an enemy who assaults me openly. But I am powerless against the murderous intrigues of a “friend” who sends me poisoned candy. How many good people have been ruined by doses of sugar-coated Marxian Socialism? Oh that the workers who have not yet lost their faith in God, would be on their guard against the *sweet poison* offered to them by Socialist tacticians!

DEFINITION OF SOCIALISM

In order to protect myself against Socialist confusion, sophistry and the charge of slander, I shall give a correct definition of all important terms I am using in this treatise.

WHAT SOCIALISM IS

It is no easy matter to find in Socialist books a clear and complete definition of Socialism. Robert Blatchford, the distinguished Socialist editor of the London "Clarion," says in his book "Britain For The British" (Chicago, 1907, p. 74):

"It is no use telling you what Socialism is, until I have told you what it is not."

This is queer logic, but entirely becoming to a disciple of Marx. I may be allowed to follow a different method, stating first what Socialism is, and secondly what it is not.

Modern Scientific Socialism is a System of Political Economy, based upon the Philosophy of Karl Marx and Frederick Engels, which advocates the confiscation, socialization and collective administration of all capital, i. e. of all the means of production, exchange and distribution.

Following is a shorter definition:

Modern Scientific Socialism means a world-wide Co-operative Commonwealth

based upon the philosophy of Marx and Engels.

Bear in mind, kind reader, first that the Co-operative Commonwealth, i. e. the confiscation, socialization- and collective administration of the means of production is the *superstructure* of Modern Socialism, secondly that the philosophy of Marx and Engels is the *basis* of this superstructure.

Socialist tacticians have fooled a great number of people into their camp *by concealing the basis, i. e., the atheistic philosophy of Marx and Engels*, on which Modern Socialism rests. Yet it is precisely the Marxian philosophy, called "science," by which Modern Socialism is distinguished from older forms of Socialism. The Co-operative Commonwealth has been the cherished ideal of many political economists before the birth of Marx and Engels. Already Plato dreamt of a communist republic. The early Christians at Jerusalem practised *optional* community of goods. Hobbes, Saint Simon, Fourier, Robert Owen, and others, fancied a Socialist Commonwealth. But the principles and aims of the pre-Marxian Socialists are denounced by Modern Socialists as "*unscientific*" and "*utopian*." Marx and Engels claimed to be the first political economists who placed Socialism on a "scientific" basis, i. e., upon a new "*philosophy of life*."



THY KINGDOM COME

By REV. WILLIAM STEPHENS KRESS

(Of the Ohio Apostolate)

THE RULE OF FAITH

"Jesus Christ hath made us a Kingdom, and priests to God and His Father."—Apoc. 1, 6.

BUILDERS are a long time preparing the foundation of a modern structure. It may be years before the walls have gained the street level; then the steel frame of the superstructure rises with marvellous rapidity, almost over night, like the web of the spider. You understand the reason for the slow progress of the foundation. If the building did not rest upon a solid base, it would be short lived and an unsafe habitation from the first year of its completion. We dare not be less careful than these workers in cement and steel, when we lay the foundation of the mighty edifice of religious faith. Our knowledge must rest upon a solid and immovable rock; not upon the shifting sands of mere human opinion. That will be admitted by all. We invite the closest scrutiny of the Catholic foundation, and we trust that our Protestant readers will extend the same invitation to a careful examination of their intellectual basis, and will help us make it.

However much Protestant denominations may differ in particular doctrines, they (with the Quakers, or Friends, a possible exception) present a united front on their intellectual basis, or rule of faith. By rule of faith we mean that test by which we known religious truths. They agree that the Bible, subject to the interpretation of individual readers, is the sole fount of religious knowledge. The Bible, they say in effect,

is God's Word: now what could form a more solid foundation than it? What better fount from which to drink wisdom? All else shall pass away, but God's Word shall remain forever.

Holy Writ Sacred to Catholics

This sounds well, and let us assure our Protestant readers that we are in hearty accord with any praise they choose to bestow upon the Holy Scriptures. To us they are even more sacred than to Protestants; for among us there is no body of men tearing them to tatters under the guise of a higher criticism. When Leo XIII. created the Biblical Commission some years ago the *New York Sun* said: "It is not the Pope, but the great churches of Protestantism, which need to appoint a commission, or commissions, 'for the consideration of all questions connected with Biblical studies.' The time is coming, if, indeed, it has not already, when these churches must take their stand definitely and decidedly on the question whether the Bible is of God, or only of man. As it is now, the Pope is the sole bold, positive and uncompromising champion of the Bible as the Word of God." And the Protestant, Dr. Lorimer, added his testimony: "Only the Pope, only the Church of Rome, comes to the front as the champion of the Bible against the destructive critics." Should any one attempt such destructive criticism among us, even though he were the foremost scholar in the Church, he would be silenced, or forced out of the

Catholic communion; for the Church will tolerate no lowering of God's Word.

Very few Protestant Biblical scholars regard the Scriptures in the same light as the ordinary Protestant layman. There are different stages of unbelief among them; but about all have given up the notion that the Scriptures are inerrant, or that they are inspired in the sense that inspiration was accepted a hundred or only fifty years ago. To some Protestant scholars the Bible is not even a unique book—the only one of its kind—for they speak of it as one merely of many similar sacred literatures. The unbelief of the leaders of to-day will, it is to be feared, be the unbelief of the rank and file of the next generation. What then will determine the faith of the Protestant? How can the superstructure stand when the foundation begins to crumble? If the Bible is not errorless, if one must distinguish between the gold and waste that its ore carries, between what is human in it and what divine, what error and what truth: who is going to tell you which is the one, which the other, unless there be some authority outside of the Bible; for the Bible itself makes no such distinctions in its contents.

Once you maintain that the Bible is not a revelation of supernatural truths, that it is not an inspired book, you upset the Protestant rule of faith. Chillingworth says: "The Bible is Protestantism and Protestantism is the Bible." But if the Bible is merely a human production, containing truths and errors interspersed, will you characterize your own Protestantism as the same—a mere human production, teaching errors as well as truths? If the Bible is not inspired, how can any doctrine be established from the Protestant point of view? However, I would not have my Protestant readers follow the lead of their seminary professors;

nor to yield one tittle of their belief in God's Word to these rationalistic critics. Do not let friend or foe take the Bible from you; it is a treasure of priceless worth. Believe in its divine inspiration, and believe in its inerrancy. Refuse to admit that less than the whole is God's Word.

Bible Not Sole Fount

When we have said all this in acknowledgment of the divine character of the Scriptures, we must be on our guard, nevertheless, not to give the Bible a place it was not designed to hold by its divine Author. The Lord never claimed for the Scriptures that they contain all of divine revelation; or that they can be interpreted securely by each individual reader. We controvert the Protestant position on their rule of faith. What reasons do Protestants bring to establish the sufficiency of the Scriptures? Will they, do you think, be found convincing?

You have, perhaps, grown familiar with the quotation, "*Search the Scriptures.*" I have seen these words sculptured over the main portal of a stately Protestant church. Many who passed through that door, we venture to say, found in that one line proof sufficient for their belief that they were to look to the Bible, and nowhere else, for religious truths. The Greek word for "search" may be rendered either by the imperative or the indicative mood. The Revised Version has accepted the latter reading: "*Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they that bear witness of Me*" (In. 5, 39). Whether we accept the one reading or the other, the text proves nothing more than that Christ commended the searching of the Old Testament to find corroboration of His divine mission. In like manner were the Bereans praised for going to the Scriptures, to deduce from them the messiahship

of Christ. They sought, not what God had revealed, but Whom He had commissioned to lead them. You may have heard another text, that is often quoted, namely, "*All Scripture is given by inspiration and is profitable for instruction.*" This is a mistaken reading, which was corrected by the Revised Version, and in its corrected form is quite similar to ours: "*All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, etc.*" (2 Tim. 3, 16). Reference in the three passages quoted is to the Old Testament. If the contention of the Protestant were true and these texts did prove the all-sufficiency of the Bible, they would prove entirely too much; for then he would be obliged to accept only the Old Testament as his fount of religious knowledge.

As a rule no attempt of any sort is made by better-informed Protestants to prove the sufficiency of the Scriptures, or the right of Private Judgment. The matter is simply taken for granted, as if it were a self-evident fact, which, of course, it is not. The milk of this pre-judgment was drawn in at the mother's breast; it has long since passed into flesh and bone; it is not easily gotten rid of now. Protestant scholars are fearless critics of every other doctrine of Protestantism; but this one they seem afraid to touch. And their timidity in this instance is hardly to be wondered at; for when they ever do subject it to serious examination, it will crumble to pieces like a long buried bone at the first breath of air. Then they will have to admit, too, that Protestantism, as such, has no moral right to exist, because founded upon a false assumption.

We have asked tens of thousands of Protestants in public gatherings, where intelligence was not wanting and where ministers were frequently present, to give us one sound argument for the Protestant rule of

faith, promising, if they did so, to give up our own religion, and to advise our Catholic hearers to do the same. The challenge remains unaccepted. No argument can be offered.

INSUFFICIENCY OF THE BIBLE

"And it came to pass afterwards that He traveled through the cities and towns, preaching and evangelizing the Kingdom of God; and the Twelve with Him." Luke 8, 1.

Holy Scripture is an impregnable rock of truth; but it does not contain God's entire revelation; neither is its meaning always open to the reader, so that he can safely follow in all instances his own private judgment. There are many truths that are excluded from the faith of Protestants, because of their faulty rule. Then, again, there are other truths that they hold in very contradiction of their rule, like the rule itself, Sunday observance, etc. The doctrines of Protestantism are constantly shifting, and the house of Protestantism has split up into many parts, each new sect labeling itself a purer form of Christianity. There are grotesque aberrations, like that of the "Gift of Tongues" people; but you cannot convict the holders of them of error on the Protestant principle; for according to that principle they have the same right to their absurdities that others have to their sensible doctrines. What is sensible to the one may be folly to his neighbor.

That the Bible does not contain all of divine revelation nor all that we need to know for our spiritual guidance, is taught by the Bible itself. We read in 2 Thess. 2, 14, (15th verse in the Protestant version): "*Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word or by our epistle.*" St. Paul spoke as a Catholic; not as a Protestant. The Protestant would say: "Hold to

the Written Word only," the Catholic says with St. Paul: "Hold both the Spoken and the Written Word." The Apostles were not told to write; their commission was to preach: "*Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world*" (Mt. 28, 19 and 20). When Christ announced His departure He spoke of the Holy Ghost, who would descend upon the Apostles and teach them all things: "*He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you*" (Jn 14, 26). He descended upon them on Pentecost Sunday, and strengthened in Him, and enlightened by Him, they went forth upon their great mission of evangelizing the world. Success attended their efforts everywhere: congregations were formed, at the head of which were placed God-fearing men, upon whom the Apostles had laid hands in ordination. These congregations, which together formed but one Church, received their faith through the preaching of the Apostles and those ordained for this work by the Apostles and their successors.

What Did Christ Teach?

As yet no part of the Gospel had been committed to writing. It was years after Christ's ascension before the first book of the New Testament appeared. Other books and epistles followed. These were written, especially the epistles, when some special need demanded a message from the Apostles. There were abuses to correct, dangers to be pointed out, works of charity to be inaugurated, groups of the faithful to be encouraged, etc. None of the sacred writers of

the New Testament gives us a methodical and complete exposition of Christian doctrine. If there is one safe statement it is that these writers did not intend the New Testament to be a simple and complete catechism of the Christian religion. Furthermore, the various writings of the Apostles and Evangelists were not gathered into the officially approved New Testament until late in the fourth century: Upon what authority did the early Christians receive their religious truths? What truths were the object of their faith? They believed all that was proposed to them by that body of men commissioned by Christ Himself to perform this work. They considered as belonging to divine revelation all that was proposed to them, whether taught by word of mouth, or by letter. With them the test of truth was, not "Is it written?" but "Did Christ teach it?"

Their answer is ours, or to speak more accurately, the answer we gave then is the answer we give now. The sources from which we obtain the truths of divine revelation are two: Scripture and Divine Tradition, and we place both on an equality. The Church proposes these truths to our belief and we know from the promises Christ made to her, that she cannot lead us into error. No one will deny that our position to-day is the same as that of the early Church; yet, strangely enough, there are a great many who say that this position is a false one. One of the foremost Biblical scholars among American Protestants is Charles Augustus Briggs. In an address made before the Church Club of New York City he said: "If we had the entire apostolic inheritance as given in Holy Scripture, clearly defined and agreed to by Christian scholars, we would not then have the entire apostolic inheritance. Many of the Reformers were here mistaken. They thought

that they could reform the Church by rejecting everything not to be found in Holy Scripture. * * * Biblical criticism has made it certain that you cannot build Christianity on the Holy Scriptures alone. It is necessary also to determine the Christian inheritance in unrecorded apostolic tradition."

The principle that we must accept nothing but what is in the Bible implies a contradiction. By adopting that principle you violate it; for the most careful search of the Scriptures fails to find that principle itself in the Bible. The principle dies by its own hand. Furthermore, a rule must be within easy reach of all who are to use it. If only one in 5,000 carpenters possessed a foot rule the craft would find itself rather helpless in its building operations. Up to the invention of printing in 1438, for a period of almost 1,500 years, it is a safe conjecture, not more than one in 5,000 of the earth's inhabitants, could have read the Bible; owing either to their inability to read at all; or to the lack of versions in their own tongue, as in the case of those dwelling far distant from the heart of civilization; or to the scarcity and costliness of copies, which had to be written laboriously by hand.

Fallacy of Private Judgment

Let us go to the second part of the proposition we are to prove, namely, the fallacy of Private Judgment. That the Bible, or the Holy Ghost through the Bible, does not enlighten every reader, enabling him to walk securely in the path of divine faith, scarcely needs further proof than the dissensions among these same readers. The Holy Ghost is not the author of contradictions. The Bible is not, as has been stated, a simple document that any child can understand. It is plain from its style and mode of composition that it was not intended as a text-book. It is no exaggeration to say that its meanings have been subjected to

more discussion than all the other books in the world put together. Hosts of scholars have spent a lifetime in elucidating its obscure passages, and they are farther from agreement than the common folk. The earnest searcher after truth is dismayed at the array of contradictory opinions held on every vital point by these experts, who have presumably called to their aid every subsidiary study; the original and related languages, comparison of old manuscripts, archaeological researches, contemporaneous secular history, etc. And when the learned doctors disagree how can the humble patient hope to grow strong in his faith?

Can you really believe that the merciful Savior would surround the acquisition of His religion with insurmountable obstacles, so that the best disposed among His followers might never really know whether he is a believer or unbeliever? It surely cannot be that He who declared that without faith it is impossible to please God, would so befog our mind that we can never tell at any one moment whether we are pleasing or displeasing Him. Do not say in excuse that God looks to our intention; that He will be pleased in any event with our good will. Believing in a falsehood is not divine faith. It is divine faith that is required of us. We desire that divine faith, of course. No one wishes to hold error for truth. The very multiplication of sects, with the additional sacrifices that this multiplication calls for, is proof that men are willing to put themselves about for the triumph of truth. The differences will never disappear so long as each man believes that it is both his right and duty to adhere to his own interpretation. There is a better way, a way that can assure us of the possession of truth, upon which we can walk without fear or misgiving, the way on which Christ Himself will meet us and take us by the hand and lead us to our everlasting home.

(To be continued)

QUESTIONS AND ANSWERS

(The answers to these questions are for the most part prepared at several of our largest and most important theological seminaries in the United States, and great care is used to have them accurate and correct. We make the Question Box a special feature of this magazine. We will take the greatest interest in receiving and answering any questions on religious topics in general, or on the Catholic Church in particular. We only ask that the questions be asked honestly and in good faith. Our object is to furnish a medium of sound information to any soul desiring religious information. Patronize the Question Box generously.)

OPPOSITION OF THE CATHOLIC CHURCH TO SOCIALISM

HENRIETTA, TEXAS.

Editor TRUTH:

DEAR SIR—I see you are still hammering away at Socialism as a party of infidels. You quote extracts from Socialist authors to prove this. Why not call the "Declaration of Independence" atheistic. It was written by Jefferson or rather Thomas Paine (his secretary) and they were both agnostic. Many of the early Socialists *were* agnostic. It is scarcely to be wondered at. Unjust and intolerable conditions, extremes of poverty and wealth, the misery of the masses and cruelty of the dominant class would make for doubt of any system, political or religious, which bred and fostered such conditions, and thrived on them. The church of the magnificent cathedral, the powerful pontiff and a clergy that directs and controls the very thoughts of its adherents has surely wandered far from the religion of the Lowly Christ. You need to go to Socialism to learn the *Brotherhood of Man* and the *Fatherhood of God*. I believe the atheist Socialists did a great good for mankind even as Jefferson did. It would be as absurd to refuse to accept their theories politically on account of their private religion as it would be to cast aside

the innovations or discoveries of various scientists because they did not conform to the religion you believe in. Their religion is a matter of conscience with *them*, for which *they* have to answer, not *you*.

Yours truly,
Mrs. E. K.

Answer—The belligerent tone of this daughter of Texas might with propriety exclude the publication of her letter from some Catholic papers. We reproduce it in toto because a lack of knowledge of the Catholic Church rather than malice frequently is responsible for such views and language.

TRUTH regrets that it cannot dismiss Socialism from its pages, as long as its promoters continue to propagate a system which, notwithstanding our gentle correspondent from Texas, is founded upon sheer materialism and necessarily leads to a denial of God, and, consequently, of the divinity of Christ.

There is no need of heat or unchristian language in discussing the subject. If Mrs. K. will patiently pursue the articles which have already been written by Catholic scholars, those which have already appeared in TRUTH and those which Father Kluser is now writing, she will be enabled to see that

the "charges against Socialism" are proved from standard Socialist literature. Now to the point.

In many spheres of activity it matters little to others what an individual's personal views on religion may be. An intelligent, thoroughly trained chemist who does not believe in God or His revelation may produce results in his laboratory quite as accurate and beneficial as if he were a Catholic priest. The Catholic religion will not make a man a better plumber, carpenter or electrician, save in so far as it may help him to be honest, patient, sober, etc. The Gospel of Christ was not given to us, and the Church was not founded to teach us the secrets of the telegraph, the automobile, the cinematograph or the airship. God has endowed us with body and mind and with this equipment man, under the general law of Providence, can produce results in the natural order. Help from God in the form of supernatural revelation, guidance and sacraments are necessary for man to achieve his ultimate destiny, union with his Creator for all eternity.

Consequently there would be no "absurdity" in our making use of the telephone or the steam engine even though the inventors of same were unbelievers. We would not accept the teachings of these same men on matters of faith or morals, nor would we make use of their inventions if said use implied a violation of the laws of God. The same principle holds good in regard to literature, music, mathematics, etc. A pagan might carve the most beautiful statue of a child, he might give us the theorems of geometry, he might compose the most exquisite sonata or poem, and we would be grateful for same. He did his work as an artist, or a mathematician, as a poet, not as a disbeliever in the one true God. Should such a man attempt to teach us what we

are to believe concerning our destiny, our duties to God and to our neighbor, we would have none of his pagan theology or philosophy.

"Why not call the 'Declaration of Independence' atheistic because written by Jefferson or Paine, who were agnostic," our correspondent asks. Simply because there is no atheism in the Declaration of Independence. If those who composed the document were agnostic, then we must say that they laid aside their agnosticism when they began to write: "When, in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them," etc., and "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights," etc.

These words are in perfect harmony with the doctrines of the Catholic Church and what were the personal, suppressed opinions of Mr. Jefferson and Mr. Paine does not concern us.

Our correspondent continues: "It would be as absurd to refuse to accept these (Jefferson and Paine) theories politically on account of their private religion as it would be to cast aside the inventions or discoveries of various scientists because they did not conform to the religion you believe in." We thoroughly agree with our correspondent on both points!

Now, in all charity, let us show Mrs. K. the sophism contained in her letter.

We are not at all concerned in the private opinion of any socialists, any more than we are with the private opinions of Mr. Jefferson or Mr. Edison. But Socialism is not a thoroughly Christian thing like the

Declaration of Independence or a perfectly innocuous thing like the tungsten lamp or the "talking machine." Socialism is a theory attempting to teach men how they are to live in this world, and the remedies it proposes for present ills of society are forbidden by God. It is not with the private opinions of Socialist leaders that we have to do, any more than with the private opinions of Thomas Jefferson, but we do object to its founder's teachings when he (Marx) proclaims: "The abolition of religion as the illusory happiness of the people signifies their real progress"; when its leader Engels declares that under Socialism "religion will be forbidden. Religion is nothing but the fantastic reflection in men's minds of the external forces which dominate their every-

day existence," when its luminary Dietzgen proclaims "Social Democracy decided against religion," when Bebel declares "Christianity and Socialism stand against each other like fire and water," when Erdman acknowledges that "since Socialism stands for atheism, the Catholic Church for the belief in God and for ecclesiastical discipline, no Catholic can be a Socialist." These are not private opinions. They are the principles and doctrines of the thing known as Socialism, enunciated as essentials of the system by the greatest authorities in Socialism. Consequently, in opposing Socialism, we are dealing not with private opinions, as our correspondent imagines, but with the false doctrines upon which materialistic Socialism is built.

NOT OF THE FOLD

By Anna E. Buchanan

They are terribly scattered, in highways and
byways,

They wander—those sheep that are not of
the fold;

Care we not that they stray from the beautiful
pasture

The ancient of churches foreshadow'd of
old?

Is it nothing to us that He said He *must*
bring them

And *still* that they wander—those lambs
of His love,

That they grope in the darkness while we
have, in reflex,

The Kingdom triumphant—the Sheepfold
above?

O, can it be long that the mist must envelope
The souls that are precious in God's lov-
ing sight?

They are pleading—let us, too, beseech them
in earnest

And join them, imploring "O send forth
Thy Light!"

We will show them that children of grace
can be faithful

To gifts of the Church they inherit of
yore;

That Catholics, true to the love of the
Founder,

Will show them the way to the Fold's
open door.

Then, Saviour and Shepherd, mould us to
Thine image,

In pity and tenderness lead Thou them on
Till the shadow depart and the day-dawn is
spreading,

Till the chaos of doubting in darkness is
gone.

THE FORUM


REPLIES TO CURRENT ATTACKS AND MISREPRESENTATIONS

THE CHILDREN'S ENCYCLOPEDIA

By ADELE SLATTERY

[The following paper has been written in answer to requests from Catholic readers for information regarding the work from a Catholic point of view. In justice to the publishers, The Grolier Society, we append their letter, and we might add that we do not question the intention of the publishers to be fair to the Catholic Church. The mistakes and misrepresentations occurring throughout the twenty volumes are due, we believe, not to any animus against the Church but to the usual practice in compilations of this kind of saying the trite, common things that have been said so often in the ordinary Protestant book on the subject. It is so much easier to repeat the story about the chained Bible than to read scholarly historical works on the subject.]

"THE BOOK OF KNOWLEDGE"

PON the title page of the "Book of Knowledge; The Children's Encyclopedia," we find such an array of names well known in the educational field that the casual reader might suppose he would drink at the fountain-head of truth and hear the last word of knowledge. Before going very far he finds that the cup offered him to quaff has been filled from a nearby turbid stream, and the last word, along historical lines at least, was obsolete thirty years ago.

Format and Contents

From an artistic point of view the format of the book under consideration is most arresting. The fine quality of the paper, the clear, legible type, diversified by captions in bold letter, the easily handled volumes and the thousands of attractive illustrations combine to make a most fascinating series of books—for there are twenty volumes. No child, nor even grown person, could resist its seductiveness.

No wonder, then, that after the book was

widely advertised a year or more ago, and specimen bound pages scattered broadcast, with the information that "no description could really convey an adequate idea of the treasures contained within its pages," "a perpetual pleasure," "the greatest educational help of the century"—no wonder that educators all over the country, in convent schools as well as public schools and libraries, subscribed for the twenty volumes, many, alas, to find them useless for accurate information.

The field covered by the Book of Knowledge is divided into sixteen departments, as follows: The United States, Dominion of Canada, All Countries, Natural History, Plant Life, The Earth, Stories and Legends, Men and Women, Our Own Life, Famous Books, Book of Wonder, Poetry and Rhymes, Golden Deeds, School Lessons, Familiar Things, Things to Make and Do. Every department appears in nearly every volume. To our mind this arrangement is a great objection, as a reader has to handle five or six or more volumes before he can

find, say, three pages on a given subject. Moreover, one is never sure of having read all the encyclopedia contains on that subject unless he searches through the six thousand pages of the twenty volumes.

Galileo

Taking up a volume at random (Vol. VI., p. 1659) we are attracted by a picture of Galileo before the Inquisition, and read the title "The Trial of Galileo, *who was punished for attacking old ideas.*"* Turning to page 1660 we see the caption in black letter type, "How the Church Grew Afraid and Tried to Stop the Spread of Truth." Then, in the body of the article, written to excite pity for Galileo, we read: "A commission to investigate what he had taught, conducted by officers of the Church, summoned Galileo before it and warned him not to deny that the sun goes round the earth. If he did not agree he might take the consequences of his conduct. Sixteen years passed away, and then Galileo continued his studies and wrote a book defending and proving the Copernican system. For his disobedience he was again called before the Inquisition. *In sackcloth he was made to kneel* and swear he would never again say or believe the earth moves round the sun. He was now an old man and feared that the torture awaited him if he disobeyed. So, unwillingly, he swore. Then he was sent away as a prisoner, but was afterward given his liberty, though spies watched him to the end of his days."

In answer to this statement we say that every intelligent inquirer need have very little difficulty nowadays in gaining a clear insight into Galileo's case, and, at least in the main points, in judging for himself. Sir David Brewster, a Protestant, in his "Martyrs of Science" (p. 44), says: "When Galileo visited the Eternal City in 1611, he

was received with that distinction which was due his great talents and his extended reputation. Princes, cardinals and prelates hastened to do him honor, and even those who discredited his discoveries and dreaded their results vied with the true friends of science in their anxiety to see the intellectual wonder of the age." "During *the whole of the trial Galileo was treated with the most marked indulgence*" (p. 88). Dr. Whewell, also a Protestant, in his "History of Inductive Sciences" (p. 419), writes: "He (Galileo) was accused before the Inquisition in 1615, but at that period the result was that he was merely recommended to confine himself to his mathematical studies upon the system (Copernican) and to *abstain from meddling with Scriptures.*" Galileo's subsequent conduct, if it cannot justify, undoubtedly went far to provoke his further troubles. Having solemnly undertaken not to advance the Copernican theory as anything but a theory, he proceeded forthwith not only to break his promise but to import more bitterness into the controversy. Nevertheless, when in 1624 he again visited Rome he met with what Brewster terms "a noble and generous reception" from Pope Urban VIII. To Galileo's disappointment the Pope would not annul the judgment of Inquisition, but conferred upon him amongst other marks of favor a pension, to which, not being a native of the Papal States, he had no claim."

In "Galileo Galilei" (p. 253), Von Gebler, an Austrian Protestant, says: "One glance at the truest historical source for the famous trial—the official dispatches of Niccolini—would have convinced anyone that Galileo spent altogether only twenty-two days in the buildings of the Holy Office; and even then, not in a prison cell with grated windows, but in the handsome and commodious apartment of an official of the Inquisition."

*Italics ours.

The Bible

Under the caption of Germany we find the following antiquated statement: "The Germans owe their first readable translation of the Bible in their native tongue to Luther, as we owe ours to Wyclif." *This is untrue.* The *Protestant Church Times*, July 26, 1878, says: "This catalogue (of Bibles in the Caxton Exhibition at South Kensington, 1877) will be very useful for one thing at any rate, as *disproving the popular lie about Luther finding the Bible for the first time at Erfurt, about 1507.* Not only are there very many editions of the Latin Vulgate (i. e., the Bible in Latin, the very thing Luther pretended to have discovered) but there are actually *nine German editions* of the Bible in the Caxton Exhibition *earlier than 1483*, the year of Luther's birth, and at least three more before the end of the century." Before Luther's pretended discovery, before any Protestant Bible had appeared, the Catholic Church had printed over 100 editions of the Latin Bible, which means thousands of copies. In German there were twenty-seven editions before Luther's Bible appeared.

In England

Speaking of England, Canon Dixon, of Carlisle (Protestant), says: "From the earliest times the English Church or nation was possessed of the Sacred writing (i. e., the Bible) through the labors of monks and bishops."

Rev. Herbert Thurston, S.J., in his masterly article on England in the Catholic Encyclopedia, says: "We are told by a contemporary and hostile authority, the chronicler Knighton, that Wyclif himself translated the Gospel into English. Upon this and other evidence it has been commonly supposed that Wyclif was the first to bring the Bible to the knowledge of English read-

ers and that the medieval Church uniformly adopted the practice of withholding the Scriptures from the laity. It is to the credit of modern students of medieval history that the grave misrepresentations involved in this traditional Protestant view are not now generally abandoned." The *Quarterly Review* (Oct., 1879) says: "The notion that people in the Middle Ages did not read their Bibles is probably exploded." Notwithstanding these authorities and many others easily found, the compilers of the Book of Knowledge continue to reprint the stale untruths for the benefit of American school children.

Sir Thomas More, who was beheaded by Henry VIII. for refusing to acknowledge the King as the Head of the Church, referring to a supposed law forbidding any English version of the Bible, says it is unnecessary to defend the law, "for there is none such, indeed. There is of truth a Constitution which speaks of this matter, but nothing of such fashion. For you shall understand that the great arch-heretic, Wycliffe, whereas the Bible was long before his days by virtuous and well learned men translated into the English tongue, and by good and godly people, and with devotion and soberness, well and reverently read, took upon himself to translate it anew. In this text he purposely corrupted the holy text, maliciously planting in it such words as might in the readers' ears serve to prove such heresies as he went about to sow." (Dialogue, Abbot Gasquet, Eve of the Reformation, ch. viii.)

In Hallam (Middle Ages, ch. ix.) we read: "The Albigenses taught that the visible world was created by an evil God, who also was the author of the Old Testament. They also asserted that the Body of Christ was not real, and that sins committed after baptism could not be forgiven.

To support these errors they made a new translation of the Bible (Wyclif) and explained it in their own sense."

Poetry

Let us see what the Book of Knowledge has to offer in the way of poetry. Many school children are called upon to learn some verses to recite before their classes, and anything of the nature of a legend or story, with a jingle to the lines, appeals to them. Here is the very thing (Vol. IX., p. 2647): "The Jackdaw of Rheims," an Ingoldsby Legend, by Richard Harris Barham. The following explanation precedes the verses: "Barham, who died in 1845, was an English clergyman. He wrote comic verses under the name of Ingoldsby. In this, as in most of his other legends, he exposes superstitious practices with an unsparing hand." The "superstitious practices" derided in this jingle are the visit of a Cardinal to a monastery, the ceremonial of the Mass, an excommunication, confession and amendment of life, all caricatured with disgusting humor.

History—England

Under Rome (Vol. XVI., p. 4945), we read: "In 1309, Innocent III. began to rebuild the Vatican as the settled home of the Popes. He was the powerful Pope *who tried to take England away from bad King John*." Father Thurston, in Catholic Encyclopedia (Vol. IV.): "The indignation formerly expressed at the action of Innocent III. in declaring the charter null and void is *now generally admitted to be unreasonable*. The barons had themselves claimed the credit of making England a papal fief (Lingard, II., 333; Rymer II., 185), and it was certainly contrary to feudal usage for a vassal to contract obligations of this serious kind without reference to the overlord. * * * On the vigil of Ascension Day, 1213, John surrendered his crown and king-

dom into the hands of the legate. The idea of the surrender, it is now generally acknowledged, did not originate with the Pope, but with John himself." (See Davis, "England under Normans and Angevins.")

On page 4635, Book of Knowledge, after telling us that the strange thing about Westminster Abbey is that it is no abbey at all, the author continues: "The actual charters which the chapters had received gave them power and lands, but others *were forged*. For hundreds of years they enjoyed rights and privileges and wealth by showing documents said to have been written and signed by Saxon kings. Nobody thought of questioning them until the eighteenth century. Then learned men carefully examined them and found that many of these charters had been *forged* by someone after the *Norman Conquest*, probably in the time of William Rufus. They were found to be written in the Norman French language, which of course was never heard in England until after the Saxon kings had ceased to exist. The abbots became men of great power, but sometimes their rulings did not please the people, and the mob would rise and cause the abbot to flee. But it was only for a little time. When order was restored the ringleaders were beheaded and the hands and feet of other rioters cut off." (Our author has his historical facts woefully mixed and garbled, and forgets that the troubles arose in the Abbey itself when the new Norman king foisted a Norman abbot upon a Saxon monastery, and the Saxon monks objected.) But to continue with our quotation: "King after king enriched the Abbey (p. 4636). Most of the kings who helped to build or beautify the Abbey made the people pay heavy taxes for it" (p. 4639). We have seen that the residents of Westminster could commit *forgery*. Edward II. had to learn that they could become burg-

lars." Then follows a long and minute story involving kings' treasures from Westminster found in London, and a peddler upon whom the chief blame was fastened. "This peddler had been allowed to make an underground tunnel beneath the bed-rooms in which the monks slept. He had taken away and sold much treasure, but *those inside took still more*" (italics theirs). The historical staff of the Book of Knowledge seem to have overlooked two important well-known facts. First, that all monasteries of the Middle Ages were constructed after the same general ground-plan, and it was their custom to build cellars for storing provisions, and one or more crypts. Over these were generally built the cells of the monks. This was no doubt "the peddler's tunnel." Again, in the time of the Great Plague and the Great Fire of London, in the Fourteenth Century, which occasioned such untold physical misery, most of the larger monasteries sold many valuable treasures, vestments, costly-bound, jewel-bedecked manuscripts, and the like, in order to obtain money for the wants of the homeless, sick and poor. The monks understood well that in time of urgent need private property should be at the command of the public.

In regard to the much-discussed question of the suppression of the monasteries in England, we find Henry VIII.'s conduct glossed over with the following: "Because some of the monks were lazy and bad this was made an excuse to shut up all their houses and take away their houses and other property. Henry gave some of this money to his *friends*, some was spent in founding new bishoprics; some went to build schools and colleges and ships." Again, the author has been consulting history-books and not history. The question has been so thoroughly sifted that we need

only refer to Dr. Gairdner's work in editing the "Official Letters and Papers of Henry VIII.'s Reign," "Reformation of the Church of England," by J. H. Blunt; "History of the Church of England," by Canon Dixon, all Protestants, or Abbot Gasquet's "Henry VIII. and English Monasteries," any one of which would have contradicted the Book of Knowledge many times over, had it chosen to go to the proper source for information.

This is the contrast that the book draws between the reigns of Queen Mary I. and Elizabeth of England. Under the caption "The Terrible Times That Befell England Under Queen Mary" (p. 2534) we find: "Many martyrs of Protestantism perished in the flames, and this thing was so hateful in the eyes of the English people that it made Protestants all the more zealous, and they called the Queen "Bloody Mary" because of the great persecutions." On page 2535, under the caption "The Reign of Elizabeth When England Refused to be Ruled by the Pope," we read: "Her reign was one of the most glorious in all English history. In her reign England became once for all a Protestant land, and the chief of all the countries which refused any longer to obey the Pope." Not a word does the book give about the cruelties and persecutions during the reign of Elizabeth.

Papacy

Under the title Rome, page 4848, and the caption "The Church of St. Peter That Cost More than Fifty Million Dollars" we find that there were "Great treasures destroyed to make room for St. Peter's," followed by this information: "So hard was the struggle to get money that two of the Popes were driven to methods which roused the indignation of Martin Luther and others and *led to the Reformation*. St. Peter's at Rome, built to be the greatest church of the

Christian world, led to the first great division in Christendom, and *brought into being the Protestant Church.*" It is news to some of us that the father of the Protestant Church is St. Peter's at Rome. From the tone of the foregoing quotation we are curious to learn more definitely the attitude toward the Papacy of an encyclopedia intended for children of all religious beliefs, including hundreds of thousands of Catholics. Here we find its opinion on page 2524: "Pepin out of gratitude to the Pope who had helped him to become king took from the Lombards the land they owned about Rome and presented it to the Head of the Church. This was the beginning of the Pope's claim to rule over an earthly kingdom—Charlemagne gave many estates in all these countries (France, Holland, Belgium, Switzerland, North Italy, Germany) to the bishops and monasteries. The Pope crowned Charlemagne emperor of the Holy Roman Empire, in which the Pope's power was ever to become greater over the faith of the nations that composed it. *We shall see what a dark shadow* was cast over both Germany and Italy by that union so loudly applauded in St. Peter's that Christmas Day—a shadow not lifted for a thousand years. But it (the Papacy) proved strong enough for a thousand years to hinder German kings from giving their best efforts to looking well after their own country." Again: "Let us see how one of the strongest Popes treated one of the weakest kings. The unwise ruler of Germany, Henry IV, defied the new Pope, Gregory VII., and his reforms, appointed bad men to high posts and finally sent out a message to the world declaring Gregory to be Pope no longer. Gregory answered with the terrible punishment of excommunication. After a time Henry gave in and crossed the Alps, and then on 'o the Apennine Hills, at Canossa,

where Gregory was staying, to beg pardon. It was the depth of winter, and Henry had to wait about for three days in deep snow, barefoot, and in a miserable thin shirt, shivering till the Pope chose to see him and forgive him." (This is an almost verbatim extract from "Swinton's Outlines of History.")

Spain

For some reason, the Book of Knowledge seems to have a grudge against Spain. Nowhere in the twenty volumes can one find that a Spaniard has any redeeming quality. "The Great Wealth and the Great Cruelty of Spain," page 3352: "By degrees the Goths gave up their fierce religion for Christianity, and churches and monasteries rose up over the country, but with civilization their character seemed to grow weaker." Page 3359: "The Spanish people are probably more callous to suffering than any other nation. Nowhere else would bull-fighting as carried on in Spain be tolerated as the national amusement. Another instance of Spanish indifference to suffering is the way the Inquisition was allowed to flourish in Spain right down to the nineteenth century. Although it was introduced into other countries, it was the terrible Spanish Inquisition that became a byword for much that is shocking in history. Terrible tortures were inflicted by the Inquisition, which punished many crimes now tried by the regular civil court." That quotation is the note under a picture entitled "The Cruellest Sport in the World."

PHILIP II.

Page 46, caption "A Man Without Pity Who Sentenced a Whole Nation to Death," we read: "Almost the entire population of the Netherlands was sentenced to death without even the form of a trial, and people

were seized and put to death without further warning till there was not a family that was not bereft." "When Philip II. came to the throne of Spain he succeeded to an empire which a Caesar might have envied. But Philip was an incompetent bigot, and his policy led directly to the break-up of this mighty empire. The break-up began in his own reign by the successful revolt of the Netherlands, a revolution caused by the introduction of the Inquisition into that land.

Saints

As to the saints, we learn the attitude of the Book of Knowledge in regard to some of the men raised up by God to combat and destroy heresies. For instance, in an account of St. Athanasius we find: "Let us begin with the most curious of all monks. He was not a true monk, being more of a *statesman than a parish priest* (in Egypt in the year 373 A. D.), but his devotion to *his ideas concerning Christ* was of the most devout and sacred kind, and we owe it to the monasteries of Upper Egypt that some of those ideas have come down to us."

Of St. Dominic, who successfully put down the Albigensian heresy, we read on page 3986, under the caption "The Extraordinary Story of St. Dominic and the Black Friars;" "the Poor Monk Who Founded the Dreadful Inquisition," we read on page 3986 the following: "He began life with a beautiful and earnest devotion to Christ. He was ordained a priest and became known by the rigor of his life and the eloquence of his preaching. *So far Dominic was an earnest son of the Church.* But a day come when he went on a mission to Denmark. Shocked by their disobedience, by their heresies and manner of life, Dominic set himself to reform and punish them. Enthusiasts claim for him the ter-

rible responsibility of having set up the Holy Inquisition. We see how a man beginning with the purest saintliness, the most devout and simple piety, may become very harsh in the cause of righteousness." More is said in the same general tone, which would naturally awaken in a child an abhorrence of the saint and a sympathy with the heretics. The compilers' grasp on the facts of history is lamentably weak.

This is from "Some Famous Monks," page 3981: "One monk, as we shall see, and he was an Englishman, was the first voice lifted up for science after a silence of fifteen centuries. He marks for us an interesting place in human history. From the days of Archimedes, about 300 B. C., to the days of Roger Bacon, about 1200, science is dumb! Fifteen centuries of silence! We shall never catch up those lost fifteen hundred years. Religion nowadays does not persecute men of science, but while some members of the Church condemn it, all show their approval by using the telegraph wire, railway train, ocean steamers and so on" (p. 3986). We should like to ask the writer of this paragraph what kind of science he finds dumb for 1500 years. Is he using the word in the restricted meaning of natural sciences or in the general meaning given to the word by Aristotle of a sure and evident knowledge obtained by demonstrations, and St. Thomas' definition of knowledge of things from their causes. In either case, the sweeping assertions of the Book of Knowledge are utterly without foundation. How about the University of Oxford, where Bacon received some of his education, and which was founded in the ninth century, or the Universities of Paris, Salamanca, Bologna and Salerno?

Jesuits

In Vol. VIII., page, 3988, we find this illuminating paragraph in reference to the

Jesuits: "The distinguishing feature of the Jesuit order is that the members do not retire from the world and shut themselves up within the forbidding walls of a monastery. They remain very much in the world and are active in the homes of men, in the parliament of nations and in the Councils of Rome." Such light in the Book of Knowledge is absolutely dazzling!

Gunpowder Plot

"Guy Fawkes and His Plot," on page 1791, is an article several pages long, entirely Protestant in tone, making it appear that the Gunpowder plot was the work of Catholics as a body, approved by the heads of the Church, instead of the work of a small handful of Catholics, thirteen in all, instigated by Catesby. In this volume Guy Fawkes is described as "a gallant and brave soldier, but a misled and bigoted Catholic." "Catesby laid bare a scheme for getting rid of Protestants." "'Death to the Papists' was the cry on every side, and if Roman Catholics had suffered before, they suffered a hundred times more afterwards." Of this little band of plotters, Prof. Gairder says in his History, Vol. 1, page 264, "Their Catholic brethren spurned them from their houses" and Mr. Jardine (Criminal Trials, 11, 52 p. adds: "Even their own relations ascribed them with threats and reproaches." In this article as in numberless others throughout the twenty volumes, it is apparent that the sources of information were unreliable.

Conclusion

We have quoted enough from the Book of Knowledge on the very subjects upon which the Church has been assailed for centuries and which have been proven false by Protestant scholars in the light of knowledge gained from original documents dug out from the dust of old archives.

Who will say that these numerous misrepresentations and innuendoes and untruths regarding the Church, its institutions and its adherents, will not bias and poison the minds of our American school children? Dare we trust our boys and girls to go to the Children's Room of Public Libraries where such books as the Book of Knowledge are on the shelves?

THE GROLIER SOCIETY

2 WEST 45th STREET

NEW YORK, July 1, 1912.

REV. WM. F. MCGINNIS,

Dear Sir: Your letter to the Grolier Society has been referred to me in order that I may state the plan of The Book of Knowledge.

This book was made for all the children, Catholic, Protestant and Jewish alike. Therefore we felt it inadvisable to discuss religious dogma in any way. This we deemed best to leave to the parents and spiritual advisers. We have also been criticised for omitting any reference to the sex question, but this we also felt was not within our province.

There was certainly no intention of being unfair to the Catholic Church. Some of the warmest friends and most trusted advisers of the editorial staff are Catholics. That we should have succeeded in being absolutely accurate in every case is perhaps too much to expect, and we have found that in certain cases our authors have fallen into historical errors, but they used the generally recognized authorities and sought to tell the facts. We have corrected all errors brought to our attention and will continue to do so. I think that if you will look up the articles mentioned on the enclosed list, your mind will be disabused of any feeling of unfairness on the part of the editors and contributors. I know of no

book in which the heroes of the Church are more sympathetically treated and in which the high ethical value of the Christian life is more strongly emphasized than in these articles.

As I said before, we are constantly engaged in revising the work with each new edition, and the next will contain fewer errors of fact.

With the hope that you will examine the book more closely, I am,

Very truly yours,

HALLON THOMPSON.

Editor-in-Chief.

The "inclosed list" gives the names of some of the articles dealing primarily with Catholic heroes and saints, such as The Sacrifice of Father Damien; How Alban Gave up His Life to the Romans; The Last Fight at the Coliseum; St. George and the Dragon; Stories of the Saints: St. Francis, St. Christopher, St. Ursula, St. Catherine of Alexandria, Benedict, St. Nicholas, St. Agatha, St. Cecilia, St. Crispin; The Brave Cardinal of Milan; The Daughter of Sir Thomas More (see also 5067); The Men of the Crusades; A Friend of the Slaves (St. Vincent de Paul); Some Famous Monks: Athanasius, Ambrose, Jerome, Boniface, Bernard, Dominic, Roger Bacon, Thomas à Kempis, Fra Angelico Savonarola, Loyola, Francis Xavier; Early Leaders of the Church; The Tale of a Slave (Geronimo); The Priest Who Loved the Indians; Joan of Arc; St. Augustine; Christianity in England; Jesuit Missionaries (see also Marquette); Irish and Christianity; Christianity and Constantine; Thomas à Becket; English Bishops; Catholic Hymn Writers; Edmund Campion; Bishop Fisher.

"UNION SERVICE" IN ATLANTA

Some weeks ago, the following clipping was forwarded to TRUTH, and even at this late date, it is worthy of a little space in our pages. It is taken from The Raleigh Times of June 28, 1912. If some agent of our American Foreign Missionary Society had discovered a "service" of this kind in darkest Mexico, Romanist Spain, or Pöpal, Italy, his report to the Home Officers would doubtless be quickly followed by a goodly sized box of Bibles. It would be conclusive evidence that the natives were in sore need of "the true gospel." Why not express a few copies to the "hundreds of local members of the oriental society" now living in Atlanta, Georgia, U. S. A?

Funeral of Loobing Yeun One of Impressive Proceedings

Atlanta, June 28.—Jewels and money to the value of several thousand dollars were buried this morning in the coffin with Loobing Yeun, secretary of the Chee Kwong Tong society in Atlanta.

Hundreds of local members of the powerful oriental secret society followed their former officer to the grave after participating in the immemorial rites of the old Buddhist faith.

The remarkable thing in connection with the funeral was the fact that since Yeun was a confessed Christian, the Christian and Buddhist services were intermingled. The last rites of the Baptist church were performed over the coffin, and afterward a baked chicken, symbol of the Chinese creed, was drenched with wines, tea and precious incense and burned on the bier. While the flames ascended, a Chinese member of the Tong society waved a torch back and forward and chanted a weird prayer.

INTERNATIONAL CATHOLIC TRUTH SOCIETY

A SAFE GUIDE IN THE PURCHASING OF BOOKS BY NON-CATHOLIC AUTHORS

We wish to bring to the attention of the members of the I. C. T. S. and to all the readers of TRUTH one phase of the Society's activity which is of great value. On the membership list are the names of many of the ablest Catholic scholars in the United States and these members have expressed their willingness to give to us the benefit of their talents. Among the labors that have been assigned to such members is the examining of books and sets of works for the purpose of learning whether or not such publications be fair and honest in dealing with the Catholic Church. It is obviously impossible for the average Catholic priest, nun, or layman to make sure beforehand of the reliability of a book or series of books written or compiled by non-Catholics.

We are all familiar with the persuasive book canvassers and their attractive propositions, the "sample pages," the illustrations, the indorsements of well-known names, etc. It is little wonder then that the order is given for a work which later on is found to be utterly unreliable and frequently offensive in all topics pertaining to the Catholic Church.

Frequently those who need guidance most are those who neither seek nor ask for it, and it is a not uncommon experience for a priest taking up a census to come across books of a distinctly atheistic, agnostic, or anti-Catholic character, reposing quietly and innocently on the shelves of the family book-case. Perhaps nobody has even read them and consequently where is the harm? If the books were never to be read the price paid was a contribution to the cause of untruth and might better be used for some

good purpose. But in some cases the poison works later on. We recently came across one such case. A young Catholic lad of seventeen years picked up a book which his father had bought several years before, "The Rise of the Dutch Republic," and when he had finished reading it, his ideas of the Church were somewhat changed for the worse. "The Wandering Jew" and Haeckel's "Riddle of the Universe" were devoured later on and insensibly the practices of his faith were laid aside. To-day he is no longer a Catholic, not even in name. It is quite unnecessary to go into further details of this case, to say that his case was exceptional, that the books named should not have been able to rob him of his faith, that he might have found many a good Catholic antidote for the poison, the point is the father should never have bought the books (which *he* never read).

The subscriber to some scholarly Catholic paper or magazine, which carries carefully written book reviews, may indeed familiarize himself with the character of a particular book, but this is not sufficient to meet the need we are considering.

Consequently let members of the I. C. T. S. and readers of TRUTH make known that before an individual or a Society invests in any book propositions, it would be well to ask for an authoritative statement from the I. C. T. S. as to whether or not such book or series of books are reliable and honest in dealing with the Catholic Church. The Society immediately places the matter in the hands of competent scholars and the verdict will be in harmony with truth and justice.

As the I. C. T. S. has absolutely nothing

to give in case the books in question are purchased, all suspicion of partiality is removed.

Last year the members of a certain society of Catholic men, after looking over a very alluring prospectus, passed a resolution to purchase a set of Lords "Beacon Lights of History," subject, however, to the approval of the I. C. T. S. Needless to say the "approval" was not given, but an exposition of the unfair, virulently anti-Catholic tone of the "Beacon Lights" was given, which was amply sufficient to prevent the members from throwing their money away and stultifying themselves in the eyes of educated Catholics.

The average Catholic is in need of some guidance in the selection of books by non-

Catholic writers, particularly when there is question of encyclopaedias or compilations.

Nowadays there are numerous publishers who prefer to expend resources in attractive bindings, handsomely colored illustrations, etc., rather than in paying a first-class author to do reliable work. In consequence, these compilations so far as the Church is concerned are frequently a mere rehash of the trite, superficial calumnies and snap judgments which are found in school histories and similar out of date publications of a half century ago.

The I. C. T. S., then, believes that it is performing a valuable service for the Catholics of the country in offering to give them the advantage of expert Catholic judgment in the purchase of books by non-Catholic writers.

LADY HELEN LANGRISHE AND THE CATHOLIC CHURCH

Lady Helen Langrishe, one of the many distinguished people in the old world who have recently gone over to the Catholic Church, thus explains why she submitted:

"Believing as I did in the necessity of valid Orders for valid Sacraments, I could not, once I had begun to ponder on these matters, remain in the Church of England, whose Orders are repudiated, not only by the whole of Christendom, but also by half her members and many of her clergy.

"The risk to my mind was too great. Rome might err, but she could give me true Sacraments; no one could dispute that. And what doubts or difficulties I might have to encounter could come up to those I faced in the Catholic Church, as to whether her

Sacraments were genuine or not? What greater evil could befall me than the risk I might run if they were not? And so unhesitatingly I went over to the old faith; and I can safely say, once in the true fold, all doubts and difficulties vanished. Everything seemed to become clear, and I saw things in such a light, that if I did not remember how they once appeared to me, I should fail to understand how it could be possible to question the Catholic Faith."

Lady Langrishe is the daughter of the late Right Hon. Fitz-William Hume Dick, P.C., D.L., of Humewood, County Wicklow, and her husband is Sir Hercules Langrishe, Bt., of Knocktopper Abbey, County Kilkenny.

PRESENT DAY THOUGHT

By REV. BART. A. HARTWELL

America (September 14) informs us that the present Premier of China, Lu Tseng Tsiang, is a Catholic.

✦ ✦

According to Father John Talbot Smith writing in the *Ave Maria* there are in the English speaking world over a half million persons engaged in the theatrical and show business half of whom are Catholics. Father Smith urges that more attention be given to their spiritual welfare.

✦ ✦

Welcoming the National Conference of Catholic Charities to Richmond a few years ago Senator Swanson, then Governor of Virginia, paid the following tribute to the Catholic Church: "No human ingenuity is capable of estimating what modern life and civilization owes to the great Catholic Church, which to-day numbers among its believers almost 300,000,000 souls. We can never forget that it was this Church which first taught and first practiced the individual dignity and worth of every human being."

✦ ✦

The Scribner press has just issued another volume of the "Studies in Theology" series: "Christian Thought to the Reformation," by Herbert B. Workman, the Principal of Westminster Training College. The book is well worth reading. While it is but another proof that the average non-Catholic scholar is temperamentally incapable of understanding the early and middle period of Catholic Church history still the Catholic reader will find much in it that is gratifying coming from such a source; not that the Church needs Mr. Workman's admissions. Contrary to the modern opinion, now rapidly dissolving among edu-

cated circles, the author holds that: "There never was a time in the Middle Ages when men were so cramped by dogmatic system that there was no room left for individual opinion. On the contrary, the student of medieval thought is often surprised at its freedom." Mr. Workman is an evolutionist and he rightly applies the principles of evolution to his thesis. Nothing was instituted by Christ. Everything like Topsy "grewed." He acquits the Catholic priesthood of maliciously tampering with "the faith once delivered to the saints" and places the blame, if blame there be, upon evolution. "Penance" he says, "was no mere creation of sacerdotalism, but to some extent a response to popular needs, the outcome of the barbarian invasion. In the decaying Roman world no state, save the Church, was strong enough, or civilized enough, to enforce obedience to the moral law, or hold down the usages and reminiscences of heathenism" (p. 137). "The penitentials were perhaps necessary if the Church was to bring the masses that had nominally passed into the kingdom of Christ, yet remained in many respects heathen at heart, into a working acquaintance with the elementary laws of decency and hygiene, let alone any real experience of religion" (p. 136). From this at least this much is gained; the Sacrament of Penance is not "an invention of priestly tyranny for the purpose of enslaving the consciences of men."

✦ ✦

Dean Milman in his "History of Latin Christianity" places the following indictment upon that wonderful book, "The Imitation of Christ," by Thomas à

Kempis: "The 'Imitation of Christ' the last effort of Latin Christianity, is still monastic Christianity. It is absolutely and entirely selfish in its aims as in its acts. * * * Never was misnomer so glaring, if justly considered, as the title of the book, the 'Imitation of Christ.' That which distinguishes Christ's religion—the Love of Man—is entirely and absolutely left out. 'He went about doing good,' is wanting in the monastic gospel of this pious zealot" (vol. ix pp. 163-5). The best answer to Milman's criticism says Montmorency in his "Thomas à Kempis, His Age and His Book," is the text of the Imitation. "When we turn to the second book—the book of the Inner Life—we find the same high doctrine of Christian altruism, of duty to others. 'An inward man * * * finds no hindrance in outward labor, or business necessary for the time; but as things fall out so he accommodates himself to them' (2-i). 'If thou intend and seek nothing else but the pleasure of God and the good of thy neighbor, thou shalt enjoy perfect internal freedom' (2-iv). Perhaps in no single phrase does à Kempis so adequately set forth his own social views as in the words, 'si portari vis, porta et alium.'" (pp. 268-7). Thackeray, writing in 1849, thus sums up his views of the Imitation: "The scheme of that book carried out would make the world the most wretched, useless, dreary, doting place of sojourn. There would be no manhood, no love, no tender ties of mother and child, no use of intellect, no trade or science—a set of selfish beings, crawling about, avoiding one another, and howling a perpetual Miserere." (Letters of W. M. Thackeray p. 96.) "The mid-nineteenth century, against the materialism of which Thackeray tilted," says Montmorency, "stood out in extraordinary contrast to the ideal world painted by à

Kempis. Social conditions in England were at that time at their very worst. Eighty per cent. of the people were without education, were ill-fed, ill-clothed, ill-housed. That world might with some justice have been described as containing 'a set of selfish beings, crawling about, avoiding one another, and howling a perpetual Miserere'" (p. 276). The views of Milman and Thackeray were most unusual among distinguished thinkers. Carlyle, Gladstone, Matthew Arnold, De Quincy, Renan and a host of others all felt the extraordinary charm of the Imitation. "Imagine a man" said the *New York Sun*, "who would abstract himself from the world and immerse himself for fifteen minutes every day in 'The Imitation of Christ.' He might not attain to much of the detachment and mystic joy of the religious, but vulgarity would be washed from him. That reader would be 'liberally educated.'" "



That "modern thinkers" outside the Church have changed their attitude towards her along many a line of contention is obvious to anyone who will compare the present with the past. And what is more, this change of attitude amounts to an open confession that in the past the Church was right and they were wrong. Take for example the fact of miracles or supernatural phenomena. "Up to fifty years ago," says Father Robert Hugh Benson in *The Atlantic Monthly*, August, 1910 (Catholicism and the Future), "it was commonly asserted by thinkers who were at that particular date 'modern,' that the phenomena alleged by Catholics to have been manifested at certain holy places, or in the lives of holy people, simply did not take place and never had taken place, because miracles were, obviously, impossible. It was a magnificent

act of faith to make—an act of faith since it rested upon an unproved negative principle, and a universal principle at that—but it was not science. For within the last fifty years it has gradually been discovered that the events did take place, and still take place in every corner of the world. For example, the Church has observed for about two thousand years that every now and then a certain human being manifested every sign of being two persons in one, two characters within one organism; further she observed that the use of very forcible and dramatic language administered by authority, if persevered in long enough, frequently, but not infallibly, had the effect of banishing one of these apparent personalities. She called the first phenomenon 'Possession' (by a devil), and the second 'Exorcism.' I suppose there was no detail of the Church's belief more uniformly mocked than was this. Yet at present there is hardly a single modern psychologist of repute who is not familiar with these phenomena, and who does not fully acknowledge the facts. It is true that 'modern thinkers' give other names to the phenomena—'alternating personalities' to the one, and 'suggestion' to the other—but at least the facts are acknowledged. It would be possible to multiply parallels indefinitely. Communications made at a distance by other than physical means; phantasms of the living (called by the Church 'bi-location'), and of the dead; faith-healing; the psychical effect of monotonous repetition; the value of what the Church calls 'sacramentals,' that is of suggestive articles (such as water) in which

there is no intrinsic spiritual value; * * * all these things are allowed to-day by the most materialistic of modern thinkers, if not actually to be established facts, at least to be worthy of very serious and reverent consideration. When men like Sir Oliver Lodge, Professor Richet, Sidgwick, and Lombroso are willing to devote the chief energies of their lives to the investigation of these things it is hardly possible even for other scientists to dismiss them as nonsense." Agreeing with the Church as they do on the actual facts it is plain that in the realm of facts (a province which the 'modern thinker' claims as peculiarly his own) the Church has been perfectly right and the "modern thinker" perfectly wrong. However, it is in the interpretation of these facts that the "modern thinker" parts company with the Church. But since she has been right in her facts, she is at least entitled to some consideration with regard to her interpretation of them. "For after all," says Father Benson. "the Church is not so absolutely idiotic as some of her critics seem to think. She too is really quite aware of the failings of human evidence, of the possibilities of deception, fraud, and error. Her theologians, too, perfectly realize that it is often extremely hard to discriminate between objective and subjective energy, as her rules for the testing of alleged miracles show quite plainly. Yet I would venture to assert that not one out of every ten of her psychologist opponents has ever heard of, much less read, the very sensible and shrewd directions on these very points, laid down by Benedict XIV."



MISSION NOTES

By M. B.

The missionary heart of the late Fr. Alexander Doyle was dominated by a great idea, the conversion of America to the true faith of Jesus Christ.

His zeal, truly apostolic, was Catholic, too. It could not be otherwise for he loved the Church, not only for his country's sake, but, and above all, because she is the world-wide Church of his Master.

From the first announcement of the establishment in this country of a National Seminary for Foreign Missions, Fr. Doyle gave the idea his enthusiastic approval, taking advantage of every occasion to impress his own sentiments upon all whom he could reach.

In one of the most recent numbers of his bright little monthly—*The Missionary*—he wrote what has proved to be his last message on this important topic, and we quote from it for the benefit of our readers, the following passages:

LET US NOW ESTABLISH THE SEMINARY FOR THE FOREIGN FIELD

By FR. ALEX. P. DOYLE, C.S.P.

The Catholic Foreign Mission Society of America has been legally incorporated in the State of New York, so that it may have a perpetual existence and be able to hold funds under a legal title.

This is a distinct step in advance in the program for the American help in the Foreign Missions. The chorus of approbations that the Foreign Mission Society has received from the Bishops sounds this particular note: The time is fully ripe for the work—indeed, it might have begun a decade of years ago. It has not been begun one hour too soon to help efficiently the Mis-

sions among the heathens. America is already in the forefront of world powers, and the Church in the United States must not only follow the American flag, with its helpfulness, but it must push even beyond into the heathen lands to help the soul that is lying prostrate under the domination of heathen error.

The Catholic Church Not National

The Catholic Church is the Universal Church, and it must not be identified anywhere in the world with any one nationality to the exclusion of others so as to make it appear that it is a national church. This is particularly the case with the nations which have not yet been converted to Christianity. They know little beyond what they see in their own environment. They have not that outlook over the world that will furnish them with a broad view of affairs, and, therefore, Christianity must come to them tinged not with any nationality, lest perchance they may think that the Catholic Church is French, or German, or of any other distinctive nationality. If, perchance, it must come represented by some special type of priest, the type must either be varied, or for the time being be the type that they love the best.

America Favored in the East

America is one of the favored nations now in the Orient, and for this reason there should be Americans to bear the banners of Catholicity. This reason alone should create the American Foreign Missionary Seminary. There is very great need in China and elsewhere in the East to persuade the people that everything American is

not Protestant; that the Catholic Church flourishes in the United States, beyond all other churches, and to be an American and a Catholic at the same time is an anomaly. Herein lies a second vital reason for the existence of a Foreign Seminary that will prepare Americans for the foreign field.

Then, again, our Faith has come to us from the nations of Europe. Only to a small extent has it been an American growth and, therefore, in gratitude for what we have received from others we should be ready to extend the blessings of the Faith to the nations who are without it.

We Need the Foreign Mission Spirit

Then there is another reason, and this one tinged partially with the spirit of selfishness. It is undoubtedly true that the more we extend to the weaker races the strength of our spirituality, the more our own Faith will grow, and the stronger will our own spirit of religion become. It is one of the anomalies of the world—the more we give of our own Faith the more

vigorous it becomes and the more inexhaustible are its resources. Catholicity grows deeper and stronger where the Foreign Mission spirit is fostered. It is then no longer confined to narrow racial environments. In addition to all this, the following words of Archbishop Ireland are pre-eminently true: *"Apart from its other merits, a Foreign Mission Seminary will be of inestimable value to Seminaries having as their prime object the formation of priests for the ministry in America itself. To those Seminaries, a Foreign Mission Seminary, situated in close proximity, will continuously offer in vivid heroic form the example of that zeal in the winning of souls, which should be found in all priests, wherever their lot is cast, however difficult or however easy the circumstances be that surround their ministerial labors."*

"I have always believed that one of the surest incentives to priestliness of spirit I could set before the pupils of my Seminary is the recital of deeds and trials of missionaries in foreign lands."

MY BEADS

By Father Abram Ryan

Sweet, blessed beads! I would not part
With one of you for richest gem
That gleams in kingly diadem;
Ye know the history of my heart.

For I have told you every grief
In all the days of twenty years,
And I have moistened you with tears,
And in your decades found relief.

Ah! time has fled and friends have failed
And joys have died; but in my needs
Ye were my friends, my blessed beads!
And ye consoled me when I wailed.

For many and many a time, in grief,
My weary fingers wandered round
The circled chain and always found
In some Hail Mary sweet relief.

How many a story you might tell
Of inner life, to all unknown;
I trusted you and you alone.
But, ah! ye kept my secrets well.

Ye are the only chain I wear—
A sign that I am but the slave,
In life, in death, beyond the grave,
Of Jesus and His Mother fair.

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To the Readers of Truth

From the Editor

The Magazine Truth



It is the aim of the officers and committees of the I. C. T. S. to make "TRUTH" something of permanent value to its readers. The magazine occupies a unique place in the field of Catholic journalism in this country. It contains no news matter such as our weekly papers must necessarily publish, it prints no stories, and it restricts the articles entirely to those which deal with the doctrines, the history, the devotional practices of the Catholic Church. It proposes to publish regularly in its "Forum," explanations of misunderstandings about things Catholic, refutations of false statements that have appeared in the daily press, in sermons or lectures, in books or in pamphlets. It will, when necessary, print the records of professional defamers of the Catholic Church.

Members of the I. C. T. S. will assist in the work by forwarding to Truth such attacks or misrepresentations as in their judgment requires public refutation.

Department of "Questions and Answers"

The "Questions and Answers" department will be limited to four or five questions in each issue. The consensus of opinion is to the effect that more good will be accomplished in these pages by giving a fairly exhaustive and scholarly reply to a few questions rather than by inserting a great number of questions which might be of personal interest only, and which might be answered in a half-dozen lines. These latter questions will, hereafter, be answered by personal letter to the inquirer. Name and address should always be given, although same will not be published.

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Vol. XVI


NEW YORK, N. Y., NOVEMBER, 1912

No. 11

WHAT SOCIALISM IS

By REV. C. JOSEPH KLUSER

[In the concluding number of Father Kluser's article in the October number of *TRUTH*, the following definition of Socialism was given: A system of political economy based upon the philosophy of Karl Marx and Frederick Engels, which advocates the confiscation, socialization and collective administration of all capital, i. e., of all the means of production, exchange and distribution.]

 HIS philosophy is the point of differentiation between Modern and Utopian Socialism.

The Socialists throughout the world demand the socialization and collective administration of all capital. By capital they mean not only money, but the means of production, exchange and distribution in general. Blatchford says in his "Britain for the British," p. 30:

"Capital is any tools, machinery, or other stores, used in the production of wealth."

The "Appeal" for February 17, 1912, defines capitalism as follows:

"By capitalism we mean the present capitalist or wage system of industry, wherein the mills, mines, factories, railroads and mercantile institutions are owned by private capitalists who hire people and pay them a fraction of the value of their labor."

According to our definition *capital is the amount of property legitimately acquired and owned by individual or corporation*. Wealth that has been acquired in contravention of divine or human laws is not capital but robbery.

All the Socialist writers suppress in their definitions of capital the distinction between lawfully and unlawfully acquired wealth. Their reason is, because they consider all private capital as robbery. "Capitalism is corner-stoned in robbery and murder," Debs shouted in the "Appeal" for August 5, 1911. Assuming that all capital is robbery, Debs and his associates delight in denouncing the opponents of Socialism either as robbers or as upholders of a system of robbery.

The Socialists divide the people under the present system into three classes, viz.:

(a) *The capitalist class or bourgeoisie*, which consists mostly of wealthy and very wealthy people who own the factories, mills, machines, tools, railroads, etc.

(b) *The middle class*, which consists mostly of farmers, merchants and other people who own some means of production.

(c) *The proletariat*, consisting of the wage workers, "wage slaves," who own nothing but their labor power.

The Socialists call themselves "proletarians" and "the representatives of the

working class." Yet less than two per cent. of the wage workers in our country are Socialists. Debs stated in the "Appeal" for July 13, 1912, that there are in our country 6,800,000 wage workers. At the end of last year there were only 98,340 dues-paying American Socialists. Yet Debs and his associates never get tired of yelling. "*We are the whole cheese.*" Gall, and plenty of gall, is the characteristic of every Socialist agitator.

The Socialists have declared a war of extermination upon the capitalist class. But the middle class must go, too. For the Socialists want to wipe out every class except *their own*. "A classless society" is their slogan. We are unable to understand how a society which will consist of a mammoth class will be "a classless society."

Now there arises the important question: *What goods will under Socialism be socialized and collectively administrated?* Socialist tacticians have done a great deal to bring confusion into the answer to this question. They have, for the purpose of catching fools, depicted with lively colors the beautiful home, the "dandy" little farm and the \$2,000 income which the worker under Socialism will receive and own.

The Socialist programme of Erfurt, 1891, demands the socialization and collective administration of "land, mines and mining, raw materials, tools, machinery, and means of communication."

Blatchford gives a detailed list of the goods which shall be socialized and "used by the people and *for* the people." All Socialists, he writes ("Britain for the British," pp. 84-87), demand:

"1. That the land and all the machines, tools, and buildings used in making needful things, together with all the canals, rivers, roads, railways, ships, and trains used in moving, sharing (distributing) needful

things, and all the shops, markets, scales, weights, and money used in selling or dividing needful things, shall be the property of the whole people.

"2. That the land, tools, machines, trains, rivers, shops, scales, money, and all other things belonging to the people, shall be worked, managed, divided, and used by the people in such a way as the greater number of the whole people shall deem best.

"Socialists (*all* Socialists) say that *all* the land should belong to the people.

"Socialists say that all mines, mills, breweries, shops, works, ships, and farms should belong to the whole people, and should be managed by persons chosen by the people, and that all the bread, beer, calico, coal and other goods should be either sold to the people, or *given* to the people, or sold to foreign buyers for the benefit of the nation.

"Socialists want the nation to own *all* the buildings, factories, lands, rivers, ships, schools, machines, and goods and to manage *all* their business and work, and to buy and sell and make and use *all* goods for themselves,

"Socialists want *all* the gas and water to be supplied to the people by their own officials (*italics in this paragraph by Blatchford*).

The "Appeal" for August 19, 1911, demands the socialization and collective ownership of "the railroads, express companies, telegraph, telephone and water companies, oil industries, mines of whatever description, all companies engaged in the production of steel, iron and lumber, all raw materials, lands, buildings, machinery, stocks, bonds, documents, claims, and property of whatever description which may be at this time in the possession of the said companies."

Karl Kautsky, the compiler and official

interpreter of the Socialist Programme of Erfurt, tells us that under Socialism even the savings of small traders would be confiscated. He writes in his book, "The Social Revolution" (Chicago 1912, p. 119):

"It is not wholly unjustifiable to say that a proletarian regime pledged to the universal confiscation would also confiscate the savings of the small traders."

Let us also hear from John Spargo. He is a member of the National Executive Committee of the Socialist Party of America and the author of several Socialist standard works. John will raise no objection when we call him one of the greatest living exponents of Marxian Socialism. He says in his booklet, "The Socialists" (Chicago, 1910, p. 89):

The Socialists demand "that *all things, upon which life depends must be socially owned and used for the common good.*"

The Socialist Platform of Chicago, 1908, begins with the words:

"Human life depends upon food, clothing and shelter."

"Ergo," we conclude according to *our* logic, "the Socialists demand that even food, clothing and shelter must be *socially owned* and used for the common good. *This is the rankest communism.*"

I wonder what Socialist "smarty" is going to overthrow this conclusion.

Marx, Engels, Bax, and other Socialist writers, correctly used the terms "Socialism" and "communism" as expressions which signify *the same thing*.

But if you, kind reader, still doubt the *extremely communistic character of Marxian Socialism*, take your pencil and figure out the amount of "private property" to be owned by the citizens of the Socialist Commonwealth. I am quite certain that the result of your calculation will be a big

zero. For not only all the factories, mills and machines, but all the lands, all the buildings, all the money, even food, drink, clothes, fuel and water would be socialized and collectively owned by the people. I am unable to think of a more extreme communism.

Since all the buildings are to be socialized and collectively owned, the beautiful "*private home*" which the Socialist agitators promise you, will be but an *air castle* not very safe to live in. Under Socialism you could not privately own one inch of land. The "Appeal" declared repeatedly that under Socialism no person could have an absolute private title to land, because this title would be invested in the whole people (see "Appeal" for Nov. 18, 1911, and May 18, 1912). The Socialist Platform of Chicago, 1908, says: "*There can be no absolute private title to land.*" Thus the "*dandy little farm*" which you will "privately" own under Socialism, *hangs also in the air*.

Debs promises in the "Appeal" for June 22, 1912, \$2,000 *per year and the six-hour day* to those who will assist him in establishing the reign of Socialism. The Serpent promised to Eve in the garden of Eden the most wonderful things, but failed to deliver the goods after her fall. The person who trusts in the promises of Debs, is the greatest fool that ever lived on earth. Blatchford states that under Socialism all money will be monopolized and managed by the government. The editors of the "Appeal" stated more than once the identical thing. They said in their issue of Aug. 5, 1911: "*Under Socialism money will be a public monopoly,*" and in their issue for July 6, 1912: "*Money under Socialism would be a government monopoly.*" There you are! If you sincerely believe that under Socialism you will get and privately

own "\$2,000 per year," there must be more than one screw loose in your head.

What about the *promise* concerning the *horse, cow, automobile or buggy* which you will privately own under Socialism? *It's all fraud!* You will not be allowed to privately own a *chicken*, because a chicken is a means of production. Horses, automobiles and buggies are means of transportation. Bebel says in his book, "Woman and Socialism" (50th edit., New York, p. 423), that *agriculture, cattle and poultry breeding* will also be *socialized and collectively managed* on a grand scale. Debs gets raging mad whenever he sees an automobile. He sneers in his book, "Life, Writings and Speeches" (Chicago, p. 415):

"If it were, not for you, the capitalist would have to walk, and if it were not for him, you would ride."

What then will you, workers, receive and privately own under Socialism? Absolutely nothing but a share of the product of your labor, which share will be parceled out to you in form of food, clothing and shelter, or in an equivalent amount of money. But you will not be permitted to privately own more money than the amount necessary for your immediate needs; for money will then be the monopoly of government. A house, eventually a piece of land (if you like to work on a farm), will be given to you for your "use." But you will not be allowed to select your house or land; you will have to take what the "pepul" agree to give you. Neither will you be allowed to lease or to sell the house or the land that has been assigned to you, because you will not own an absolute title to these goods. You will have the "use" of a house and of some land, but *not the right of private ownership.*

John Spargo confesses that the Socialist demand "the social ownership and control of all the means of production," literally

interpreted, signifies *the extinction of all private property and of all personal liberty.* He writes in his book "The Substance of Socialism" (New York, 1911, pp. 70-73):

"Phrases like 'the socialization of property' abound in the literature of Socialism, and in more than a few Socialist programmes, issued in this country and elsewhere, *Socialism is objectively defined as 'the social ownership and control of all means of production, distribution and exchange.'* The definition certainly justifies the belief that the existence of a Socialist state depends upon the abolition of private property.

"Taking the definition literally, *it is evident that under Socialism nothing which could be used as a means of producing or distributing wealth, could be privately owned.* No man could own a spade, hammer or even a jack-knife, for these are all instruments of production. No woman could own a sewing-machine, or even a needle, for these are tools, means of production. No man could own a wheelbarrow, no woman could own a market-basket, these being means of distribution. The differences between a spade and a steam-plough, between a market-basket and a delivery van, are differences in degree of their efficiency merely.

"Now, it is quite evident that, if we are to accept this definition literally and to regard 'the social ownership and control of all the means of production, distribution and exchange,' as a sine qua non of Socialism, *we must accept the verdict that it would destroy the institutions of personal property and liberty.* The amount of property which would not come within the scope of the classification 'all means of production, distribution and exchange' is almost a negligible quantity, and *it is certain that such a vast bureaucratic system of*

government would be needed as would practically extinguish personal liberty."

This is very plain. But who gave Spargo the right to interpret the definition "Socialism is the social ownership and control of all the means of production, distribution and exchange" in another meaning than in the obvious literal sense? Is the literal interpretation by Blatchford and by many other Socialist champions false? Is Socialism in so hopeless a confusion that even its definition, as contained in the platforms, may become the object of heated debates? If this be the case, nobody in the world knows what the Socialists really want.

But the most important question is this: *How are the means of production now privately owned by the capitalists and by the middle class to be socialized?* Marx and his disciples answer unanimously: "The expropriators must be expropriated" (see Marx, "Capital," vol. 1., p. 837, Chicago, 1909). This phrase which has become the shibboleth of the Socialist leaders, stigmatizes all the owners of private capital as a gang of robbers who must be "*expropriated*," i.e., deprived of their property *without a penny of compensation*. Expropriation without compensation to the actual owners is called "*confiscation*." The latter has been advocated either directly or indirectly by every Socialist champion from Marx to the editors of the "Appeal." Editor Warren wrote as late as April 20, 1912:

"The 'Appeal' is frequently asked how the Socialists will get possession of the instruments of production. Let me say again, as I have said frequently in those columns, that *the 'Appeal' is in favor of confiscating them.* Why should we beat around the bush."

There is no beating around the bush in this declaration. But somebody's head will

surely be beaten off during the proposed wholesale confiscation. Mr. Warren is greatly mistaken, if he thinks that a world-wide confiscation of all private property can be carried out without a war which will smash all records to pieces. Let us hope that none of us will live long enough to witness a drama, in comparison to which all the bloody dramas of the past will appear as love-feasts.

We maintain that the proposed world-wide confiscation of all private capital means *so gigantic a robbery* that there is absolutely no parallel recorded in history. To establish industrial and social justice by the preparation of a monstrous injustice may be "*invincible Socialist logic*." But we want none of this logic. Every person who has preserved a spark of justice and humanity, is bound to condemn in the severest terms a logic which, if carried into practice, *would reduce the human race to the lowest stage of savagery*. Of the gigantic robbery, advocated by the Socialist leaders I shall say a little more in another chapter of this treatise.

The third question is: *How will the socialized means of production be managed under Socialism?* The Socialists answer in substance:

"An *administration of things*, an *industrial government* will be established. Administrators or officials will be chosen, whose office it will be to oversee and control the industrial affairs of the Socialist Society. Our Co-operative Commonwealth will be a *Social Democracy*, a *pure democracy*. There will be *no political government with ruling power*. The people will rule. Political government with ruling power is *class rule*, for the *abolition* of which we are now working. The power of our officials will be merely *directive*, not *legislative or executive*. *Equal rights and*

duties for all, is our slogan. *Women will enjoy perfect equality with men* in the industrial and social order. The right of inheritance will become illusory, since there is nothing to be inherited in a society without private property. All the necessities of life will be produced and distributed *by the people and for the people*, without profit. We shall abolish all work for wages, all wage slavery, all profits, rents and interests, and thus put an end to all exploitation of the laborers by capitalists and employers."

This is a brief outline of the industrial government under Socialism.

Blatchford states: all the Socialists demand that the means of production "shall be worked, managed, *divided* and used by the whole people in such a way as *the greater number* of the whole people shall deem best."

When a non-Socialist happens to say that the Socialists want to "divide," he is promptly denounced as a liar. Why? Because he has the misfortune of repeating the identical thing which the distinguished Socialist leader Blatchford wrote!

Blatchford justly assumes that under Socialism there will be a *majority* ("the greater number") of the whole people and, therefore, also a *minority*. The smaller number will, of course, have to *submit to "the greater number,"* unless industrial anarchy shall be allowed to reign supreme. Thus the monster of "class rule," having been thrown out through the front door, will be dragged in through the back door! We prefer the present class rule to the rule of a mob majority which has justly been called "*mobocracy*."

The "Appeal" for Nov. 18, 1911, states correctly:

"The Socialist idea is not one of government in the sense of rulership, but one of administration."

I shall show, in another chapter, that the Socialist Commonwealth means complete *political anarchy*.

Who is a *real active member* of the *Socialist Party*?

The "Appeal" for January 27, 1912, answers:

"No one who is not a red-card member, paying dues and signing an agreement to withdraw from all other parties, is permitted a vote in the management of the Socialist Party or may be nominated for office by the Party."

The "Appeal" for July 22, 1911, assures its readers that "*only one in ten of those who vote for Socialism, pays dues to the Party.*"

Thus it appears that 90 *per cent. of those who vote for Socialism are not members of the Socialist Party*, and that the Socialist bird makes a great show with *alien feathers*. Is the "Appeal" foolish enough to imagine that the Socialist bird will be able to retain these feathers during the proposed universal confiscation of private property?

And now, dear worker, are you in favor of a Socialism as described by Blatchford, Spargo, Kautsky and the "Appeal?" Are you ready to plunge into a *ten times more abject and degrading slavery* than the one, under which you are now suffering? If you are, go ahead, join the Socialists, vote their ticket! There is no use of arguing with a man who is determined to exchange a bad condition for a ten times worse one. But do not blame us for having neglected to warn you in proper time. Remember meanwhile that under the present order *all* the people, among whom you live, cannot put you out of your house, or of your farm, or deprive you of your savings. The law and the government protect your property, to which you have acquired a legal title in

form of purchase, or inheritance, or rent, or wages. *Your wages and savings are protected as well as the interests of wealthy capitalists.* A Socialist wiseacre has figured out that there are 16,000 laws for the protection of private property. If the contractor who built my house and whom I paid for the building, failed to pay the wages for your work at my house, you can legally compel me to pay your wages and thus to pay *twice for the building*. During the time of the sweeping confiscation, by which the reign of Socialism is to be inaugurated, a mob, called the "pepul," can and will deprive you of the right to the private ownership of the house which you own, of the farm which you cultivated, of the goods which you inherited, of the savings which you made by your hard work. You will not be allowed to appeal from a "pepul" to a higher court. For the "pepul," your despoilers, will then be the highest court in the world. You will be compelled to share or—if I may use the expression

of Blatchford, without calling upon me the charge of slander—to *divide* your property with the multitude of loafers, hoodlums, tramps and scamps who have spent their time in voluntary idleness or in drunkenness. Debs says, indeed, that you, workers, own nothing but your labor power. But he says many things besides his prayers. You know undoubtedly that *most of you* own some private property either in real estate or shares or notes or money, and that, therefore, Debs' assertion in its generality is monstrously false.


We grant and deplore that under the present industrial system many things are very imperfect. Yet you enjoy a great deal of personal liberty which you ought highly to appreciate. You have now very few masters. Under Socialism you will have so many bosses that you will be unable to count them. For the whole "pepul" will then be your bosses. Beware of mob rule!



A NATIONAL CATHOLIC CHURCH

By SAMUEL P. MACPHERSON

II.

S already stated, the idea of a territorial Church, a National Catholic Church, independent of Rome, or with little more than a nominal connection with the See of Peter, is one of which we find abundant traces all through the course of Church history. Besides the autocratic rulers and absolutist statesmen who naturally favor such an idea, it has also been taken up at various times by bodies of heretics who, condemned by the Supreme Authority, have seen in the spread of the theory of nationalism in religion a means of preventing or weakening the force of such doctorial decisions as might prove inconvenient to them.

Jansenism

The desolating and soul-destroying heresy of Jansenism which cast such a blight over the Church of France in the 17th Century naturally allied itself to the principle of nationalism in religion. The questions of the monarchical constitution of the Church and the jurisdiction of the Holy See were not directly involved in the system of heresy known as Jansenism, but nationalism, at least the modified form of it known as Gallicanism, had long been more or less widely spread in France, and came especially to the point at this time, in the reign of Louis XIV., the most absolute monarch France ever knew, thus showing, as already noted, the natural connection between religious nationalism and autocratic civil rule. Louis had at first shown great zeal in seconding the efforts of the Holy See for the extirpation of the heresy, but later

grew cold, influenced by fear of anything which might seem to widen the sphere of action of the Holy See in France. The Jansenists were clever enough to take advantage of those fears and posed as great defenders of what oddly enough were called "Gallican liberties." However, no schism actually took place in France and the papal bulls condemning Jansenism were finally accepted and promulgated in that country, although the vigorism, which was the distinguishing characteristic of this heresy, long continued to exercise its baleful influence in the French Church. If it did not, however, succeed in creating a schism in France, it did in Holland, to which many of the French Jansenistic leaders had fled after it became plain that they could not avert condemnation in their own country.

The Jansenistic Church of Holland

Here we have truly what Anglicans would call a "National Catholic Church," that is, at all events, a body claiming to be Catholic and certainly coterminous with the country in which it exists. It would appear, however, that the result of this attempt at "Catholicity without Rome" is not such as to be gratifying to the adherents of the High Anglican theory, or to encourage similar attempts, in Portugal or elsewhere. The writer in his Anglican days remembers hearing this sect referred to in sympathetic terms as "The Ancient Church of Holland," little dreaming that its antiquity is less than that of two centuries and that it had its origin in one of the most blighting heresies that ever devastated

the Catholic Church. That it claimed to be Catholic, however, and hated Rome constituted a sufficient claim to his sympathies then, as it does still to so many Anglicans. The schism started in 1723, for some years previous to which there had been a kind of ecclesiastical chaos in Holland, the authority of the Vicar Apostolic appointed by the Pope, having been rejected by a large section of the Jansenistically included clergy. In 1723, a number of the clergy of Utrecht took it upon themselves, entirely without canonical authority, to elect one of their number Archbishop of Utrecht, which election, of course, was declared null and void by the Pope. The appointee, however, managed to get himself consecrated by a suspended Bishop, and so began the line of schismatic Archbishops of Utrecht, which continues to this day. Later on two other sees were created and these constitute the so-called "Ancient Church of Holland." When the schism started it had everything in its favor, the Church in Holland being deeply infected with Jansenism, and the States General of Holland (as the civil

authority nearly always is in cases of revolt from Rome) being actively in favor of the schismatics. What, however, do we find to be the case after nearly two centuries' existence of this "National Catholic Church?" The Church in communion with the See of Peter not only managed to exist alongside of the schism, but has, especially since the re-establishment of the hierarchy by Pius IX. in 1853, taken on a new lease of life and, full of life and vigor, now numbers one-third of the population of the country, while the Jansenistic community, all told, does not number more than about 6,000 persons and probably would soon cease to exist at all, were it not that it has wealthy endowments, which secure that, at all events, its succession of Bishops will be kept up, however dwindling may be the flock they shepherd. Truly, as we have said, not a very strong encouragement of the "Catholicity without Rome" idea. We shall see, however, that the same phenomenon repeats itself elsewhere with remarkable and startling uniformity.

OUR TEACHING SISTERS

X

During the recent election campaign in Belgium strong appeals were made to the electors to imitate the French policy of dechristianizing the schools of the country. The people answered with an overwhelming vote for the Catholic party. The following words of the Prime Minister on the work of the sisters in the schools are worth reprinting in the United States:

"They say we want to give twenty million francs to the convents. Not a sou to any convent. But if the Sisters of those convents labor for the education of our chil-

dren, who will dare refuse them compensation? Are they not Belgians? Have they not the same right as the rest of us, especially when, as we all know, their patriotism and their piety prompt them to labor as no other can for the intellectual and moral uplift of the rising generation. Help from the nation indeed! Why, the nation is their debtor, for they give their labor and their lives for a remuneration such as would never suffice for any secular teacher. They are saving us millions of money and saving the minds and the morals of our children."


THY KINGDOM COME

By REV. WILLIAM STEPHENS KRESS

(Of the Ohio Apostolate)

CHRIST'S CHURCH

"Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of the Son of His love." Col. 1, 13.

 HE experiment of searching for the truths of divine revelation in the pages of Holy Writ, without the guidance or corrective of competent Court of Appeal, the experiment of well-nigh 400 years, has demonstrated beyond the shadow of a doubt the fallacy of Private Judgment. The result of Private Judgment has been sectarianism run wild. The divisions into which the Christian body has been split are almost innumerable, and the process of farther disintegration cannot be halted. Efforts at reunion, attempts to patch up differences and bind together discordant groups, have all been shattered upon the same rock of Private Judgment. Private Judgment has visited its baneful effects upon individual beliefs, as well as upon denominational professions of faith. New and strange views are constantly springing up, and their supporters continually quote Scripture in their defense; opponents are combating them with an equal array of Biblical passages; on the other hand cherished old doctrines, from the most important down, are attacked in the name of the self-same Scripture. The contradictions are disconcerting. Who has the truth? All? No. Is there no voice to put a stop to the unseemly wrangling? Are the sacred words of the Savior to be dragged hither and thither by angry combatants? Are the texts of Scripture to be turned into clubs and

snares? Is the honest believer to be left in his perplexing doubts? Are the earnest seekers to grope in the dark forever, and never really to know when they have found the truth? If you say "no" to any of these questions, you will have to surrender the principle of Private Judgment.

Is it not a sensible thing, then, in face of these direful consequences, to pause and ask whether Private Judgment was not an unfortunate substitution for Christ's way by the so-called reformers of the sixteenth century? If it turns out to be a substitution, set up in direct disobedience to Christ's commands, it ought to be rejected, and that promptly. Something more authoritative than our own opinion is needed to satisfy us that we have understood a difficult, or disputed point, correctly. After all, we do not want our religion, but Christ's.

Luther's Substitute

Private Judgment was invoked by Martin Luther to justify his own opinions, when these were branded as false by the Catholic Church, one of whose priests he was. Before his time, and by all Catholics since his time, the Catholic Church, as being the church founded by Christ, was looked upon as the authoritative interpreter, as well as official expounder of divine revelation. Is this view correct? Let us see.

One fact that stands out very plainly in the teachings of the New Testament is the establishment of His Church by our Blessed Lord. His faithful were gathered together into a religious brotherhood. They were

His Kingdom, His fold, His brethren, His disciples, His saints, His mystical body, His church. They were to be one in every respect. St. Paul (Eph. 4, 3-6) spoke of them as *"careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all and in us all."* Says Professor Briggs, in his address before the Church Club of New York City: "The New Testament knows of but one Christian Church. It is impossible to find anywhere in the New Testament * * * or in primitive Christianity, the idea of a national church, distinct and independent of the Universal Church. How can anyone doubt that Jesus and His Apostles instituted one, and one only church, which was to be in organic unity, notwithstanding its world-wide diffusion, among all nations." Dr. Briggs, very illogically, yet characteristically, subjoins the remark that this unity was "not a unity of identity or uniformity, but a unity in variety." There was, it is true, a variety in practices indifferent in themselves, neither morally good nor morally evil, like that of abstaining from certain meats; but had the variety extended to doctrines there would have been an end to unity. The Professor was probably influenced by the status of the denomination to which he belonged and of which the men he addressed were members: the Episcopal Church shelters members of the most widely divergent beliefs. The unity of such is only nominal; for truth and error are not one. The Church that Christ founded was far different; in it error was not permitted to lie down quietly beside truth. You need not be a Biblical scholar to have learned that much from the New Testament.

Church and Churches

It is extremely important that you hold a correct notion of the word "Church." From the Biblical World of November, 1905, we take this definition: "As most of us are coming to see, a church is not intended to be a theological class, where everybody believes exactly alike, but an organization in which the faith and good impulses of the individual may be strengthened and enlarged by co-operation. We join the church not to be saved, but to save." This is the definition of *a* church, as the writer inadvertently admits; but not of *the* Church. Another definition was sent us by an anonymous correspondent presumably a minister: "The Church of Scripture means a religious assembly, or congregation, selected or called out of the world by the doctrine of the Gospel, to worship the true God in Christ, according to His Word. All the elect of God, of what nation soever, from the beginning to the end of the world, make but one body, of which Jesus Christ is the head. The Protestant Church, it is true, is made up of several denominations, but they all stand on the one rock, Jesus Christ." The definitions of most Protestants seem to be made to order; they are so arranged as to include, in some fashion or other, the conglomerate of divergent sects that pass under the general name Protestantism. Let us get our notion of the Church from the New Testament. The Church of Scripture is not the nondescript thing made up of a thousand different beliefs, called Christendom to-day; it is the pillar and ground of truth, one in belief and organization. It is a visible organization, founded by Christ, in which men are trained for heaven; it is the congregation of all those who profess the faith of Christ, who partake of the means of sanctification provided by Him, and who are governed by their lawful pastors, under a supreme

earthly head, the successor of St. Peter, to whom Christ committed the chief care of His flock, both lambs and sheep (Jn 21, 15-17).

Interior and Exterior Order

Not a few Protestants love to think of the Christian religion as purely and exclusively interior. If they can be induced to affiliate with a denomination it is for mutual encouragement, or for social features only; not from any feeling of necessity or duty. While it is true that Christianity is primarily a spiritual force, it is in essential connection with an exterior order; the latter as divine as the former. Christianity stands to the Church much in the same relation as the soul to the body. The soul can exist without the body, but so long as it is in this world it is essentially bound up with the body. When Christ founded His Kingdom it was with obligation of citizenship upon His followers. The Church is the Kingdom of the Son. The Apostles assuredly belonged to an external order; their disciples not less so. St. Paul writes to the Ephesians 2, 19-22): "*Now, therefore, you are no more strangers and foreigners; but you are fellow-citizens with the saints, and the domestics of God. Built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building, being framed together, groweth up into an holy temple in the Lord. In whom you also are built together into an habitation of God in the Spirit.*" The sacraments, prayer, worship, ministry, brotherhood are all associated with an exterior order. It must be evident, then, that Christianity is not purely and exclusively interior.

In Christ's Church, a distinction is to be noted between pastors and flock, ministers and them that are ministered to. In many

Protestant churches the ministry is made little of, and frequently enough, ministers themselves will lend a hand in marking out every essential distinction between clergy and laity. This may not be far wrong in a ministry that lacks priestly ordination and valid succession from the Apostles. St. Paul's estimate of real priests was vastly different; he speaks of them as "*dispensers of the mysteries of God*" (1 Cor. 4, 1); to whom is given the "*ministry of the reconciliation*" (2 Cor. 5, 18); "*ambassadors for Christ*" (2 Cor. 5, 20); "*God's co-adjutors*" (1 Cor. 3, 9). "*We are God's co-adjutors*"; he says, "*you are God's husbandry; you are God's building.*" He writes to the Romans (10, 14 and 15): "*How shall they hear without a preacher? And how shall they preach unless they be sent?*" And to Titus (1, 5) he wrote: "*I left thee in Crete that thou shouldest set in order the things that are wanting and shouldest ordain priests in every city, as I also appointed thee.*" We read in Acts 13, 2: "*And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate Me, Saul and Barnabas, for the work whereunto I have taken them. Then they, fasting and praying, and imposing their hands upon them, sent them away.*"

To avoid confusion it is well to keep in mind that distinction in Christ's Church between pastors and flock. As to the former was given, among other things, the commission to teach, we may designate them by the short term of Teaching Church. The Teaching Church, according to its conciliar pronouncements, is the official, or infallible, teacher then, and then only when her bishops are gathered together in a general council, with the Pope at their head, either in person or through his legates, and defined doctrines regarding faith and morals, binding the faithful; or when her chief pastor

does the same, acting in his capacity of supreme pontiff; or, finally, when the voice of her bishops, dispersed throughout the universe, but united with the Pope, is unanimous. Bear this in mind and you will understand what is meant when we speak of the church as an official teacher or of her pronouncements as official, or infallible, teachings. It was the Lord's prayer that His Church be and remain one: "*Holy Father, keep them in Thy name, whom Thou hast given Me; that they may be one, as we also are*" (Jn 17, 11). The Church could not possibly remain one unless Christ made some provision for an authoritative teacher and supreme executive head. Anything less than that would necessarily lead to uncertainty and divisions. It was within His power to provide both. His Teaching Church was sent forth with the solemn guarantee that it should represent Him and speak with His voice.

THE AUTHORITATIVE TEACHER

"And hast made us to our God a Kingdom and Priests, and we shall reign on the earth." Apoc. 5, 10.

To the Teaching Church were given certain specific duties, together with corresponding powers. Among these was the command to instruct: "*And Jesus coming, spoke to them, saying: All power is given to Me in heaven and in earth. Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold, I am with you all days, even to the consummation of the world*" (Mt. 28, 18-20). Again: "*You shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost parts of the earth*" (Acts 1, 8). This

commission to carry the Gospel to the farthest ends of the earth and through the countless successions of generations down to the close of time was not, of course, a personal charge restricted to the eleven Apostles; but was given to the office of Christ's ministry, as is apparent from the nature of the commission itself. Note well the power He grants: "*As the Father hath sent me, I also send you*" (Jn 20, 21). The Father sent Him to reconcile the sinner with the offended deity and "*to have all men come to the knowledge of the truth*" (1 Tim. 2, 4). As empowered Himself by the Father, so He now empowers his priesthood, that the work for which He came may go on and all men may be reached with the saving gospel; that the ignorant may be enlightened and every inquiring mind set at rest.

We have an adage "many heads many minds." In the Kingdom there is to be one mind alone, the Divine Mind. There are to be no disputes, no anxious perplexities, no separation into antagonistic bands in Christ's Church. There is a standard of right and wrong, of truth and error, in that spiritual kingdom, and this standard is proclaimed to great and small, high and low, by the divine Church: "*If he will not hear the Church * * * let him be to thee as the heathen and publican*" (Mt. 18, 17). If the Church were not an infallible arbiter, a divine teacher in questions of conduct and belief, it would be manifestly improper to excommunicate members and publicly brand them as heretics, or unbelieving Gentiles, and as sinners or outlaws. Being what it is St. Paul (1 Tim. 3, 15) could speak of it as "*the House of God, which is the Church of the Living God, the pillar and ground of the truth.*"

All shall know that these teachers sent by Him, so long as they voice the teachings

of His Church, are not mere human and frail instruments, liable to error, but are divinely protected; are, in fact, His authorized personal representatives as we learn from Luke 10, 16: "*He that heareth you, heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me.*" After this will you judge it a light thing to accept or reject at will what is taught you by the priests of Christ's Church? Will you continue to maintain that it is within your right to construct your own belief or moral code out of the conflicting interpretations of Holy Writ?

One Sheepfold

The support of sectarianism, helping to scatter Christ's sheep into alien folds, is reprobated by the divine Pastor. No individual is free to separate himself from the fold, or to remain outside of it; in other words to hold aloof from Christ's Church, or to affiliate with another. Says the Lord (Jn 10, 16): "*Other sheep I have that are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd.*" We are far from realizing that at the present moment; but who is to blame for the disruption of Christendom into a thousand dissenting bodies? Are you going to contribute your part to the healing of the divisions? St. Paul's exhortation is addressed to us as well as to the Corinthians (1 Cor. 1, 10): "*I beseech you, brethren, by the name of our Lord, Jesus Christ, that you all speak the same thing, and that there be no schisms among you.*" St. Paul insists upon the putting away of all that could bring disunion among Christians (Rom. 15, 5 and 6): "*The God of patience and of comfort grant you to be of one mind towards another, according to Jesus Christ: that with one mind and*

with one mouth, you may glorify God and the Father of our Lord, Jesus Christ."

The embracing of the truth must result in unity; for it is only through the creeping in of errors that doctrinal divisions arise. This is an ugly admission, but true. Christ points out the remedy; He has endowed His Church with the precious heritage of the truth (Jn 14, 16 ff): "*And I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever. The Spirit of truth. * * * He will teach you all things.*" The Holy Ghost was not promised to every individual reader of the Scriptures; for in that event there could be no doctrinal differences among them. He was promised to the Teaching Church—the official and infallible guide. What a boon it is to be assured of the possession of truth, to be able to rest in absolute security! This is what the early Christians enjoyed; this is what Christ willed His followers to have in every age; in the Words of St. Paul (Phil. 4, 7) "*the peace of God, which surpasseth all understanding.*" We, as well as the Philippian, are to enjoy that peace of God, through membership with that selfsame Church that gave them such security of mind and comfort of heart. The Lord said (Mt. 16, 18): "*Thou art Peter (Rock) and upon this rock I will build My Church, and the gates of hell shall not prevail against it.*" Neither the violence of her external enemies, nor the secret machinations of internal foes, were ever to force or lead this Church into apostasy. She was to be Christ's faithful witness before every generation until time is no more. This is the one Church that cannot go astray, to go out from which is spiritual suicide.

Which is that Church? The one among the many that reaches back to Pentecost. None of the Protestant churches was in

existence before Martin Luther. "Yours," they tell us, "is the Mother Church; yours was the true Church at one time." A valuable admission; for if it was true at one time, it was true always: Christ's Church once, Christ's Church for ever. This is the true Church which is conscious of its mission as an authoritative teacher and infallible guide. The fact that any church disclaims infallibility, and by so doing characterizes itself as liable to error, that of itself rules it out of court. What value does it possess? It is not the Church to which Christ promised His divine protection. As there is only one church that reaches back

to Pentecost, that is built upon the foundation of the Apostles and prophets, Christ Jesus being the chief corner stone; so there is, too, one only church that claims infallibility and authority in teaching; and this, it hardly needs to be added, is the Catholic Church. When you have joined this Church you have entered the fold of the divine Pastor: here you will hear His voice and be taught by the divine Spirit; here the citadel of your faith will not be conquered by the "gates of hell"; and the promise of the Prophet will include you: "*They shall be My people, and I will be their God in truth and in justice*" (Zach. 8, 8).

(To be continued)

JAPANESE CATHOLIC GIRL CONVERTS A BUDDHIST TEACHER

"Philomena was only twelve years old when she died two months ago," writes Father Stelchen, of Tokio, Japan. "She was such a model at home and at school that people wondered at her. She might have been an angel in human form, as the rumor had it, but, at any rate, she was plain good, and her example had its influence. Her former teacher, now a Catholic, ascribes his conversion to her. 'For months,' he said, 'I was marveling at her angelic behavior, and the more I observed her in the schoolroom and at play the more I wondered. At last I asked her the reason why she was so different to the other children, and with a smile she handed me a notebook in which she wrote the happenings of each day. On the first page I read: "In the morning and in the evening, and especially at church, I pray to God to make me a good child. Then

I listen to the priest's sermon and try to put into practice what he teaches.'"

"This seems to have been too much for the Buddhist, who had no very clear notion of God. He was ashamed to ask the child for further explanations, and so went to the missionary. After weeks of conferences he was enrolled in the instruction class. He was baptized a month ago, and he firmly believes that his guardian angel took the form of the child Philomena to show him the right way. He may be correct in his surmise, for Philomena died shortly after. She died on a Friday, with her eyes fixed on the crucifix. Her end was extraordinarily painful, but the smile of peace and resignation never left her. She is spoken of by the pagans more than the Christians as the model child."

THE CONQUEST OF A SACRIFICE

By MRS. FREDERICK D. CHESTER



HE synonym of a true priest is sacrifice. This does not mean merely his daily commemoration of our divine Lord's universal Sacrifice upon the Cross of Wood, but also his own hourly personal life of immolation before men. Such a life of sacrifice on the part of a disinterested and habitually self-denying priest was the apparently trivial occasion of leading myself, my husband and my child into the Church of God.

Much of the bitterness of non-Catholics, especially Episcopalians, against what they are pleased to call "*perverts* from the Church of their Baptism," instead of *converts* to the truth, is due to their cramped and somewhat helpless position. They are like a horse traveling over a perilous road with a blinder over one eye. Preoccupied with the range of his half-vision, he is negligent or unaware of the dangers that lurk on the side of his blind eye.

The convert, on the contrary, has the advantage of seeing his path with both eyes alert. He has served in both camps. The camp of Protestant rebellion and the camp of Catholic allegiance. Having mis-spent half of my life in the former, I am now on safe ground heavily engaged in repairing damages.

The map of my spiritual warfare is now clear, as it is broad, before me; while my beloved old friends of the Protestant camp chant daily in my ear, "I thank Thee, O God, that I am not as these Romanists." The chant reaches me only through "the saving graces of humor" which so lightly wipes out resentment. My husband being a rather distinguished and well-known scientist, I have been trained in the belief that idle

speculation and imaginative emotionalism are crimes against reason. The supernatural has been viewed askance, for which I am now profoundly thankful, since my conversion cannot be justly attributed to either of these weaknesses.

On the contrary, my reason was so continually being jarred and startled by the unreasonable doctrines and practices of my long-inherited Protestant prejudices that it at last, in its turn, protested against those impostures. I would not at first regard them as *wilful* impostures on the part of those who should have been my superiors in religious, or at least theological, knowledge, but I grew constantly more restive under the Sunday sermons to which I gave attentive ears in the Episcopal church.

As a child of thirteen, I had discovered, I fancied, the fallacies of the Presbyterian defense which my parents maintained, and as a consequence never sought admission to its fold. Like all persons groping without external aids towards the light of revealed truth, I found myself presently baffled and prepared to "climb up some other way." This I did by means of the Episcopal Church, which has the advantage of feeding somewhat more generous than other sects upon the crumbs that fall from the Rich Man's Table of Catholic Faith. Climbing still "Higher," I at last reached the door of Ritualism, which, if opened with a firm hand, usually reveals such horrors that the climber is forthwith "converted" at short notice, scampers down the "fire-escape," so to speak, and finds himself on the ground of real discovery. At this point he at once turns into the Door of the

Sheepfold—the Catholic Church. Such at least was my own experience.

I have made this preamble to the priestly conquest of sacrifice in order to show how the real work of conversion is being unconsciously done long before the critical moment which results in solid conviction.

As an Episcopalian, the sufferings of the poor in my College town, which had a large proportion of Southern negroes, appealed to that obligation of philanthropy which so actuates the Protestant mind without the authority of superior religious wisdom and control. I mean that restless generosity which, without the hidden aids of the true sacraments in the spiritual life, blunders into the most feasible methods of silencing an interior disquietude of conscience.

We talk of "blood-money" in the criminal world. I do not know of anything that so impresses me as this *conscience money* of philanthropy among Protestants rebelling against any constraint or direction of their so-called "good works."

When a Catholic receives from his confessor the counsel—"Such a course would not be in accord with the virtue of prudence"—he wisely accepts the caution as God-given, for our Lord has said to His True Ministers "Whoso heareth you, heareth Me," and St. Paul adds, "Whosoever will not hear the Church, let him be as the heathen and the Publican."

Well do I recall the proud resentment of my own heart against the "unwarranted interference" of a Protestant minister in the matter of my zealous works. Fully realizing that such interference was unwarranted on his part, I should do him the justice to say that he very rarely ventured upon it.

Impelled in these high-headed days to take up some form of public service, I

gathered about me a circle of young women, partly working girls, partly women of my own environment, upon whom was bestowed the popular title of King's Daughters. Strenuous were our labors, and, as it pleased God, abundant our "Success."

Would that all success were not "flattering" to self-love!

In the course of these efforts, I one day, received a call for help from an entire family quarantined because of scarlet fever. The weather was bitterly cold and they were without fuel. The grocer could not supply their pitiful wants any farther than the road-entrance, where he left the food, rather vainly, as none was able to sally forth to get it.

My first impulse was to seek my own parish minister, a young parson in robust health and of fine physique. To my great surprise—for I had thought he would respond joyously to such a call for his Master—he said, "I could not expose my two young children to such contagion."

Like a flash, the old human refusal crossed my mind—"I pray thee, have me excused." Somewhat indignant, I accepted this answer as final, and sought out the Presbyterian minister of the town, whose reply was identical except that in his case there were four children instead of two to be "protected." The Methodist preacher had five little ones who were motherless. In each case the verdict had been practically the same—"I pray thee have me excused." And these were "Shepherds" who had assumed the care of sick as well as healthy sheep!

I experienced a strange revulsion. Perplexed, I placed my dilemma before a liberal-minded woman much older than myself. Her response was blunt and

characteristic. "Why don't you ask the Catholic priest?"

It had never occurred to me. I did not in all my life recollect ever having spoken to a priest, much less asked a favor of one. Steeped in the prejudices and false representations of the past, I had been educated to regard those strange beings who passed me so swiftly and silently in the street with downcast or averted eyes as emissaries of Satan, bent upon errands too subtle and dark for the honest non-Catholic mind to surmise. Of their holy "custody of the eyes," as a discipline in that sublime virtue of purity so little apprehended by the average non-Catholic, I had not the faintest conception at that time. Why should we not use the sense of sight boldly and without restraint? Why not gratify every caprice of intellectual curiosity?

I had never been instructed in the folly of such unbridled use of the senses. This very "curious practice" of our clergy had always been described by my parents and friends as a strong point against priests, indicating slyness, evasion, and incapacity for candor.

"They never look you square in the eye," they said. "They avoid an honest man's scrutiny." Blessed, holy guides, battling against "the lust of eye," the concupiscence of the frail human heart! All honor and sympathy to you, *now!*

Well, to more properly condense this record, it was only after misgivings, scruples of conscience and, it must be confessed, real *fear* of consequences that I consented to accompany my friend to visit the priest in his own habitat, not to say "lair."

We found him in a rather poor but neat presbytery adjoining his well built church. He advanced to meet us with outstretched hand, clear and unrestrained gaze, and with

an ease of manner which I probably deemed presumptuous in a mere "Romanist." His dress of the secular clerical was worn, and distinguished in nothing to my perception save the Roman collar.

With a boyish chuckle, for he was still young, he waved his hand towards a frugal table covered with an unesthetic red cloth which by no means escaped me. The old Protestant idea that worldly standards of "taste" in house furnishing should logically accompany any claim to spirituality still obsessed me. The pictures on the walls, although startling in their significance, were not what I should have called "good." The Sacred Heart flaming with Charity and bleeding with outraged love occupied a conspicuous place over the mantel, and made me shudder with its crude realism. Pity had not yet awakened in my heart, or I should have cried out with compassion, and fallen before that new symbolism with the protestation, "Lord, I believe! Help thou my own belief."

As a matter of fact, I remained standing in a stupid confusion of ideas and shocks, until Father Ott relieved me by the very simple remark to my companion—"Well, Mrs. Birkett, it is some time since I saw you. I hope you are well, and I hope, since you have come to see me, that I can do something for you."

Mrs. Birkett thanked him, but disclaimed any need of assistance. "It is my friend here who wants you to help her," she explained, and it was my turn to encounter for the first time the fine, deliberate scrutiny of a pair of priestly eyes. I write the words now with awe, but it seemed to me then rather a long-delayed right of mine to command the attention of so "contemptible" a being.

"What can I do for you, madame?" It was a forceful lever of a smile that

accompanied the words, and my pride took a drop, because it was in reality such a beautiful smile. I stated my errand with some infusion of the old patronage remaining, of which, however, he seemed wholly unobservant. It is wonderful how apologetic and explanatory Episcopalians feel obliged to be when calling on a priest to help them out of some tight box of spiritual or moral necessity in which they may chance to have found themselves.

But here again, Father Ott manifested neither surprise nor displeasure that I had not sought instead the lawful shepherd of my distinctly Episcopalian soul; while I, in my turn, betrayed no evidence of that sheep-like duty having been previously performed without success.

I stated the case of the quarantined fever, and the hope that as he "had no children," he might be induced to risk his own temporal health of body in their behalf.

I informed him that it would be a case of "pure charity on his part that would be highly appreciated."

Instantly he sprang to his feet with arms extended and palms uplifted as in joyous surrender—an attitude that I can never forget, because of its wholly unconscious sublimity.

"Why certainly!" he exclaimed. "That's what I am for. Besides, all the world's

children are a priest's children. None of us has a right to be childless. If we have none of the flesh, we must bring forth spiritual children by adoption."

(This was a new idea to me of the responsibility for productive service to God and the State.)

"Charlie!" Father Ott called his "Boy" who was aspiring to be a monk—"Bring around the horse as quick as you can. We must be off."

Within an hour, my late beloved pastor the Reverend George L. Ott, of Newark, Delaware, was on his privileged way to Infection, and by evening the sufferers were abundantly supplied with fuel, provisions and Father Ott's assurances that he would "keep an eye on them" (that eye guarded from unlawful, or fruitless occupations) though they were not of his Fold.

This was the beginning of my first acquaintance with a Catholic priest. It ended, clouded only with the death of Father Ott, and established a firm allegiance to his brother-priests for the future. Father Ott's readiness to lose his life for Christ's sake had furnished one of those examples which are more convincing than the ablest controversy. The practical demonstration of the truth of those words—"As the Father hath sent me, so I send you."

A non-Catholic looking on cannot but admire the Christian zeal of the best of the clergy, who lead ascetic lives, are really poor, dependent on the aid of wealthy people of their faith, and are animated by a sincere desire to minister to the spiritual welfare of the masses. I know priests who have gone into the most savage parts of the country as full of zeal as the early

Franciscans; and others who live among the poorest populations of cities, sharing the same humble fare as their flocks. No nobler body of men can anywhere be found than the Passionist Fathers, now laboring in one of the suburban cities among the most degraded poor.—*F. R. Guernsey, non-Catholic, speaking of South America.*

THE FORUM

REPLIES TO CURRENT ATTACKS AND MISREPRESENTATIONS

A REPORT ON THE SOCIAL, ECONOMIC AND RELIGIOUS CONDITION OF BELFAST

BY HAROLD BEGBIE IN THE LONDON "DAILY CHRONICLE"

[It is no purpose of TRUTH to rejoice over sin and poverty, whether in Catholic or in Protestant cities or countries, much less would it be our purpose to misrepresent such conditions in a non-Catholic community. If we reprint the following articles from the columns of the "Daily Chronicle and of "Reynolds Weekly" of London, it is because one of the most familiar attacks upon the truth of Catholicity is the charge that prosperity is a mark of Protestantism, ignorance, vice and poverty are the necessary and exclusive concomitants of Catholicism. Consequently, it may be well for the readers of TRUTH to obtain from the pen of the Protestant writer, Harold Begbie, the son of an Anglican clergyman, an estimate of the truth of the much-vaunted claims of the prosperity of Belfast, the stronghold of Protestantism in the north of Ireland, and from the pen of the Protestant writer, Morrison Davidson, a description of prevalent economic conditions in Scotland, a predominantly Protestant country.]



HERE are men in Belfast who are very rich; there are skilled workmen in the shipyards and factories who earn high wages; but the vast multitude of the city is horribly, wickedly and disastrously poor. Because Belfast is doing what men call "a roaring trade," it is supposed that the entire population is prosperous and contented; because a few isolated cases of high wages are trumpeted here and there, it is supposed that only a few are poor, only a remnant is sweated. But multitudes of men and women in Belfast are dreadfully poor, and numbers of women and girls are outrageously sweated. Before this article is concluded I think the reader will perceive clearly one of the strange truths of civilization, to wit, that the prosperity of a town may co-exist with the misery of its inhabitants.

School Children Employed in "Flourishing" Mills

Among the great host of ordinary workers in the linen mills, wages may be said to

range from \$3 to \$4 a week for men; \$2.50 a week for women. This is a fair average. Many men are employed on night work in these linen mills, married men, and they earn \$3.33 a week. Home life, of course, is rendered difficult in such cases; family life is disorganized; and the price is \$3.33. Among the young people in the mills, boys earn from \$2.25 to \$2.50; and girls from \$1.50 to \$1.75. When there is an agitation for higher, for juster wages, the almost invariable remedy is to put the workers on half-time. Nothing so frightens these poor people as the prospect of half-wages—\$1.50 or \$2 for men, \$1.25 for women and seventy-five cents or eighty-seven cents for girls. School children employed as half-timers in these "flourishing" mills earn sixty-eight cents or seventy-five cents a week.

Now, it is not possible for a man earning \$3 to \$4 a week in Belfast to support a family in decency and make provision for times of unemployment. Therefore, in most cases, the children are pushed early into

these unhealthy mills, with their heated air and damp floors, and even the wife contributes to the family income by working at home. Life is not very agreeable in these working class quarters. After a long and wearisome day's work the man is inclined to take his ease in one public house (saloon), and the wife in another. Drink is expensive. And, therefore, even in cases where man, wife and three or four children are all earning money, it is possible to find degrading poverty.

Astounds the conscience of Mankind

But what of the home-workers? There is an inquiry now proceeding in Belfast on this subject, an inquiry which I fear is secret. But in spite of that secrecy I hope a report may be issued, with all the evidence presented before the committee. It should astound the conscience of mankind. This sweating of the home-worker in Belfast is so scandalous that it staggers the mind to imagine how civilized men can reap the profits of it, and when one knows that many of these men are enormously rich and ostentatiously religious, it stirs an angry indignation in the soul. I give a few typical cases, which have been most carefully investigated by an expert in this particular dodge of the capitalist to grind the faces of the poor—an expert in the tragedy of the home-worker.

One firm gives out to its home-workers linen tablecloths stamped with a blue design for these wretched women to embroider. The cloth is about forty-five inches square; the design is floral and complicated; the embroidery has to be heavy and fine. To embroider one cloth it takes three days, working eight hours a day. The remuneration is \$2 for a dozen cloths; in other words, sixteen cents a cloth—less than six cents a day. Divide the six cents by eight and you get the rate of pay per hour.

Another firm gives out an immense

amount of work called "top-sewing"—that is, tucking in the tiny ragged corners of fine cambric handkerchiefs and stitching them neatly down. It is work that puts enormous strain upon the eyes, and demands the very nicest care with the needle. The cleverest workers can top-sew two dozen handkerchiefs in an hour. And the wage is four cents a dozen! In one hour the woman earns two cents. A day's incessant work of eight hours brings sixteen cents into her purse.

An army of women go to the warehouses for bundles of print skirts. They take these bundles into their shabby homes and stitch them with a machine, buying their own thread. They are paid thirty-seven cents a dozen skirts. It occupies two days to stitch a dozen. The rate of pay is eighteen cents a dozen. They carry the skirts back and are responsible for the running of their machines. One woman, with six children, whose case has been carefully investigated, supports herself in this manner.

Here are a few instances, briefly given, of other wages in this great sweating industry of Belfast: Ladies' blouses, thirty-three cents a dozen; one hour to make a blouse; cost of thread, three cents a dozen blouses. Chemises, eighteen cents a dozen; ten hours for one dozen; cost of thread, three cents a dozen garments. Men's heavy cotton shirts, double sewing, thirty-three cents per dozen, less five cents for thread; thirteen hours for one dozen; rate of pay, two cents an hour. Thread-clipping parasol covers, removing machine stitches from machine embroidery and the paper used for stiffening the back of patterns; nine hours for one dozen; rate of pay less than one cent an hour.

These appalling figures may be in the nature of "revelations" to English people, but apparently it is general knowledge in

Belfast that the foundation of the city's prosperity is oppression of this kind.

Fully to realize the condition of Belfast it is necessary to visit the slum quarters, to enter the kennels of the poor, to examine the wage-books of the home-workers, and to make a study of the ragged, barefoot children in the streets. No honest man who has conducted such an investigation can doubt that the condition of Belfast is a disgrace to civilization and a frightful menace to the health and morals of the next generation. The faces of the poor, the stunted and anaemic bodies of the children, haunt the soul of an observer with a sense of horror and alarm. One feels, regarding those swarms of children in the streets, that nature has made them grudgingly.

Belfast Religion

That Belfast is rich except in poverty is a delusion; it remains to consider whether the city is religious. If Belfast did not advertise itself as the most religious city in Ireland, I should refrain from making any charge against it. If the clerical politicians of Belfast did not vaingloriously and most odiously trumpet from pulpit and platform the commercial prosperity of Protestantism. I should not make war upon them. I say that the religion of Belfast, as a whole, is not the religion founded by Christ.

Penetrate to the individual soul, and you find that the religion is hard, repellant, and pharisaical. It breeds bigotry, self-esteem and a violent intolerance. The large and liberal spirit of charity is wanting. Meekness and humility are excluded. Only here and there do you meet a gentle and sweet-minded man who has escaped uninjured from the iron vice of this hideous theology. The majority do not attract, do not win, do not prepossess. They disgust and repel.

Under the very eyes of the rich and "re-

spectable" as they go to church are swarms of half-starved, ill-clothed and barefoot children playing in the gutters of the streets. All about the worshippers, as they give thanks in their well-warmed churches for health and prosperity, are hideous and congested slums of "dense and hopeless poverty." To right and to left of them in their daily lives is an appalling sum of sickness and suffering caused by "the low wages paid to the laboring classes." Throughout the city, from one end to the other, and spreading even from the city to the village beyond, such sweating of women and children is practiced as must wring the soul of heaven.

I have never before visited a city where the beauty of life is so completely destroyed as in Belfast. I believe this ugliness is due more than anything else to the false religion which has preached the gospel of money to every class in the community. Everything in Belfast, even the success of church life, is tested by pounds, shillings and pence. Nothing is worth while that does not pay. Presbyterian ministers, with liberal minds, dare not declare themselves Home Rulers, because it does not pay.

And drunkenness, child neglect, squalor and slums are laid to the charge of the poor because they are earning good wages, and, therefore ought to know better! Everything is money. So far as I am aware, among all the preachers and ministers in Belfast who preach political sermons and organize the dull ranks of respectability, there is not one who has ever moved a finger to save the children from the streets, to bring the slum-landlords to account or to check the headlong advance of the mammon-worshippers.

Belfast is built upon "slob," the foundations of the whole city are merely piles of timber driven into the marshy sludge of sweated humanity; and I believe that one

day all this boastful "prosperity" will subside in ruin. How much slob there may be in the religion of Belfast I do not pretend to determine; but I am very sure that this religion is not founded upon the rock.

Some of the houses in Belfast are like the ancient cabins which once disgraced rural Ireland, and are now only to be seen occasionally. But here in these courts and alleys of Belfast they are joined together; they are grimy with the dirt of a manufacturing city, and they smell with the acrid bitterness of beggary and want. I was so stifled in some of these dens that I could scarcely breathe. The damp, the foul smells, the ragged beds, the dirty clothes of the poor wretches, huddled together in these dark interiors, assailed me with a sense of such substantial loathing that I felt physically sick. The faces of the children literally hurt my eyes.

Even where the houses are of more modern design the wretchedness of the interiors cannot be exaggerated. We visited a house where the one water supply was a tap in the wall of the kitchen, which was the only living room. The tap dripped on the floor. One of the ragged and dishevelled women, nodding her head to the tap, said to my friend: "Yes, that's our scullery." In these streets you see dirty fowls picking chaff as it falls from the nosebag of a carter's horse, costermonger's barrows laden with bulging sacks stand against the curb, boys kick about the road a sodden and punctured football or a wad of paper, slatternly women, whose faces look as if they have never been washed, and whose hair looks as if it had never been combed, stand scowling in the doorways. A reek of human mildew comes from the houses. Melancholy cats crawl in the gutters.

It Advertised the Superiority of Death

The only thing which gave a sense of real vigor was a splendid black and silver hearse,

the handsome black horses, with their silver harness, trotting smartly and eagerly as though to get away from such animals as the women in the doors. That empty hearse flashed through the torpor of the street with a sense of sunlight and joy. It advertised the superiority of Death.

York Street is typical. It is composed of chapels, factories, shops, pawnshops, public houses and small hotels. Till eleven o'clock at night you may see ragged and unwashed children of six to seven years of age going with their pennies to buy supper in sweet shops. I have seen swarms of tiny girls, barefoot in the rain carrying a baby wrapped in their shawls at ten o'clock of a wet and bitter night. I have seen at least a dozen tiny children wandering forlorn and miserable in one street of the city between one and two o'clock in the morning. Drunken men, half-drunken men and melancholy sober men; little stunted white-faced women and fat, bloated, coarse-featured and red-faced women, pulling their shawls over their heads, come from the public houses and pass along the pavement in a pageant of shabby gloom.

A Population of Bloodless Dwarfs

The faces of these people are terrible. They are either fierce, hard, cruel and embittered, or they are sad, wretched, hopeless and despairing. Factory girls, without hats, pass in hordes, sometimes singing, sometimes laughing discordantly, sometimes larking with boys. Among these young people it is rare to see a big, well-built and healthy specimen of humanity. They are wonderfully small, pale and flat-chested. It is a population of bloodless dwarfs.

But York Street is like heaven to hell in comparison with the slums of West Belfast. In only one quarter of London do I know of more terrible dog-holes. I spent a couple

of days in visiting these kennels of the poor, once in company with a man who took me into many of the interiors, and the memory of what I saw will never cease to afflict me with horror.

A Sad Scene to Contemplate

In one house we came upon a little old crop-headed man, like a plucked sparrow, sitting huddled up on a low stool close to the kitchen fire. He never spoke a word the whole time we were there; never smiled, never showed a sign of intelligence. With wide, staring eyes he looked into the fire, his bony fingers closing and unclosing on a little stump of a stick held in his right hand. He was the hero of the house—an old age pensioner, whose life was exceeding precious to his affectionate relations. His daughter-in-law told us her husband was out of work, but that her two daughters and the old man by the fire kept things going. The two daughters appeared before we left.

One was fourteen and dreadfully anaemic; she wore neither boots nor stockings. She told us that she earned about \$1.50 or \$1.75 a week as a spinner. She said it was hard work and complained that the yarn of late had been very bad. She discussed a recent strike, wages and questions of trade, this child of fourteen. She said that bronchitis was bad. The factories are kept heated, the girls stand barefoot all day on sopping wet tiles, and they catch cold going

home. She coughed as she spoke. She was about as tall as an ordinary girl of ten or eleven; her face was quite yellow; her poor little thin hair was plaited and pinned up on top of her head; she had large, dull, vacant eyes, and seemed lost in her black shawl. I don't think she has ever been really happy.

Mere Children Supporting a Family

Think what this interior reveals! An old, inarticulate man nodding his head over the grave, and little girls who should be playing in the fields supporting a family. I exclaimed to my friend as we left this slum house: "I have seen children of that age in England. They have leather reins and a whip; they play at horses and drive around the garden; they are big, strong and overflowing with the joy of life. But that little worn-out girl we have just left talked about labor questions, discussed factory conditions, told us the history of a strike!"

I have not told one-half the horror of West Belfast. It covers a large space of the "loyal" city, and is packed, thickly packed, with misery, depravity, ugliness and bitter suffering. And West Belfast is only one of the squalid quarters of the city where the poor are herded in a dense and swarming mass with less room, less light and less cleanliness than the criminal can claim in penal servitude. In every part of the city almost any side-turning from splendor and wealth will bring you face to face with destitution and ugliness.

STILL THEY GO IN TENS OF THOUSANDS

By MORRISON DAVIDSON in "Reynold's Weekly"

"Two thousand more Scottish emigrants, chiefly of the agricultural class, left Glasgow to-day for Canada and the United States."

This message has a deeper significance than appears on the surface. This migration of the best of Scotland's manhood and womanhood has been going on for many months. Only last

week 3,000 immigrants sailed for America, and in four months of last year 21,000 vigorous young Scots left their native land for the New World.

As long ago as last May Mr. Asquith said he was fully alive to the gravity of the Scottish census figures, which showed that in ten years the population had increased by only a nominal

figure. Only the town populations have grown; the country districts are being depopulated.—London "Evening News," May 4, 1912.

If Scotland were afflicted by a mediaeval "Black Death," the people could scarcely flee from it in hotter haste than they are doing. Not Ireland, but Scotland, is now the land of hope-bereft exiles. Erin is a sucked orange which can no longer "pay, pay, pay," even her own Governmentalist upkeep, by some £2,000,000 of annual deficit! It is no longer the conquered but the conqueror that is paying tribute!

How different is the case of our Simple Sandy! Since the infamous sale of his dearly-bought Independent Nationhood in 1707, the Scot, at John Bull's iniquitous instigation or command, has, for a couple of centuries, diligently striven to coerce, by butchery and massacre, "peoples rightly struggling to be free"—peoples with whom he had no quarrel—from Fontenoy to Magersfontein and the "Roof of the world."

Fletcher of Saltoun's Warning

In 1703, four years after the Grand Betrayal, Fletcher in vain forewarned the Scots:

"If in the union of several countries under one government, the prosperity and happiness of the different nations are not considered, as well as the whole united body, "those that are more remote from the seat of government will be only made subservient to the interests of others, and their condition very miserable! A distinct Sovereignty does always enable a people to retain some riches, and leaves them without excuse if they do not rise to considerable wealth."

In the light of that oracle how fares it with the Scots of to-day. I do not hesitate to describe "their condition" as "very miserable." The Chancellor of England's Ex-

chequer drains Bonnie Scotland, canny Scotia, of some sixteen millions per annum. He generously remits about six of this revenue for purely Caledonian services, and then coolly "annexes" the surplus balance of ten for special behoof of the predominant partner. The lords and lairds, moreover, it is reckoned, spend at least five millions of their robber rents, south of the Tweed—fifteen millions of public and private "loot" all told! And yet is not our Simple Sandy proverbially devoted to "siller"? Was there ever such an antimony?

"Devastation" and "Congestion"

Add to this fatal monetary suction the enormity of deer-forest devastation, with its correlated urban slumdon, and it is not in the least difficult to understand this Scottish "sauve qui peut." Deer forests cover 3,468,397 acres, mostly "arable," and are increasing at the rate of some 40,000 per annum. The population reckoned "rural" has sunk to less than 800,000. This is how they dwindle:

	1881.	1901.	Decrease.
Farmers	55,183	53,395	1,783
Shepherds	10,281	9,656	625
Laborers	135,966	93,599	42,367
Total	201,430	156,644	44,789

Whereas in English cities "overcrowding" is reckoned at 8 per cent., in Scottish it is 48! The Census for 1901 told of 291,515 "one-room dwellers," and of 883,092 "two-room dwellers," that is to say, of 1,174,607 "braw" Scots dehumanized and herded together in vilest piggeries. The percentage of overcrowded (three rooms and under) was found to be in:

Edinburgh	59.1
Aberdeen	69.2
Glasgow	74.1
Dundee	83.2

Can the Scot Exodus Be Arrested?

Frankly, "I hae ma doots." It may well be that the Betrayal of 1707 is irremediable, and that the fiat has gone forth: "Too late! too late! ye cannot enter now!" For two hundred years "subservient" Caledonia has been aiding John Bull to "think Imperially," and the results to her are now such as the most obtuse can readily apprehend. It is a sickening balance-sheet—the inevitable outcome of centralization as foretold by the wise Laird of Saltoun. Local rights, local resistance, even local prejudices, have ever been the mainstay of freedom.

Nay, I go farther and affirm that the way is coming when the Commune, Township or Industrial Union, co-operatively organized, will be of greater social import than the State itself, with all its intrinsic futilities, contradictions and illusory prestige. "In the process of the suns," the nation may wither, but the Commune "will be more and more."

For the rest, a Scots Home Rule Parlia-

ment could still, doubtless, staunch the two most grasping wounds from which the country is visibly bleeding to death—emigration and house famine. And a Scots Parliament we shall, doubtless, have, but when? While the grass is growing, or giving promise to grow, the steed, alas, is hopelessly starving. If there be a more misgoverned country in the world than Scotland, I should like to know it.

Now o'er the ruined peasant's cot,
Once bright with Highland cheer.
A London brewer shoots the grouse,
A lordling stalks the deer.

What were your sins, ye simple men,
That, banished from your home,
You left to deer your father's glen,
And ploughed the salt-sea foam?

Your fault was this that you were poor,
And meekly took the wrong,
While Law, that still should help the weak,
Gave spurs to aid the strong.



THE ORGANIZATION OF THE ROMAN CURIA

By REV. JOHN I. BARRETT, J. C. L.

REALIZING the variety and the diversity of interests of the Church, it might not be amiss to study the make-up of the various bodies which look after these interests. There are some departments in the Church with which many are no doubt acquainted. Still even these departments are more or less unknown to the people of the United States. Many know, of course, that there is a secretary of state, with whose duties they are more or less familiar owing to the newspapers and also owing to the fact that we have such an office in our own government. All know in general that he is the chief representative of the Pope to the outside world, both clerical and lay.

There are departments, however, in Rome concerning whose existence the general public are more or less ignorant. Oftentimes they will read in the papers that the Holy Father has issued a decree through this or that congregation, or this or that office or tribunal. The status, of course, of these congregations, tribunals, or offices is entirely unknown to most people and it is these after all that make up the Roman Curia. It will be the aim of this series of articles to deal with the Roman Curia, its origin, its organization and the functions of the different bodies which go to compose it. We shall look at each part in particular and endeavor to point out those duties which are peculiar to each body.

The latest official announcement that we have in regard to the Roman Curia is a pontifical decree issued by Pius X. on the 29th of June, 1908, and which is known as the "Sapienti Consilio." This decree is of

special interest to us of the United States, since it places us on a footing with the Catholic countries of Europe in our relation with the Holy See. Previous to this time we were but a missionary country and as such all our affairs were under the jurisdiction of the Sacred Congregation of the Propagation of the Faith. Such a change we can see is a serious one not only from a general point of view, but also specifically. We now come in contact with a variety of Roman authorities and in many instances canonical procedure for us is changed. By this decree of the Pope the entire Curia is reorganized and placed upon a better working basis. That the changes brought about in our regard by this decree are indeed great we may see if we but take a single example. Previous to the issuance of this decree, all Papal dispensation came to us through the Sacred Congregation of the Propagation of the Faith, whereas now we obtain these from the congregation which has jurisdiction in these matters. This will be better understood when we speak of the particular functions of each of the congregations.

The term "curia" comes to us from the Romans, among whom it had a three-fold meaning. It meant, first of all, a division of the Roman people, and this was made for the purpose that the people might have a greater interest in the affairs of the Republic. Such use of the word dates back to the time of Romulus. The word later on came to signify a place of assembly and at times a church or a temple. The third and last use of the word was to designate the Senate of the Roman people.

In the Church at the present time the word might be said to have a two-fold signification. It is used to designate a place or a body of persons.

Taking it in the first sense, it means the place of residence of the Holy Father, with his officials. This place is not limited exactly to the house in which the Pope resides, but has a certain extension, which is regularly forty miles and at times is made to include places within a radius of one hundred miles of the place where the Pope is. Wherever the Vicar of Christ resides, there is the Curia, this holding even though the Holy Father remove his residence from Rome. Taking the word in the other sense in which it is used in the Church at the present time, we must bear in mind that the Pope may be considered as the Vicar of Christ, as the Patriarch of the West, as the Bishop of Rome and as a temporal sovereign. In all of these offices, he is assisted by certain officials. Those thus assisting him form what is known as his Curia.

However in the decree of Pius X., the term Curia is applied especially to those who assist him in the government of the universal Church. Although thus limited, this decree covers a vast field as we shall realize as we proceed in considering it.

In reading through the decree, we note that there is mention of three kinds of bodies, which are established, to assist in the government of the Church. These are known as congregations, tribunals and offices. However, before proceeding to a consideration of each of these in particular,

let us pause and see what methods were in vogue from the early ages for the handling of the affairs that came under the notice of the Holy See.

We find that the earliest that we are acquainted with was the congregation or assemblies of all the officials. For the origin of such we are forced to go back to the ancient presbytery. The presbytery in the beginning was made up of those who lived in the same house with the Holy Father. These were the earliest assistants of the Pope. In the course of time, when the Church began to grow and to extend to distant parts of the then known world, the Holy Father associated with himself those Bishops whose dioceses were in the vicinity of Rome. Originally these assisted the Holy Father in meetings, which were later displaced by synods and these too in the course of time were done away with by the assemblies of Cardinals, which came to be known as Consistories. It was customary to decide the more important matters in these consistories. However we can easily see that such a method was an unwieldy one. As the volume of affairs increased, various Popes began to depute a certain number of men to deal with special cases. These special deputations soon replaced the consistories. It is here that we may say that we have the origin of the modern congregation.

It can easily be seen that this system would do away with many delays and would also permit specialization, which, of course, tends to secure a more accurate consideration of questions.



SECULARIZING THE CHURCH

M. A. P.

One of the most significant signs of the age is the ever increasing tendency to look upon the Church as a material agency to the neglect of its spiritual nature. It is in line with the hopelessly illogical mental attitude of the modern man whilst, at least in the United States, the majority do not attend any church at all, nevertheless all seem to look upon the church as a necessary factor in social and humanitarian schemes. But purely as a sort of business proposition. The church must reform politics, pay grocery bills to the needy, get jobs for the unemployed, preach sermons on tuberculosis, run model tenements, and so forth. But on morals and dogma, these things are to be left to the individual judgment of every rattlebrained fellow who claims for himself that infallible guidance of the Holy Spirit which he denies to the Pope. Now, once for all, let our readers understand that the church is first, last, and always, primarily, essentially a spiritual agency. Its chief mission is to teach what is to be believed and as far as possible make men do what is right. If, after that, it can also do social and humanitarian works, well and good. But this latter is secondary and only as a result of the former. The church in fact will miserably fail as a social factor, if it neglects its spiritual mission. It will be a social power only in proportion as it is a spiritual power, because its prestige as such ultimately rests upon its spiritual character.

We are agreeably surprised to note that those means are being arrived at even by the thinking men outside of the Catholic Church. In point we quote in full an

editorial from the Baltimore *American* of August 11, entitled "The Secular Church." It is quite significant as coming from a secular daily of no denominational character:

THE SECULAR CHURCH

"Those who advocate placing the pulpit upon the basis of the marts of trade, accounting its ministrations only as so much marketable product, do so despite the very essence of religion, the intrinsic value of its organizations and the divine mandate of the Master. When Jesus sent his disciples abroad with the last commission, He counseled to them to witness for him in the name of the trinity. No one can read such narratives of martyrdom as are set forth by Eusebius, the father of ecclesiastical history, and not feel the sting of shame that anyone with any accrediting whatever should advocate that the faith for which the martyrs died should be placed upon the plane of a barrel of potatoes or of coupons often crime begrimed. The church cannot too earnestly reprobate and Christian people cannot too severely denounce those who would carry the commercializing of religion to the point of casting the word of God and the preachers of it into the market place. Unfortunately, the pressure of materialistic time has forced the preachers too closely already to the sphere of traffic in spiritual wares. Simon Magus, who was severely rebuked by the apostle for seeking to buy the gift of the Holy Ghost, formed a religious faction and led away many into hideous vices and polluting practices in the

name of religion. He sought to commercialize the faith. The results of seeking to so do to-day while not ending possibly in the same manner will be as repugnant and as destructive to vital religion. Fortunately, those who so advocate can never persuade the great militant forces of religion to lay aside the whole armor of God and follow the defection of Demas.

"The unfortunate aspect of the publicity of the views of those who have advanced notions with regard to the economic aspects of religion is that they possess the little knowledge that is a dangerous thing and have absolutely no foundation for valuable expressions upon the subject. Professor J. B. Clark, in his discussion of the economic value of the Church, has placed the Master in the fairest and most scientific light. In so doing he gives absolutely no place for those who would degrade the pulpit to the place of forum and make of the minister a salaried hireling without conscience and without initiative, the mere buffet of times and persons that demand results with the Word in secular capitals. Professor Clark proves that the utterances of the pulpit, the songs of the sanctuary, the prayers of ardent souls in public assemblage, all have high economic value. This is because they are wealth producing in that they furnish the basis of motive and the inspiration for deed that vastly accrues to the efficiency of the persons in the congregation. But this authority nor any other gives any support to those who, instead of elevating the ministrations of religion to the point of highest and holiest worth, would bring them to the plane of ordinary occupations with the rating of such. Therefore the outcry from very little men for putting the church upon a purely business

basis is mortifying to decent business and degrading to sincere religion.

"The time has not come for the secular church, it probably will never come. One reads of the conditions of society in times of the secular spirit in control of the church with ardent prayers against the return of the condition in any form. Even in such polite and cultured conditions as those of the time of the philosopher Descartes, in Holland, when theological incidentals were exalted to the place of hot discussion, religion was brought so low as to be sapless. Dilettante preachers announced their texts in the form of 'a drop of heavenly dew from the running brook, chapter of the ineffable Isaiah.' This kind of puerility and pedanticism grew out of the secularizing influences in religion. Those who, to-day, under pretense of increasing efficiency, would bring about a return of the church to the world, do so despite the One of whom it was said because of his mighty works: 'The whole world hath gone after Him.' No church, no religious movement can countenance the secularizing of the church under any conditions.

"It is not surprising that the question is Protestantism a failure recurs with the advance of one and another proposition that indicates lack of confidence in the standards and faith in the promises of the religion that has world-conquering power. In its undeviable conservatism the Roman Catholic Church challenges the vagaries put forth in the name of Protestantism, and the latter will do well if it discards with absolute fidelity to its Leader, all who cry lo! here and lo! there, misleading those who are thus led to seek the Kingdom of God in secular plans and propositions, unmindful that Jesus has said 'the kingdom of God is with you.'"

PRESENT DAY THOUGHT

By REV. BART. A. HARTWELL

+ "It is a beautiful thing when people can look with admiration upon the work of the Catholic Church. I recognize that the Roman Catholic Church is the conservator of faith and morality, of law and right for more than half of the Christian World." (Rev. P. M. Snyder, Episcopal Church, Rockford, Ill.) Noll.

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+ "Protestants never think of such a thing as reading Catholic books, periodicals, or anything that smells of 'Rome.' I never did; and yet I was, of all men, not a bigot. It is an inborn and fostered prejudice of many generations. But this is not all. Not only are Protestants absolutely ignorant of Catholic teaching, practice and history; but they generally believe a distorted caricature, and call it 'Romanism.'" (Rev. J. B. Hemmeson, Methodist) Noll.

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The recent biographies of Luther by Dr. McGiffert and the Rev. Henry Preserved Smith, both of whom are Protestants, have not been welcomed with enthusiasm by their fellow Protestants. According to the Athenaeum Dr. Smith reveals in his "Martin Luther, the Man and His Work," a side of Luther's character of which Protestants generally know very little or nothing, and of which it would be well for them to know more. The Lutheran Quarterly (July, 1912) does not agree with the Athenaeum. Says the editor: "Dr. McGiffert's work impressed us as being too mechanical and Dr. Smith's as being not well balanced in omitting the inner life of the Reformer and in giving undue prominence to his conversations. The coming biographer of Luther will be a Lutheran, of German blood, deeply

spiritual, 'orthodox' in faith, with the historic insight and broad outlook and rugged style of Carlyle."

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Commenting on the "Covenant of Ulster" and the Ulster movement generally, the Baltimore News (Sept. 30) says: "The movement is exceedingly ill-timed, stirred up partly for political reasons and, even if successful without bloodshed, certain to have unpleasant consequences. What the Ulster protest aims at—if it is anything more than a demonstration—is armed opposition to lawful authority. We do not believe that the Protestants of Ireland have anything to fear from a Catholic Parliament in Ireland. We believe Ireland should have Home Rule." When Gladstone passed the bill for the "Disestablishment and Disendowment of the Irish Church" the same scenes we witness to-day were then enacted. Orangemen drilled and paraded with cannon and rifles and declared in a meeting similar to the recent signing of the "Covenant"—that if Queen Victoria signed the bill they would "kick the royal crown into the Boyne." Who's patriotic now?

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We Americans think that we have settled certain things. Problems that stirred and rent past ages, such as the separation of church and state, freedom of speech and the freedom of the press, we think are giving us no trouble. The fact is we have not settled these problems, we have simply ignored them. Recent happenings remind us that we are not going to get off as easily as we think. We, too, have got to face these self-same problems that vexed the ancient world and wrestle with them. Need-

less to mention with what frequency the "church question" arises creating rancor and perplexing the courts. The newspaper law, now before the Supreme Court, indicates that we have awakened to the fact that there was something wrong with our offhand settlement in the past of the "freedom of the press problem." The trial of the strikers now going on at Lawrence, Mass., is evidence that we may have to revise our past judgment on the "freedom of speech problem." "The issue in the Giovannitti and Ettor trial," says the Baltimore News, "is as to whether there shall or shall not be a limit beyond which free speech must go. * * * It is a question which is of fundamental importance to the security of the Government." We have looked on with supercilious pity and foolish security as Europe struggled with these problems and wondered why she did not imitate our method and be done with them. We are beginning to realize that these questions are problems, difficult problems if order and liberty are to be conserved. It begins to look as if our time is come.

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The Right Rev. Edward Stuart Talbot, the Protestant Bishop of Winchester, England, was a visitor to our shores last month. While in Baltimore he discussed the clergyman of fifty years ago and compared him with some of his modern brethren. The Bishop remarked that the former "used a fiery eloquence in fiery manner in defense of the particular denomination of which he happened to be a member. Did he not possess a strength of spiritual conviction likely to be lost in the manifold distractions of to-day?" The Baltimore Sun (October 9) answers the Bishop's question directly by saying "He did." Continues the Sun: "Liberalism and toleration are above all other elements the characteristics of the

thought of the day. And they are good. The race has advanced much on account of them. But along with liberalism and toleration have come impatience with ancient forms and blindness to all virtues of those forms, which arise from eagerness to seize the new idea. In gaining in toleration, present day civilization has lost zeal. Men move languidly instead of charging fiercely through life. We need the crusader, the advocate, the man possessed of that faith which moves mountains, whether it be religious faith or otherwise, and need him badly in our modern life. In that respect we are less virile than were our fathers, even if our fathers were a bit more crude than ourselves."

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Reviewing a new book by Professor Stevens, of Yale ("The Psychology of the Christian Soul") Franz Granger, writing in the Hibbert Journal for October, pays his respects to "fashionable" Christians in "blue-blooded" churches in the following: "I am of the opinion that if St. Francis (of Assisi) had come to any of the churches in Nottingham, where this review is being written, or even in Edinburgh, he would have received the cold shoulder by being put in a back seat, or he would have been made a fuss over, which is infinitely more objectionable to a real saint. Anyway, his appearance would have been conspicuous among the congregation. To this rule there are one or two exceptions: The Salvation Army, the high church Anglican and the Roman Catholic would not be surprised at the appearance of such a person."

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M. Paul Sabbatier, the well-known author (Liberal Protestant) of the "Life of St. Francis of Assisi," presents us with another volume entitled "The Religious

Orientation of France." Like the average present day critic, M. Sabbatier uses the words "religion," "religious" in a vague sentimental sense. There is in France, he tells us, an "unexpected awakening of religious aspirations." France he says, "needs God." He thinks that the Church should have accepted the situation presented by the Separation Law. By refusing the terms of the government he maintains she lost prestige and influence. However, he admits, "there is a reaction." As to the future of the Catholic Church in France even this not too lenient critic of Catholicism says: "No prophet has dared to predict its downfall." It is useless, he says, for a foreigner to attempt to understand the religious situation in France, and equally impossible for a Frenchman to explain it. "The spiritual situation of France has in it at present something extraordinary, incommunicable." Though some sort of a Protestant himself, Sabbatier is rather

severe upon his co-religionists. He sees no future for Protestantism in France. "Where it (Protestantism) invited Frenchmen to regard the industrial and commercial prosperity of the United States as a goal towards which Protestantism might conduct them it did not commend itself to the nation. The religious pragmatism which estimated a doctrine according to its material results had something antipathetic to Frenchmen." He says further: "Protestants have offended France by their theological attitude, their critical temper and their iconoclastic zeal. Liberal Protestant theology is as foreign to its thought as Lutheran or Calvinistic definitions." Finally he tells us that there are two Catholicisms in France. The one builds bridges, the other pulls them down. Still they are at bottom one, there is a vital bond between them. Both hold that "their (common) Church is a living tradition where saints and thinkers of all ages stand side by side."

A PLEASING TRIBUTE

The growth of the Roman Catholic Church in the United States is one of the most striking facts of history—and she has also gained the popular good-will, or at least a favorable prepossession, and she has conquered respect. At present those who look upon her most favorably are that large and influential class of men whose antecedents were Protestants, but whose actual connection with a Protestant church is little more than nominal. They know enough of Protestantism to make them admire its excellence. These men care little for the theological and ecclesiastical questions which separate Rome and Protestantism.

They are legislators, city officials, railroad men, editors, managers of large business interests. Whenever their dealings bring them in contact with a Roman Catholic institution, they find an organization which knows its own mind, knows what it wants, has some one who can speak for it officially and finally. They can see that it maintains discipline among its own members, and seems at the same time to retain their affection. They are attracted, in a word, by its practical, businesslike efficiency, and are repelled by the opposite qualities in Protestantism.—*Booklovers' Magazine*.

QUESTIONS AND ANSWERS

(The answers to these questions are for the most part prepared at several of our largest and most important theological seminaries in the United States, and great care is used to have them accurate and correct. We make the Question Box a special feature of this magazine. We will take the greatest interest in receiving and answering any questions on religious topics in general, or on the Catholic Church in particular. We only ask that the questions be asked honestly and in good faith. Our object is to furnish a medium of sound information to any soul desiring religious information. Patronize the Question Box generously.)

FALSE STATEMENT OF AGE IN APPLICATION FOR LIFE INSURANCE POLICY

QUESTION.—Will you tell me if a Catholic who goes to his duty and to Mass regularly will ever see the face of God if he has insured himself in an insurance company giving his age as eight years less than it was.—T. S., Ky.

Answer.—Our inquirer should first recall that for persons that die unrepentant, after committing a mortal sin, heaven, or the vision of the face of God, is out of the question. He must, on the other hand, recall that the commission of a mortal sin, or a number of them, will not keep a soul from the vision of God, provided the one guilty duly repent. When he says that the Catholic whom his question concerns goes to his duty and to Mass regularly, he may fairly be taken to mean that he supposes this Catholic has repented of whatever sin was committed in deceiving the insurance company. Going to one's duty, in the ordinary speech of Catholics, means going to confession and to Holy Communion, and it is reasonable to suppose, unless the contrary is evident, that a person goes worthily to these sacraments if he goes at all. But a worthy confession would mean properly confessing the wrong done the company

while truly repenting of it, and would obligate one confessing afterward to adjust this wrong, if it were a grievous wrong, under pain of losing his soul, if he culpably neglected to do so. Such a confession and its result would remove all danger of eternal damnation as coming from the sin committed. However, it may be the case that the Catholic in question did not properly confess the sin against the rights of the insurance company or, having confessed it rightly, failed afterwards to carry out whatever obligation might exist of repairing the wrong done. If so, and if the failure to confess it properly, or to carry out obligations coming from the sin and its confession, amounted to a mortal sin, no mere frequency in going to the sacraments or to Mass would remove that mortal sin, as proper repentance only would do this. Any failure to confess the matter rightly could easily be repaired by submitting it again clearly and honestly in the confessional. Probably the real difficulty is found in remedying by restitution the damage done. It would not be easy to say in a few words just how soon and under what circumstances a mortal sin would be committed by giving a false age to an insurance company. Certain it is that to do so

is to deceive the company, and it is scarcely too much to say that to deceive it to the extent of eight years would represent such a diminution in premiums to be paid by the insured, as might easily constitute a grave sin. Hence the need of rightly settling the matter in the confessional. If the circumstances of the case demand restitution, as they very likely would, this might be made by referring the matter to the company, and securing an adjustment. Experience shows that invalidation of a policy will not necessarily happen in such a case. Indeed it may very well be the fact that to invalidate it would be against the insurance company's best interests. If the matter be referred with thorough explanation to a priest, he may find a way of securing adjustment with the least possible difficulty to the one insured. But if injustice of a grave character has been done, and of this a confessor out to be a competent judge, then restitution as far as possible must be made, if the sin is to be forgiven, and heaven to be made possible. We would recommend the one that defrauded the company to make a settlement of the matter as soon as possible, having first made it a matter of confession.

WAS JESUS CHRIST THE ONLY SON OF THE BLESSED VIRGIN MARY?

QUESTION.—A Protestant reader of TRUTH would like to know why the Catholic Church claims that Jesus was the only son of Mary when St. Matthew in ch. 12 v. 46 and 47 says: "As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. And one said to him: Behold thy mother and thy brethren stand without seeking thee." Again in the following chapter we read, v. 55 and 56, "Is not this the carpenter's son? Is not his mother called Mary and his brethren James and

Joseph and Simon and Jude. And his sister's are they not all with us?"

I have taken these passages from your own Catholic bible and do they not prove that Mary had other sons and daughters.

T. L., Burlington, Vt.

Answer.—Our correspondent has indeed quoted correctly the text of the verses in St. Matthew's Gospel, but we hope to be able to show him that notwithstanding the use of the word "brethren" of Christ, the Blessed Virgin Mary was the mother of one child only, Our Lord and Savior Jesus Christ. To this conclusion we are led from a deeper study of the text of the Holy Scriptures, a slight knowledge of the languages in which they were written, the constant tradition of the early churches, the teaching of the Church, and the eternal fitness of things. Besides the passages given by our correspondent from St. Matthew, others of a similar wording, speaking of Christs "brethren" are found in the other three Evangelists, in the Acts and in St. Paul's Epistles.

There can be therefore no doubt whatsoever that Jesus had "brethren," though the question immediately arises whether other persons than the sons of His Mother could be or were designated by that name? Amongst the Christian denominations they call each other "brothers" though not born of the same mother. Could there not have been a similar custom amongst the disciples of Jesus? We do not doubt but there was, for when St. Peter (Acts i 16) spoke to the 120 assembled in the Upper Chamber he addressed them as "brethren" and we find 54 instances of the disciples of Jesus being thus addressed in the Acts alone. In the epistle to the Romans St. Paul uses the expression 14 times and the rest of his epistles show the same expression when he addresses himself to the believers nearly a

hundred times, whilst St. James uses it 15 times, etc. Hence it is very clear that the meaning of the word "*brethren*" needs interpretation according to circumstances and cannot be taken in the strict sense without exposing oneself to error.

Another evident reason for this is that the word that stands for "brother" in the Hebrew has a broader sense than in English. The Hebrew language is poor in expressions to indicate degrees of relationship. There is no term in that language to designate *cousins* and these were called *brothers*. In Numbers, xvi, 1, we see that Korah was the son of Izhar, and in the 10th verse of the same chapter Moses speaks to Korah of his "*brethren*" the sons of Levi though they were only cousins. In Genesis xiv, 14, 16, Abraham calls Lot his *brother* though in Genesis xiv, 12, we learn that Lot was the son of Abraham's brother and consequently his nephew though he is styled *brother*. The Hebrews made use of the word *brother* in a still more extensive sense, designating thereby an ally as in Amos i 9, and extended it to those who held the same kind of offices as in i Kings ix, 13 (Prot.) iii Kings ix, 13 (Catholic Bible.) There are passages in the Old Testament where the exact meaning of the word *brother* is impossible to determine as in Jos. xv, 17; Judges xii, 1 Par. iv 13.

The Greek version of the Septuagint translates the Hebrew word '*Ah* (brother) by *Adelphos* throughout, without trying to designate the exact degree of relationship that it might denote, for as noted it would be in instances an impossible task. St. Jerome in the Vulgate (Latin) followed the same proceedings.

The authors of the New Testament, except St. Matthew, wrote in Greek but their Greek is hardly any better than Hebrew with a Greek coal on. For the des-

ignation of kinship they employ the terms that we find in the Old Testament and they make use of the word *Adelphos* to translate the Hebrew word '*Ah* whatever meaning is attached to it. The word *Anepsios* (cousin) is found only once in the whole of the New Testament (Col. iv, 10). We do not find it in the Gospels. This is important to note as we will now see.

In Matthew xiii, 55-56, the names of James and Joseph are mentioned as being *brethren* of the Lord and we are told by the same evangelist and also St. Mark (Matt. xxvii. 56; Mark xv. 49) that at the foot of the Cross stood Mary the mother of James and Joseph; and St. John (John xix, 25) informs us that this Mary, the mother of Joseph and James, was the wife of Clopas and the sister of Mary the mother of Jesus. Hence from this it is necessary to conclude that James and Joseph who were called the *brethren* of the Lord were not his uterine brothers but at the best his *cousins*.

Another positive proof can be gathered from the fact that we know for a certainty the name of the father of James to have been Alpheus. As St. Joseph is admitted by all to have been the *spouse* of Mary the Mother of Jesus the possibility of James having been a son of the Virgin Mary is thereby excluded. There were two Apostles of the name of James; James the son of Zebedee and James the son of Alpheus. (Matt. x, 3; Mark iii, 18; Luke vi, 16; Acts i, 13.) In Gal. i, 19, St. Paul wrote: "But other of the Apostles I saw none save James the Lord's *brother*." To identify this James who was called the Lord's brother, as there is a question, here of Apostles only. We know by Acts xii, 2, that Herod had killed James the brother of John with the sword, and therefore there remained only one James amongst the

Apostles at the time to which St. Paul refers in Gal. i, 19, (See Acts xv. 6, and seq. and Gal. ii, 9) and that James as we have seen by Matthew x. 3, and Mark iii. 18, was the son of Alpheus, the husband of Mary, the wife of Clopas, who stood at the foot of the Cross with Mary Magdalen and Mary the Mother of Jesus. The name Alpheus is the equivalent of Clopas, both being only different transcriptions of the Aramaic or Hebrew as it was then in use amongst the people. This is somewhat on the same principle as we say Dick for Richard or Bill for William, etc.

From the above we must of necessity conclude that those who were called the *brethren* of the Lord were not His uterine brothers but merely relatives of His.

Did you ever notice how Mary throughout the whole of the New Testament appears as the mother of Jesus and of Jesus alone. James and Joseph are mentioned as noted as the "brethren" of Jesus but not as the sons of Mary the Mother of Jesus. Again, on the cross, Jesus recommends His mother to the care of St. John, an outsider. Did she have other sons, why would they not or at least one of them take charge of her welfare? Would it be natural or in any way according to the eternal fitness of things that strangers would have to take charge of Jesus' mother had she other sons, thus violating the strict precepts of the Jewish law and braving openly Jewish customs? In Acts i. 14, the context does not say that "they continued steadfastly in prayer, with the women and with Mary the Mother of Jesus" and *her sons* but with *his brethren*. Why would not the text say *her sons* had they been such? Would it not be the natural way of speaking? Then if the "brethren" and "sisters" of Jesus were the children of Mary, and there is a number of such referred to in the New Testament, at

least four men and several women as you can see by Matthew xiii. 56, how could she go every year to Jerusalem to the feast of the Passover being heavy with child or dragging a number of little children with her, especially in those days when the traveling done was on the back of a donkey?

Another point to consider is that outside of Helvidius and two or three others the whole of the Church, until the Sixteenth Century, ever believed that Jesus was the only son of Mary. The men who attacked first her perpetual virginity were men who had broken their given word that for better service of the Lord they would live celibates and continent. The motive of their argumentation becomes plain from that fact.

There has ever been even amongst Pagan nations an instinctive feeling that indulgence of our sensual nature is in a certain sense degrading and should not be permitted to those who were connected with the duties of public worship. Thus the male wizards of Patagonia embraced a life of continence as did the priests of the Mosquito Islands and of ancient Mexico. Buddhist and Taoist priests are subjected to same law in China. Continence was required amongst certain orders of priests and priestesses in Greece. The Jewish priests were to abstain from their marriage rights for a time before approaching the altar, etc. We find that amongst the Romans the Virgin Vestals, on account of their continency were given extensive privileges and had the esteem of the whole of the Roman people. To them was confided the most sacred trust of the empire. In the Old Testament, Isa. vi:5, God has special promises for the virgins: "I will give to them in My House and within My walls, a place, and a name better than sons and daughters: I will give them an everlasting name that will never perish." St. Paul, i. Cor. vii. 7, would have

all to be virgins like himself, whilst we are told in Rev. (Apocalypse) xiv. 1-5, that virgins only can follow the Lamb whithersoever He goeth. In the Nicene Creed adopted by a number of denominations Mary is called *Virgin*. Had she had any other children besides Jesus she certainly could not be called *Virgin*. It does not matter whether these denominations to-day believe in the perpetual virginity of Mary or not, the fact that they have adopted the Nicene Creed and that this same Creed calls Mary the Mother of Jesus *Virgin* shows conclusively that in the year 325 it was the belief of the Church that Mary had ever remained a *Virgin*. The members of that council prefaced the Creed with the words: "Thus believes the Catholic Church," and Vincent of Lerins, an ecclesiastical writer who died in 450 wrote that by these words "they at once confessed how they believed, thereby to show that their sentiment was not novel, but apostolical, and what they

wrote down was not a discovery of their own, but the same as the Apostles had taught."

The Mother of Jesus had "A mother's love with maiden purity." Wordsworth. "It cannot with decency be imagined that the most holy vessel which was once consecrated to be a receptacle of the Deity should be afterwards desecrated and profaned by human use." Bishop Bull, Protestant Episcopal, Gortius, Calvin and other eminent Protestant writers hold the same view.

The belief of the Church, the sense of the fitness of things, the New Testament proclaim the perpetuity of Mary's virginity. The attempts at proofs to the contrary are only surmises based upon the interpretation of a word that the Scriptures themselves show to have been employed in a sense gainsaying the contentions of those who quote it.

J. A. CAMPBELL.

THE LEPERS OF MOLOKAI AND THE CATHOLIC FOREIGN MISSION SEMINARY OF AMERICA

The lepers of Molokai are interested in the establishment of a Catholic Foreign Mission Seminary in this country.

The Sisters in charge are nearly all Americans and have heard the news with special pleasure.

Father Damien's successor, Father Maxime, has written to the new Seminary a special word of congratulation in which he says:

"You have the good-will and regard of

all from Pope Pius X down to the lowliest in the household of the faith. Now that the United States is so largely Catholic, the funds needed and the vocations will come. I wish very much that I could send you some money at this period of your work, but with our dear lepers—and we have good ones—we shall pray for you and for the success of your institution. I have already told the lepers of the work and recommended it to their special devotion."

INTERNATIONAL CATHOLIC TRUTH SOCIETY

THE BOOKRACK AT THE CHURCH DOOR



WORK dear to the heart of all interested in the spread of Truth is the scheme known as the Book Rack with its attractive little pamphlets peeping out invitingly to the people entering and leaving our Catholic Church. Already they have become a familiar sight in the large cities of England, Scotland and Ireland. Introduced recently into America they bid fair to make a splendid and effective campaign for the spread of knowledge. Ours is a reading age but the multiple duties of modern life prevent the persual of large works. The busy man of to-day looks upon a quarto volume with horror, but will peruse the most scientific treatise if placed before him in tabloid form. This the promoters of the pamphlets have realized and they have issued treatises under more than two thousand titles. The attractive little booklets, many of them actually illustrated, are the outcome of the present day needs of a multum in parvo. The attention of the pastors of the Catholic Churches throughout the land is now being called to the benefits of the rack and the numerous subjects of interest in the pamphlets. The rack itself is a dainty and showy article about three feet high and two feet wide that fits snugly on the rear wall of the church or the vestibule. About eighteen compartments, each with its price label, tells of the cost of the particular pamphlet. A money box is plainly attached and the coins are safely cared for. The rack is a real automatic vender of live Catholic literature that attracts and compels the interest of the passerby.

Already it has won favor and its wonder-

ful treasures in the shape of bright little pamphlets are no doubt much appreciated. The idea of the Book Rack is a good one. Never before was there a greater need on the part of all for general instruction in the matter of our holy faith. It is being questioned, destroyed and lost these days, and the general enemy is not the sword or persecution, but plain, downright *ignorance*. With the limited education of the average person in religion and the short time possible at the crowded Sunday Masses, it is hard to be well informed unless we supplement our education with reading. The great big volumes of Catholic teaching are not always available. Here, in the pamphlets, we have the great facts of Scripture, Church history, biography of the saints and Christian doctrine all boiled down and given to us in condensed form. The pamphlets, as a rule, have been written by experts and specialists in their several fields.

The method of using them is very practical. For instance, now the month of November is with us. November devotions are on, and the devotion to the holy souls is often spoken of. During the month we shall keep prominent pamphlets on purgatory in the racks. They can be read at home, on the way to business, or in the Church. For instance, the history of Lourdes and its visions will be appropriate for November. During each month the feast day of some saint will be celebrated; how appropriate and practical it will be to be able to pick up a short life of the saint, well written by a clever writer. Socialism, the burning question of the day, is fre-

quently spoken of in the streets. Men wonder why the Church is opposed to it. Go down to the rack and get a pamphlet which treats of the matter, and in a nutshell you will find all the arguments. Buy a copy and give it to your friend who happens to have leanings in that direction and you might be the means of saving him from a life of unhappiness.

There is a girl you know, who perhaps is beginning to keep company with a non-Catholic. Take a copy of the Mixed Marriage pamphlet and give it to her. Take them generously and use them for God's glory. Send them through the mail to your non-Catholic friends; use them instead of the trashy newspapers you devour in the trolley every night on the way home from work.

The Socialists, by means of pamphlets, have won thousands over to their foolish and irreligious course. Why shouldn't

we use the printed word for the same purpose? The spoken sermon or lecture dies away once you have heard it, but the written sermon or story remains. After giving you joy, it is still fresh and capable of pleasing all who read it.

The pamphlets come from the International Catholic Truth Society, 407 Bergen Street, where they may be procured in large numbers by all who need them. The price, generally five or ten cents, is marked plainly over the sections of the rack. If they are generously patronized, we shall be encouraged to keep on increasing the number of separate booklets.

Help us to spread the good work of Catholic literature. It will make us stronger in our faith, more enlightened in its practices, and bring many souls nearer to God and His Holy Church, where alone is found light and peace.

J. F. IRWIN.

REV. MARTIN MAHONEY

I know nothing that saddens me more than to return to our own country after having been a little while in Belgium or Tyrol. There, the poor people seem so wonderfully to live in the presence of God. If you were to go through a Tyrolese village at 6 o'clock in the evening you would hear from every cottage a hum like that of a hive of bees, every one, father and mother, and children and servants, saying their prayers. It is much the same at noon, only then many of the people are out of doors, in the fields or in their gardens. The church bells rings at twelve, and mowers put down their scythes and take off their caps and fold their hands in prayer for about a minute, and then go on with their work. One market day, at Innsbruck, I was dining, and there were a party of

farmers at another table having their dinner. The church rung the Angelus. Then they all rose up, and standing reverently, the oldest man in the party began the prayers and the rest responded. And the women shopping were standing still in the market.

There are many signs among non-Catholics of a return to the old-time devotion to the Mother of our Redeemer. When the English Prayer-book was revised for the use of members of the Church of England in this country after the Revolution, the *Magnificat* was excluded, as savoring of Popery. This retrograde step was retrieved, however, by the General Convention; and now Our Lady's canticle always has place in what is called Evensong.

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To the Readers of Truth

From the Editor

The Magazine Truth

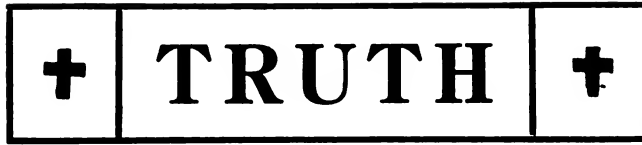


It is the aim of the officers and committees of the I. C. T. S. to make "TRUTH" something of permanent value to its readers. The magazine occupies a unique place in the field of Catholic journalism in this country. It contains no news matter such as our weekly papers must necessarily publish, it prints no stories, and it restricts the articles entirely to those which deal with the doctrines, the history, the devotional practices of the Catholic Church. It proposes to publish regularly in its "Forum," explanations of misunderstandings about things Catholic, refutations of false statements that have appeared in the daily press, in sermons or lectures, in books or in pamphlets. It will, when necessary, print the records of professional defamers of the Catholic Church.

Members of the I. C. T. S. will assist in the work by forwarding to Truth such attacks or misrepresentations as in their judgment requires public refutation.

Department of "Questions and Answers"

The "Questions and Answers" department will be limited to four or five questions in each issue. The consensus of opinion is to the effect that more good will be accomplished in these pages by giving a fairly exhaustive and scholarly reply to a few questions rather than by inserting a great number of questions which might be of personal interest only, and which might be answered in a half-dozen lines. These latter questions will, hereafter, be answered by personal letter to the inquirer. Name and address should always be given, although same will not be published.



THE ORGANIZATION OF THE ROMAN CURIA

By REV. JOHN I. BARRETT, J. C. L.

(CONTINUED)



HE first official traces that we find of the existence of any of the congregations dates back to 1542, when we find Pope Paul III creating the Sacred Congregation of the Office by his decree, known as the "Licet." However, it was only in the year 1587, on January 22d, when Pope Sixtus V. issued his famous brief "Immensa" that we have the origin of the modern congregations. In this decree he states that his reason for establishing these congregations was to enable the business affairs of the Church to be attended to more easily and more expeditiously. The congregations which he founded were thirteen in number. These with those founded by Paul III., making fifteen congregations, divided all the work between them. There are many other decrees extant which concern the congregations and their affairs. Among them may be enumerated the following. Those issued in 1418 by Pope Martin V.; in 1513 and 1514 by Pope Leo X.; in 1555 by Pope Paul IV., and in 1808 by Pope Pius VII. However, owing to many conditions which existed at the time, many of these decrees failed to produce the desired effects. The chief of these reasons might be said to be the failure of

the congregations to adhere to the specific subjects for which they had been established. Owing to this there was much confusion and as a result some of the powers of certain congregations were curtailed. In some cases we find two or more of the congregations treating the same subject matter. Even down to the present day, there was some doubt as to the particular jurisdiction and power of each of the members of the Roman Curia. It was this which caused the present Pontiff to issue the "Sapienti Consilio." This decree might be said to have been the first to initiate the work of the codification of canon law, concerning which we have heard so much in the last year or so, which work is now nearing completion. This decree of Pope Pius X. was to govern the Roman Curia from November 3d, 1908.

In the "Sapienti Consilio," we find mention made of offices, tribunals and congregations. These distinctions are based on the fact that the assistants of the Holy Father in the government of the Church have to deal with various kinds of affairs. We find that there are judicial matters which come to Rome for settlement and these are to be treated, according to the new

decree, by the tribunals. Then there are other matters which relate to the administration and discipline of the Church. These are to be looked after by bodies with administrative authority, which are the congregations. We have also the offices whose functions are to see to the expediting of papal bulls and letters.

The tribunals as they now exist in Rome are three in number. They are the Rota, the Apostolic Segnatura, and the Sacred Penitentiary.

The offices are the Apostolic Chancery, the Apostolic Camera, the Secretariate of State, the Secretariates of Briefs to Princes and of Latin Letters.

We shall not enumerate the congregations now as we shall take them up immediately for consideration.

The first congregation that we shall study is that of the Inquisition. In the decree of Pope Pius X. it is called the Sacred Congregation of the Holy Office. It has been known by various names, though generally its functions have always been the same. It dates back to the time of Pope Paul III. who decided to appoint certain cardinals to assist him in combating the heresies of the day. The number of cardinals in its make-up have varied. Pope Pius IV. appointed eight cardinals, while Pope Sixtus V. made the number twelve. Other popes have added to this. It was Pope Paul IV. who gave it its present form. It has been enriched at times by a variety of grants by different Popes. Its special province was to deal with all crimes of an heretical character. We must bear in mind that this congregation is not the same as the Spanish Inquisition of which we read so much in history. Its main object then is to look after the defence of the faith and so we find that it passes on all questions which

relate to faith. It has the power also to judge crimes against faith, for example, heresy, or those crimes which savor of heresy. As we can see from this, its power and authority extend over dogmatic doctrine and also over all the sacraments. To it has also been given certain authority in matrimonial matters especially those questions which affect the faith of the parties receiving this sacrament. It has jurisdiction over what is known as the Pauline privilege; also over questions affecting the marriages of Catholics and non-Catholics.

Another function which is added to this congregation by the new decree, is to look after the question of indulgences. This, of course, does away with the former congregation of that name.

Whenever there arises any question as to whether this body has the power to act in any case, it and it alone has been given the authority to decide this.

This congregation has also the power to prohibit books if it sees fit.

The question might arise as to whether the Inquisition could act in all parts of the Church and in answer we would state that in the exercise of all its powers it knows no territorial limits, and all persons are subject to its decisions. We might say that there is one exception. Pope Sixtus V. and his successors have reserved the right to themselves of settling all cases in which a cardinal was involved.

Having seen the establishment and the organization of the Sacred Congregation of the Office or Inquisition, it might be well to see what officials are occupied in carrying out its powers. This is one of the few congregations that the Pope himself is prefect of. Pope Sixtus V. said that he would reserve this privilege to himself on account of the high importance of the matters that

come under the jurisdiction of this congregation. The Popes since his time have likewise retained this prefectship to themselves for the same reasons.

The next official is the secretary of the congregation. This office is generally allotted to the oldest Cardinal and it is his duty to preside at the meetings of the body.

There is an assessor, upon whom devolves most of the work which is to be done.

Another official is called the commissary. He is a kind of instructing judge. A peculiar fact about this official is that he is always a member of the Dominican order and at the same time a native of Lombardi. He is assisted in his work by two other Dominicans, known as companions or "socii." Of course there is a reason for this official being a member of this order. Pope Pius V. was one of the first officials of this kind. That might be put down as one reason. Another reason is that the Dominicans have been famous for their great labors in the defense of the faith and also because of their great reputation in doing work like that demanded by this office. There is also what is known as the fiscal procurator, whose duties are like those of a prosecuting attorney. He has an assistant also. There is an advocate whose specialty is to defend persons brought before the congregation for any reason.

There is a body of consultors, which is composed of men who are well versed in theology and canon law, whose duty is to discuss the cases which come up for settlement.

There are still others known as "qualificatores" or censors. These examine any books or documents that are presented and

after their examination, they qualify them.

There are quite a number of minor officials such as substitutes, accountants, secretaries and archivists.

There is one substitute whose duties consist in having charge of that part of the body which looks after indulgence. He is assisted by a body of consultors.

People have at times heard or read something about the "secret of the Holy Office" and no doubt have wondered just what this meant. This secret at the present time becomes more general. It has been the object of many legal provisions. The law on this, as we have it, dates back to the time of Popes Clement XI. and Clement XIII. What is the meaning of this? It means simply that it is forbidden under penalty of excommunication and other penalties to be decided by the Holy Father to reveal matters connected with the Holy Office, because of their vast importance to the faith. Exception, however, is made when it is question of civil cases which have no bearing on faith or religion. Moreover the only case where this excommunication will not bind will be when the matter has subsequently been published by the Pope or the Congregation, or when the Holy Father permits one to make known this matter. This law binds all connected with the Holy Office, even the Cardinal Secretary. As to outsiders, we might say that it does not affect witnesses who come before the congregation, unless it is specifically imposed.

We might add here that all indulgences must be registered in the Holy Office, under pain of invalidity, unless it be a case where the indulgence has been granted to a particular person.

(To be continued)

WHAT SOCIALISM IS NOT

By REV. JOSEPH C. KLUSER

ALLOW me to warn you, kind reader, against that swarm of Socialist agitators who strive to fool you into their camp by *proclaiming a Socialism which is not Marxian Socialism at all*. These agitators are the very incarnation of hypocrisy and deceit. They have two aims in view, first, to get money (fees for their lectures, subscriptions for their papers, sale of their books)—under false pretense, and secondly to deceive both Socialists (of the rank and file) and non-Socialists. In their writings and lectures they paint the poverty and oppression of the workers in the darkest colors, and inveigh with a boundless fury against real or imaginary economic iniquities. They put some particular cases of great poverty among the workers and some particular cases of revolting capitalist cruelty into the lime light and generalize them so enormously as to make the United States appear a nation of paupers and the entire capitalist class a spawn of Hades. Lastly, they tell their readers or audiences that industrial and social injustice must be removed by Socialism, the only remedy against all evils. But they studiously suppress the fact that pity for the poor, the condemnation of economic injustice and the advocacy of better conditions is not Marxian Socialism, and that, therefore, their Socialistic declamations are not to the point. *Wilhelm Liebknecht*, the veteran leader of the Socialists in Germany, writes in his booklet "No Compromise" (Chicago, p. 34):

"Pity for poverty, enthusiasm for equality and freedom, recognition of social injustice and a desire to remove it, is not So-

cialism. Condemnation of wealth and respect for poverty, such as we find in Christianity and other religions, is not Socialism."

Liebknecht is right. But what authority has he for Socialist tacticians who are out for money and votes?

Social reforms are not Socialism. The Socialists do not want any social reforms; they want the complete overthrow of the present political, economic, social and religious system by means of a world-wide revolution. "*The Socialist Party is not a party of reform, but of revolution,*" Debs wrote in the "Appeal" for March 27, 1906. "*The Socialist Party of America stands not for reform, but for revolution,*" publisher C. H. Kerr declares in his booklet "What to Read on Socialism" (1911, pp. 32, 33). *Socialism is the child of atheism and class hatred;* upon these it lives and thrives. Socialist and non-Socialist enemies of our churches support the Socialist press and vote the Socialist ticket because *they see in Socialism a well organized and aggressive movement against all revealed religion.* The introduction of social reforms would make the workers peaceful and contented; it would deprive them of their "class-conscious" and revolutionary spirit. Hence the Socialist agitators spurn substantial measures of relief. The conservative people of Switzerland introduced the abolition of child labor, the initiative, the referendum, state ownership of railroads and telegraphs, the liability of the employers for the health and life of the employees in mills and factories, official inspection of workshops, public care for the poor, the orphans, the disabled and the aged, obligatory insurance of

the workers against diseases and accidents, and a multitude of labor bureaus. The Socialists were not the originators of these reforms; on the contrary, they opposed several of them. Their cry was: "No patch-work, no palliatives, no quackery! Revolution, revolution, Socialism, Socialism!" Are the American Socialists pleased with the excellent social reforms in Switzerland? By no means. "The International Socialist Review" for September, 1900, sneered (p. 248):

"The capitalist system holds sway over the Swiss mountaineers as it does over the free and independent Yankees."

Was I not right when I said that the Socialists are a gang of chronic kickers?

Substantial measures of relief have been introduced also into Germany, Austria and other countries. But the Socialists are nowhere satisfied.

A number of social reforms are contained in the Socialist platforms. They were pilfered from the programmes of non-Socialist parties and are destined to serve as bait for non-Socialist voters and as stepping stones to the proposed revolution. We read at the end of the recent Indianapolis platform the passage:

"Such measures of relief as we may be able to force from capitalism, are but a preparation of the workers to seize the whole powers of government, in order that they may thereby lay hold of the whole system of socialized industry and thus come to their rightful inheritance."

They want to come "to their rightful inheritance," though they condemn the right of inheritance under the capitalist system! The tail of the Serpent is plainly visible in this "great platform." If you want to vote for social reforms, you must also vote for revolution. The Socialists will grudgingly accept such measures of relief as they may

be able "to force" from us; they will use them *as weapons against us, as* "a preparation" to destroy our government. This reminds me of a scamp who asks me for matches. He is ready to accept as many matches as he may be able to force from me. He wants to use them as "a preparation" to set my house on fire!

Labor unions, craft unions and all social organizations which have been established for the protection of the working class and which respect the State and private property, are not Marxian Socialism. The Catholic Church endorses, favors and encourages such organizations. Debs and his associates have left no stone unturned to destroy every non-Socialist union, particularly the Civic Federation and the American Federation of Labor.

The Socialist leaders assert unanimously and correctly that *government ownership and municipal ownership are not Marxian Socialism*, because the government and the municipality manage the means of production on the capitalist, i. e., on the wage and profit system. *Spargo* says in his book "Common Sense of Socialism" (Chicago, 1911, p. 134): "*Government ownership and Socialism are not the same thing.* For our government is a class government, too. There is the same inequality of wages and conditions as under capitalist ownership. * * * Socialists don't want government ownership, unless the people are to own the government." *Kautsky* is strongly opposed to the ownership of industries by the present State. "The State," he writes ("The Class Struggle," Chicago, 1910, p. 110), "has never carried on the nationalizing of industries further than the interests of the ruling classes demanded, nor will it ever go further than that. * * * The State will not cease to be a capitalist institution until the proletariat, the working class, has become the

ruling class; not until then will it become possible to turn it into a co-operative commonwealth." The "*Appeal*," too, has taken a firm stand against state ownership of the means of production. It said (October 7, 1911):

"Public ownership without an end of the capitalist profit system constitutes State Socialism; it lacks democratic management in order to make it the proposition of the Socialists. Under such conditions, supplies are necessarily bought at a profit, and employment rests with the managers, so that bossism, favoritism and graft are possible."

The *co-operative management of factories, mills, stores, publishing houses* (for instance, the C. H. Kerr Publishing House) and other industrial establishments is *not Marxian Socialism*. These establishments are run on the wage and profit system. The employers receive their wages, the shareholders their dividends.

No co-operative commonwealth which lacks the "scientific" basis of the Marxian philosophy, is Marxian Socialism, as I have stated before.

The *Post Office* and the *Public Schools* are *not types of Marxian Socialism*. They are owned by the government and the municipalities, respectively, and managed on the wage system.

Public roads and bridges are not types of Marxian Socialism. They are built, owned and kept in repair by the municipalities on the wage system.

Keep in mind the *vital distinction* between Utopian and State Socialism on the one hand, and Marxian Socialism on the other.

DEFINITION OF RELIGION

Socialist tacticians have exerted all their power to implicate the notion of religion into a hopeless confusion, for the purpose of deceiving everybody. They talk and

write most enthusiastically about religion. They assure their readers and audiences that Socialism is not only religious, but the very essence of religion.

1. The "Religion" of Socialism

The leaders of the "Christian Socialist Fellowship" are the star actors in the performance of this hypocritical and deceitful performance. They have time and again declared through their organ, the "Christian Socialist" of Chicago, that they stand by the philosophy of Marxian Socialism which is, as we shall presently see, the rankest atheism. Yet they have been warbling all these years that Socialism is "Christianity applied," "the pure and real Gospel of Christ," etc. They wrote in the "Christian Socialist" for April 20, 1911, p. 8:

"When we preach Socialism, we preach the Fatherhood of God and the Brotherhood of Man. *Socialism is the Gospel of Christ under a new name.*"

Similar phrases occur in nearly every issue of this sheet. There are many reverends among the leaders of the "Christian Socialist Fellowship," but none of them has the nerve to admit the undeniable fact that the expressions "Christian Socialism" and "Christian Socialist" are as *absurd* as the expressions "Christian atheism" and "Christian atheist."

The editors of the "*Appeal*" feel once in a long while tired of hammering at our religion. Then they become so immensely religious as if they had just returned from a meeting of the "Holy Rollers." Having temporarily joined the choir of the "Christian Socialists," they sang in the "*Appeal*" for November 25, 1911:

"Socialism is applied Christianity."

And again in the "*Appeal*" for August 5, 1911, October 11, 1911, and December 2, 1911:

"Socialism is not anti-religious," on the contrary, "under Socialism there will be a higher manifestation of religion than ever before," for "Socialism is the real message of Jesus."

When the editors of the "Appeal" are so overwhelmed by the spell of holiness that they can no longer wield the pen, they turn the valuable space of their charming paper over—to some infidel? oh, no!—to some "devout Catholic," who is ready to praise them for their noble "fight in the cause of religion." The "Appeal" for June 8, 1912, contains the following item:

"FROM A DEVOUT CATHOLIC

"You have fought a long fight and you will have to fight harder. * * * I am a Roman Catholic through and through (???). I am also a Socialist through and through."

This means in plain English: "I stand with all my heart for Roman Catholicism and at the same time for Marxian atheism." The good man has absorbed no small quantity of "invincible Socialist logic."

John Spargo has recently issued from the National Headquarters of the Socialist Party, Chicago, the following ex-cathedra declaration:

"We (Socialists) are the apostles of the great universal religious impulse."

Ergo, all religious people must join the Socialist Party and vote the Socialist ticket!

Nay, nay, dear John! You teach in your books that you and we are not more than developed monkeys. We, on the other hand, consider ourselves as creatures of God. Don't you see that we could never feel at home under your "apostleship?"

Every fair-minded, sincere and honest American ought to be thankful to us for our endeavor to put an end to the hypocritical and deceitful game which the editors of

the "Christian Socialist," of the "Appeal," Spargo and scores of other Socialist tacticians are playing in so important a matter. The trick of these jugglers lies in the concealment of the fact that by "religion" and "Christianity" they mean something entirely different from that religion and Christianity which our established Christian churches throughout the world profess. The "Christian Socialists" maintain that our actual Christian religion has failed to carry out its mission and must, therefore, be replaced by the monstrosity of a "creedless and dogmaless religion." They are unable to understand that a creedless and dogmaless religion is a contradiction in terms. The other Socialist tacticians mean by "religion" hardly anything else than the religion proclaimed by their great "philosopher," Joseph Dietzgen.

Dietzgen and all the frank champions of Marxian Socialism openly acknowledge that by "religion" they mean nothing more than the worship of humanity, or of science, or of the material world. According to Engels (treatise on "Fuerbach, the Roots of the Socialist Philosophy," Chicago, 1908, p. 78), "sex-love is religion." In most cases, however, it is an *atheistic humanitarianism* which the Socialist philosophers have adopted and proclaimed as their religion.

2. Our Notion of Religion

We must now tell the Socialist tactician what *we* mean by religion. According to Webster's New International Dictionary "*Religion is the outward act or form, by which men indicate their recognition of the existence of God, or of gods, having power over their destiny, to whom obedience, service and honor are due.*"

If you omit in this sentence the words "or of gods," you have the definition of *monotheism*, i. e., of the religion which recog-

nizes and worships one personal living God. If the word "God" is replaced by "gods," you have the definition of *polytheism*, i. e., of the religion which recognizes and worships many gods. *Atheism* is the negation of a supernatural God, or of supernatural gods.

You see, then, that the *God idea*, i. e., that the recognition of a supernatural God, of a Supreme Being, of a First Cause who watches over our destinies, and to whom we owe obedience and worship by outward acts—forms the bed-rock of *every* religion, no matter how different religions may be in their external manifestations. Without the God idea there is no religion in the commonly accepted sense of the word. The cultivation of humanity, charity and Christian brotherhood is religion only when the relation between God and men is recognized. This relation is strongly pointed out by St James (1:27):

"Religion clean and undefiled *before God and the Father* is this: to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world."

Thus all the unctuous prattle about the Brotherhood of Man amounts to nothing, unless we recognize the Fatherhood of God.

Socialist champions themselves acknowledged that there is no religion without the God idea. Engels wrote (treatise on Feuerbach, p. 79):

"If religion can exist without its God, then alchemy can exist without its philosopher's stone."

Bebel asserts ("Woman and Socialism," p. 365):

"Religion ceases to exist when belief in superior beings and occult powers is no longer met with."

The "New York Call" for June 15, 1912, said:

"Religion logically begins with a belief in God, and what God may be is the first point to be established. The first element of religion is a philosophical conception of Deity. The idea of God once fixed in the mind, the idea of relationship immediately follows."

Webster lays stress on the fact that religion is an "*outward* act or form," i. e., the *external* and *public* manifestation of our faith in God. The public practice of obedience, service and honor due to God, are the outward acts by which we indicate our recognition of the existence of God. Merely inward acts are necessary to religion, but they are not religion, until they manifest themselves outwardly.

Bear in mind that religion is not and has never been merely a private matter. Religion is according to every standard dictionary and theological work essentially a public affair. Not only our soul, but also our body is a creature of God. Hence we must obey and worship God not only with our soul, but also with our body. God created man not only as an individual, but also as a member of human society. Hence man is bound to obey and worship God not only as an individual, but also in conjunction with his fellowmen. Public prayers, sacrifices and preaching are and have always been the principal parts of divine worship. The practice of public worship by churches or congregations is called "organized religion."

3. Christianity Defined

Christianity is, according to Webster, "*the religion of the Christians, the system of doctrines and precepts taught by Christ.*"

Christians believe in the existence of a personal living God, the Creator of heaven and earth and of men; in the Divinity and Virgin birth of Christ, the Redeemer of mankind and the Founder of the Christian Church; in public worship of God; in the

love of their fellowmen for God's sake; in the spirituality and immortality of the human soul; in the truth of the Church established by Christ; in the resurrection of the human body on the day of the Last Judgment; in the reality of the supernatural heaven and hell; in an eternal life in the other world; in the divine inspiration of the Bible; in man's reason and free will; in the responsibility for their actions; in obedience to their civil and ecclesiastical rulers; in the religious education of their children; in the right of private ownership of the means of production and distribution; in the divine institution, oneness and sacredness of marriage.

The Marxian philosophy is the negation of all these fundamental tenets of Christianity.

Let me call your attention to the fact that the Christian Church is *a visible and public organization*, not a private or secret society. Christ preached publicly and founded a public Church. He commanded His Apostles: "Going therefore teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you" (Matth. 28: 19, 20). "He that heareth you, heareth me, and he that despiseth you, despiseth me" (Luke 10: 16). "If he will not hear the Church, let him be to thee as the heathen and publican" (Matth. 18: 17). It is as clear as the noon-day that in these words Christ conferred upon His Apostles and their successors the power to publicly teach all nations and to publicly exercise the same jurisdiction which He Himself had exercised during His stay on earth. And it is likewise plain that He enjoined the people under the severest penalties to accept the teachings and to obey the commandments of

those who teach and command by His authority.

Therefore, the right of public teaching, of public worship and of the public exercise of jurisdiction is a divine right and essential for the existence of the Christian Church. The Socialist demands "equal rights and equal duties for all" and "that religion be declared a private matter" are evidently aimed at the destruction of Christianity.

Because of a highly artistic work, recently performed by comrade John Work, the National Secretary of the Socialist Party, I am compelled to insert an authentic definition of the Church. The Baltimore catechism, published by Ecclesiastical Authority, contains the following definition: "The Church is the congregation of all those who *profess the faith of Christ*, partake of the same Sacraments, and are governed by their lawful pastors under one visible head."

A church without religion is unthinkable. But what is unthinkable for sane men, is thinkable for Mr. Work. Admire the following masterpiece of his logic. He declares: ("What's So and What Isn't, Chicago, 1912, p. 24.)

"Of course religion and the church are two separate and distinct things."

Of course Mr. Work's brain is so "out of work" that he cannot see the most glaring absurdities. My readers would laugh at me, if I spent one minute of my time in refuting the absurdity of a "religionless church." If Mr. John wants to fool the people—and there is no doubt about his "good" intention—he ought to put his sophistries in a finer dress.

In our next chapter we are now going to prove by solid arguments that *Modern Socialism is both, an atheistic philosophy and an atheistic movement.*

THE BIBLE AND THE HEATHEN



HE annual report of the British and Foreign Bible Society has just been issued. Its statistical summary, according to the *Catholic Times*, shows that its output during the twelve months under consideration has exceeded that of every previous year of the one hundred and eight during which it has been in existence. It has circulated in this last year no less than seven and a quarter million copies of the Bible, the New Testament, and portions of Scripture. Since its foundation in 1804 it has issued in all 236,250,000 copies of the Scriptures, of which eighty-six millions were in English and the rest in other languages, a considerable part of this foreign output being destined for China, always a favorite field of the Society's work.

We have no wish to belittle the zeal that has prompted and carried through this enterprise. It has not been "zeal according to knowledge," and the Society's methods have produced very strange results. But those who have poured out these millions of Bibles upon the world have been men and women who sincerely believed they were doing a good work and taking an effective step for the enlightenment of humanity. The Society was founded on the old Protestant principle that all that was required to show a man the way of salvation was to place in his hands a version of the Bible, "without note or comment," and let him discover the sense for himself.

Even in 1804, though this was set forth in the title deeds of the Society, Protestant practice was at variance with Protestant precept. For had the Scripture needed no living interpreter it would have been difficult to understand why a host of preachers

and commentators from learned pates of the Established Church down to lay preachers of obscure dissenting sects should devote themselves, Sunday after Sunday, to explaining the sacred text.

Since 1804 Protestant missionaries, especially in China, have more than once urged that if such assistance is needed even by congregations in Europe, to whom the style of the Bible and its forms of thought are more or less familiar, much more must some help in the way of commentary and explanation be a necessity for peoples to whom these things are utterly strange and new. They have, therefore, proposed that Bibles for distribution in the Far East should contain some explanatory matter.

But these proposals have been denounced as savoring of "Romanism," and the Council of the Society has pointed to the original constitution of the organization, and refused to depart from the practice of issuing the Scriptures according to the old Protestant formula "without note or comment."

Without going into the question of the difficulties arising on dogmatic texts expressed in a completely new terminology, that has other associations for the heathen reader, there are difficulties arising from the mere ignorance of Hebrew and Western custom, and its divergence from that of other peoples. Thus for a Chinese reader all the touching associations connected with Our Lord's title of the Good Shepherd are meaningless, through the simple fact that in vast regions of China sheep and shepherds are unknown. In the same way when he reads the text: "The Lord said to my Lord sit thou on my right hand," a Chinaman wonders, if he thinks at all, why

the less honorable place should be mentioned, the left not the right being the Chinese post of honor. Yet even on simple points like these the Bibles scattered broadcast over China contain no note of explanation.

More of a Hindrance Than a Help

On graver questions the liability of the Chinese reader to misinterpret the text is so great, that a veteran Protestant missionary has declared that the wholesale distribution of Bibles has been more of a hindrance than a help to the conversion of the Chinese. The Story of the Taiping rebellion conveys a terrible moral in this respect. There is no doubt that the wild theories which formed the religious code of the Taiping sect, which deluged China in blood, were largely based on their founder's study of a Bible placed in his hands during a visit to Canton.

Sir Henry Norman, in his work on the 'Peoples and Politics of the Far East,' issued in 1895, tells how at that time the more thoughtful of the Protestant missionaries in China were reconsidering their policy. This is what he says:

"Up to the present, the Protestant missionaries have circulated the whole Bible in Chinese. They have recently seen their error, and are now considering the advisability of following the step of the more circumspect Roman Catholics, and withholding certain parts obviously unfit for Oriental comprehension. Their failure to do this hitherto has resulted in parodies of the most vital doctrines of orthodox Protestantism being spread all over China, of a brutality so revolting as to be beyond all possibility of mention."

The Catholic the Rational Method

The Catholic missionary has always first taught the doctrines of the Holy Scripture,

and only when the knowledge of these could make the book itself intelligible to the reader, they have placed in his hands first the Gospels, then other portions of the Sacred Text, always accompanied with explanatory notes.

This is a rational method, but the Bible Societies still cling to the old idea that the broadcast circulation of the Scriptures, often in defective versions, always in unexplained and therefore largely unintelligible editions, has some magic power of enlightening the heathen. So the Bible Societies of England and America point to the growing totals of millions of Bibles scattered over the earth.

And the newspapers record with some judicious words of congratulation the ever increasing output recorded in the British Society's report. Turn to another page of the same papers, and you will probably find in a report of sermon or lecture, in the review of a book, or in some remark in a leading article, very good evidence that among non-Catholics the old belief in the inspiration of the Bible has passed away, or has become weakened. But all the same, it is held to be a good thing that a pious society should be turning out its millions of Bibles for the use of Chinamen, Hindus, and other backward peoples.

Any doubt expressed by a Catholic as to the utility of such proceedings is taken to be evidence of Catholic aversion for the Bible itself. Yet there is the hard fact that the one religious body that sternly defends against all comers the integrity, authenticity and inspiration of the Scriptures is the Catholic Church. It does not issue annual statements as to the millions of Bibles it has circulated. If it did the total would be enormous, for it has been at work for a good deal more than one

hundred and eight years. But it does not cast them heedlessly before the heathen. Its missionaries, like the first Apostles of the Faith, preach it by word of mouth, and only at a later date give the new converts

the treasure of the Written Word, even then not abandoning them to their ignorant fancies as to its meaning, but guiding them in its interpretation, so that it becomes for them a help and not a stumbling block.

WHY DOES PROTESTANTISM BEGRUDGE HONOR AND LOVE TO MARY, MOTHER OF GOD?

Recently *The Outlook* had an article condemning the usual Protestant attitude toward the Blessed Mother, and in commenting on *The Outlook* articles the *Western Christian Advocate* (Methodist) says:

"We cannot recall ever having heard a sermon preached from our Protestant pulpits upon the character of Mary, and the subject would seem almost to be tabooed, lest the preacher be misunderstood. Mary of Nazareth is scarcely mentioned even in any list of the world's greatest women, and yet she gave birth to the world's Redeemer, watched over His infancy, trained Him in boyhood when He was subject to His parents, and it was in her home that Jesus lived, influenced by her counsel and

example, as well as by that of Joseph, until He was thirty years of age. We surely ought to do more than merely mention her name in the repetition of the Apostles' Creed. We deprive ourselves of our heritage of her great example in character and of her inspiration in holy living by this singular reticence. 'Highly favored' was she, and 'endued with grace,' in the words of the Angel of Annunciation; 'blessed among the women,' in the language of Elizabeth; and in the 'Magnificat' Mary herself is heard to say: 'From henceforth all generations shall call me blessed.' Why should not Protestants, then, look upon her with veneration and present her as a type and representative of the highest and holiest womanhood?"

NOT ENLISTED TO WAR ON RELIGION

"Among the officers who sent in their resignations when the French army was being employed to turn nuns out of their convents was one who has since given his name to a flourishing township in Western Canada. M. Trochu, a nephew of the famous soldier whose name is forever associated with the story of the Siege of Paris, settled in Alberta ten years ago, and his pioneer work has since prospered exceedingly. Helped by some of his old comrades in arms, M. Trochu planned the

beginnings of what is now the city which bears his name. Situated seventy-five miles N. E. of Calgary, on the main line of the Grand Trunk Pacific, Trochu has now six hundred inhabitants and expects to have fifteen hundred before the end of the year. Of course, there is a Catholic Church and a school, and already a community of nuns are building a convent. The *Trochu Tribune* tells us that 'the general store' of the town is the largest in Alberta outside Calgary and Edmonton."—*London Tablet*.

THE FORUM

REPLIES TO CURRENT ATTACKS AND MISREPRESENTATIONS

ATTACK UPON THE CHURCH IN HAYTI

Slanders of William Bayard Hale, in "The World's Work," Authoritatively Answered.

In the August number of "The World's Work," William Bayard Hale makes the following remarks on Hayti in the course of an article entitled "Our Dangers in Central America":

"Nominally Roman Catholic, at least in the cities, Voudouism is the religion of the people—a horrible necromancy grafted on a perverted caricature of Christianity.

"Perhaps, I can give no more vivid sense of the black blight that seems to fall like a magician's curse on everything Haytian than by mentioning the bewitched mental state in which, on another visit to Hayti, I found the one man on the island whom I was told I should find pious and sane. He was a bishop, and seemed to be a worthy bishop until, in the confidence of growing friendship, he began to initiate me into esoteric secrets.

"He began by telling me that the Apostles were not dead; St. John was a particular friend of his; unbeknownst to the world in general, the original founders of Christianity, with the aid of other Biblical characters, regularly corresponded with each other and occasionally met under the presidency of the Queen of Sheba; he then solemnly revealed himself to me as Philip the Evangelist, who ascended to the chariot of the eunuch of Ethiopia and converted him. Philip the Evangelist proposed

to give me a letter of introduction to the Queen of Sheba!

"When I came over the pass from Jacmel," he says, "my guide pointed out the spot where President Hippolyte fell dead from poison. The next day Hippolyte's secretary, who had been with him on the fatal ride, told me how he had opened the President's coat and found sewed inside it, over his heart, a Host imprinted with the Agnus Dei, surrounded with Vondou charms—a cock's head, bits of dried liver, a red rag, and the like. It need hardly be asked what must be the condition of a people whose chief rulers and leaders are men like these."

The Right Rev. James A. McFaul, Bishop of Trenton, wrote to the writer requesting definite information about the above astounding statements and received the following reply:

The World's Work,

GARDEN CITY, L. I., Aug. 17, 1912.
Right Rev. and Dear Sir:

We have your letter of several days ago, asking the name of the bishop referred to in a recent article of mine, on conditions in Central America.

On reflection, I am sure that you would not wish me to be so uncharitable as to make public the name of one who had fallen into such lamentable errors. I suppressed it in the article, and regret that I cannot see my way clear to give it to you.

Yours sincerely,

WM. BAYARD HALE.

The Right Rev. James A. McFaul,
Bishop of Trenton, N. J.

On the reception of this letter Bishop McFaul referred the matter to the Archbishop of Hayti, who in his response brands the article as a calumny pregnant with stupidity. His letter follows:

Archdiocese Port-au-Prince,
PORT-AU-PRINCE, Sept. 14, 1912.

To his Lordship Mgr. James Augustus
McFaul, Bishop of Trenton, N. J.
Your Lordship:

I have the honor to acknowledge the receipt of your letter to the 3d of September, which came the 12th of this month. I regret keenly not to know English, and to be obliged to reply in French to the two important questions which you have been kind enough to ask me.

The first, concerning a Catholic bishop who is said to be in relation with the founders of Christianity, St. Jean, the Queen of Sheba, and the deacon Philippe, etc., is a most imaginative fiction. There are in Hayti Catholic bishops, all of them men of common sense. The article of the paper is more than a calumny; it is stupidity. I defy the author of article to give the name of the pretended Roman Catholic bishop who used such language. I do not believe that any sensible man can be found willing to believe that a Roman Catholic bishop, in constant relation with Rome and France, should be capable of such fantastic statements. There has, however, been here a certain bishop, Msgr. Holly, an American from Mobile, a negro, representing the High Church of England and calling himself a Catholic but not a Roman Catholic—a man affiliated to the sect of the Adventists, etc. Perchance this is the bishop to whom the writer of that article alludes; but the Catholic clergy have nothing to do with this Protestant.

Second question, concerning the superstition: I equally deny and equally defy the author of the article to name the Roman Catholic bishop who could have spoken to him in the terms alleged concerning the superstitions of Hayti. In the first place no Roman Catholic bishop of Hayti is fluent enough in English to keep up a conversation. Again, the death of President Hipolyte occurred at Port-au-Prince and not at Jacmel, a few minutes after he had mounted his horse; and, moreover, everybody knows that this President died of heart failure, brought on by a fit of anger at the news that Jacmel was about to revolt.

As to the Host and other objects found on the body of the President, a rumor to this effect has in fact gained currency among the people. This rumor has been contradicted. A Roman Catholic bishop still living, desirous of receiving information from the physicians who examined the body—these latter cried “scandal, national outrage.” The affair was taken up by the Legislative Chamber and the bishop, simply because he wished to have the correct information, came near being exiled from the country.

Moreover, it is readily understood that in a country subject to constant military revolutions, the chances of war sometimes place an ignorant, nay, even a superstitious man in power, but it is a calumny to say that the leaders and the men of integrity are devoted to superstition. It is just the contrary which is true. A great number of our statesmen and of our principal citizens, educated in France in atheistic schools or in constant contact with atheistic literature, have no religion. They are almost all Roman Catholics by baptism, have made their first Communion, then they drifted away. I affirm that if there be any superstition among them, it is the American

superstition of spiritism and not the African superstition.

As far as the people are concerned, I wish to remark that it is only since 1861 that there is in Hayti a regular Roman Catholic clergy; that Hayti is a mountainous country of two million inhabitants, and that it has not yet been possible for the Catholic clergy to purge a country, subject to constant civil wars, of every trace of superstition.

I thank your Lordship for having furnished me an occasion to refute unjust accusation against the Catholic clergy of Hayti, all of them Frenchmen with two or three exceptions—a clergy to whose worth Honorable Mr. Furnis, United States Minister at Hayti, intimately acquainted with the clergy, is ready to testify as he has always done. As to the bishops of Hayti, it does not become me to sound their praises, but I beg your Lordship to believe that they have not lost their common sense.

I take pleasure in sending you by mail the statistics of the Catholic Church of Hayti. Kindly accept, dear and esteemed confrere, the most devoted respects of

Yours in Christo,

JULIUS PICHON,
Coadjutor Archbishop.

THE Y. M. C. A.

By FATHER GEORGE

The direct origin of this widely extended association is found in London. The first branch of the Young Men's Christian Association was organized in 1841, "for prayer and Bible study," by its founder, George Williams. Since then the organization—loosely united—has spread to all countries, where the English language is spoken and beyond them. It boasts great usefulness and maintains many costly equipped institutions such as libraries, read-

ing rooms, gymnasiums, and provides lecture courses, entertainments and sociables for its members. It claims also to put thousands to work, who are seeking employment.

Some good may be done through these efforts for the young men, who are members of this association, although it is well known, that the stiffness which prevades the atmosphere of the Y. M. C. A. rooms, does not help to make one feel at home. Richly endowed, as many of the branches of the Y. M. C. A. are, and accountable to one or another wealthy Maecenas only, many of the advantages are only alms and grate harshly on the sense of American independence. Besides, the good done, is exaggerated, especially when it means the procuring of work. Young men are forced to be hypocrites—to attend services, to simulate religion—before they can be sure of ever getting a job.

And this brings me to a point which to Catholics is the main objection, why they should *not* join the Y. M. C. A. The Y. M. C. A. is a strictly Protestant society and its spirit is anti-Catholic. The divine services—and they are many—are Protestant. In the club rooms nothing is ever heard about the Catholic religion and no Catholic books and no Catholic papers are found in the reading rooms of the Y. M. C. A. On the contrary, Protestant journals predominate, and only Protestant ministers are invited to give lectures. Catholics are not allowed to hold any important office in the Y. M. C. A.; they are barred from the presidency, *explicite*. A member of the Knights of Columbus, of Utica, N. Y., named Fogarty, recently wrote to the local secretary of the Y. M. C. A. to ascertain whether Catholics were allowed the right to vote and hold office in the Y. M. C. A. The reply was to the effect that those rights

were confined to the members who belonged to the Evangelical churches. Mr. Fogarty wanted to know what was meant by the "Evangelical churches," and the answer of the secretary was as explicit and clear cut as could have been expected. This is what the secretary of the Y. M. C. A. wrote:

"Of course, you understand the Y. M. C. A. is a Protestant organization. It has never been suggested as being otherwise, but its membership is open to any man of moral character, regardless of creed or nationality. The Association concedes to every man the right of religious choice. *The right to vote and to hold office is limited throughout the country to members of Evangelical churches.* The term "Evangelical" is held by some to include the Catholic as well as Protestant churches, but the intent of the constitution, as I understand it, when originally adopted, was to avoid any possibility of controversy by limiting the matter of voting and holding office to members of Protestant churches."

This is a frank admission. And frankness should be met with frankness.

Any man with a particle of self-respect will refuse to join a society that reflects injuriously on his own religious convictions. Now, in as much as the privilege to vote and hold offices is only given to Protestants—Catholics are not considered fit to hold these offices—why should we Catholics submit to such an unjust and unfair discrimination?

The Y. M. C. A. is a sectarian institution, as the Rev. Cotton Mather, of Boston in his "Essays to do Good" said: "The Y. M. C. A.'s, duly managed, have been incomparable *nurseries*, for the churches."

The Y. M. C. A. is a sectarian institution, because it has been founded "for prayer and Bible study." Not the study of the Catholic Bible, but of the Protestant

Bible. Not to use the prayers and the services of the one true Church, the Catholic Church, but to use Protestant prayers and indulge in Protestant worship.

The Y. M. C. A. is a positive danger to the faith of Catholics. We mention the constant association with Protestants and Protestant ministers—the reading of the Protestant version of the Bible—Protestant services—Protestant sermons—Protestant hymn books—and an indifference not only to the true Church, but the frank statement that discrimination is made against us solely because we are Catholics. No Catholic should, therefore, join the Y. M. C. A.

In the issue of September 23, 1911, of "America," that which has been said by us about the Y. M. C. A. finds corroboration:

"Catholics in the United States should by this time be thoroughly informed of the character of the Young Men's Christian Association in this country, and of the danger, to their faith which Catholic young men are willing to risk who join the organization. Catholics, of course, are allowed to become members, and their money is accepted with pleasure, while some Catholics are simple enough to be deluded by the specious pretense that "the religious opinions of a member are never interfered with." The *Southern Cross*, of Buenos Aires, which has been assailed for calling the Y. M. C. A. a Protestant and also a proselyting institution, gives the following interesting bit of history connected with the establishment of the Association in Buenos Aires:

"When the Y. M. C. A. was founded, a few years ago in Buenos Aires, it was asserted that it was non-sectarian, and that all who profess Christianity could be members, but at one of the first meetings of the directory, the question was raised by a Pro-

testant gentlemen whether Catholics could be members or not. The official answer was that Catholics could be members of the Association, i. e., they could contribute money, etc., but no Catholic could be a member of the directory. Moreover, the secretary officially informed the gentlemen present that the compliance with the promise of 70,000 dollars from the Association in the United States to help the buying of premises in Buenos Aires, was subject to the condition that no Catholic would figure in the directory. In case any Catholic was elected the money would not be given. Several Protestant gentlemen, in view of the sectarian spirit, withdrew from the Association."

What do some of our Catholic young men say to this, those who cater to heresy, just to get a few small advantages and to whom are administered at the same time blows that are aimed against their very manhood and their religious convictions.—*The Messenger, Collegeville.*

Y. M. C. A. PRAYER WEEK

We do not question the good accomplished by the Y. M. C. A. when it brings its Protestant young men together for a week of preaching and prayer. But why not throw off the mask and openly state that these distinctly Protestant services are incompatible with the appeals for money from Catholics and the appeals for Catholic young men to become members of the association? The following article (*Brooklyn Eagle*, Nov. 16) we give, just to show how perfectly consistent it is for Catholic young men to be members of the Y. M. C. A.:

PRAYER FOR YOUNG MEN

Next Week Set Apart by Young Men's Christian Association

November 17-24 is the week of prayer among the Young Men's Christian Associa-

tions for this and other lands. The Brooklyn Association has asked the churches of the city to join it for this week in prayer for young men and boys in stimulating the practice of prayer among men and boys. A large number of churches have co-operated by announcing special sermons for either tomorrow or November 24, and by making prayer for young men and boys the topic at regular meetings in the church during the week.

Each branch of the association has worked out a programme for the week. A pamphlet entitled "A Force in Life," has been prepared particularly for distribution among men in the buildings and at the shop and Sunday meetings.

At the Central Branch building, State Secretary F. W. Pearsall is addressing two to nine groups each day. A special meeting is held around the fire in the lobby each night at 9:30, but *the largest number of men are reached through short talks given before the gymnasium, the educational and Bible classes and groups in the restaurant, the bowling alleys and the employment department.* Mr. Pearsall will give thirty-two talks and addresses during the week and will complete the week's programme by addressing the men's meeting in the auditorium tomorrow afternoon at 3:45.

The Bedford Branch, in addition to presenting the theme of the week to various groups in the building, is holding a meeting for prayer each evening from 7:30 to 8, followed by popular meetings on Monday, Wednesday and Friday nights at 9.30.

On Monday evening John W. Cook, general secretary of the Brooklyn Association, conducted an institute on prayer at the Bedford Branch. Representatives of the association will speak during the week at St. Paul's Church, St. Mark's Congregational, Irving Square Presbyterian and Bethany Presbyterian.

The Eastern District Branch is presenting the subject of prayer to groups of men each day *as they meet for other activities in the building*. The churches of the district generally are co-operating through special sermons, the presentation of a statement regarding the work of an association at their regular Sunday services, the devotion of the weekly prayer meeting to prayer for young men and boys and the giving of talks on prayer at the Sunday School and young people's meeting.

The programme at the other branches consist of features already mentioned in the plans of the other branches.

PROMPT REPLY TO AN EPISCOPAL MINISTER

The Rev. J. C. Meem, Episcopal minister at Rio Grande, Brazil, delivers bitter attack on the Catholic Church, and the Rev. John B. Harney, C.S.P., demands facts and names.

In the Brooklyn Eagle of November 14 there appeared a violent denunciation of the Catholic Church and the answer of Father Harney appeared in the next issue of the Eagle, November 15. We commend the promptness as well as the matter of the reply. It is safe to say that every reader of the diatribe against the Church perused the rejoinder in the following issue of the paper. In the news item of the Brooklyn Eagle of November 14, we read:

"The Rev. J. C. Meem, Episcopal missionary at Rio Grande do sul Brazil, this morning surprised the Woman's Auxiliary of the Board of Missions of the Episcopal Diocese of Long Island, which is celebrating its fortieth anniversary with an all-day service, conducted by Bishop Burgess in St. Peter's Church, State Street, by making the whole of the address which he had been asked to deliver, a bitter attack upon the Roman Catholic Church. He did not tell what progress his own denomination had made in Brazil, but confined his talk

to a description of the Catholic priesthood in that country, as it appears to Protestant eyes, and to showing that the Roman Church, backed by the authority and 'many favors' of the State, had 'lamentably failed to use its opportunities in this vastly wealthy Empire.'

After telling his auditors about "the large majority" of priests who do not live according to their vows, of the vicar "in one of the larger cities" and his grown-up children, the missionary detailed the appalling fact that you might actually ride on horseback "for a day or longer without finding any place in which you could receive spiritual ministrations in some parts of Brazil!"

A few minutes before Mr. Meem slandered the clergy of Brazil, another minister, Rev. St. Clair Hester, had impressed upon the auditors "the unmeasured influence that might be attained through persuasion, example, divine love and prayer!"

Following are the words of Father Harney, who was conducting a mission to non-Catholics in St. Francis Xavier's Church, Brooklyn:

"This is a favorite theme of Protestant missionaries when they come to the United States to collect funds for their so-called missionary work in foreign and Catholic lands. They harp on the immorality of the Catholic clergy and people. They tell us it is fearful and widespread. This man has been in Brazil. He intimates that he has done missionary work there. He wants to replenish his coffers to do more of the same sort of work. So he comes with his tale of priestly immorality. Another charge is that the people of Brazil are without the Bible, and, worse than that, are without spiritual guidance. One might ride for a day or longer on horseback without finding any place in which one could receive spiritual ministrations in some parts of Brazil.

"Lest you think that these parts of Brazil are densely populated—that great crowds of

men and women have no one to preach to them the Word of Life, let me tell you the experience of Caspar Whitney, who traveled many hundreds of miles through Brazil along the Rio Negro, one of the great high-ways of travel. He went for days by boat and canoe without coming upon even fair-sized villages, seeing only miserable hamlets of two or three tumble-down dwellings. No doubt Mr. Meem could ride for a day in many parts of Brazil without seeing a Catholic church or priest. He could also ride for days without finding people to be taught.

"What he has to say on the other subject is not new to us nor to you. It is an old, old story, told again and again by Protestant missionaries of almost every brand, about the Catholic clergy, not merely of Brazil, but also of Mexico, Peru, Ecuador, Spain in the days before it was widely traveled, and almost every other country in the world of which we have little knowledge. His charges prompt us to ask a few questions. How is it that the scene of these stories is always laid in out-of-the-way and little-traveled countries? Why not in the United States? Ireland? England? France? Germany? Why is it that we are not referred to the great cities? in the present case to Rio de Janeiro? Bahia? Sao Paulo? Pernambuco? How does it come to pass that these wicked priests nearly always live in unknown towns and almost inaccessible hamlets? Further, and more seriously, why is it that Mr. Meem and men of his ilk deal in vague, hazy, general, indefinite charges? Have they facts to tell? Are they sure of them? Why, then, do they not give names of persons and places? Why do they not mention dates? Why do they not make specific charges against definite individuals? This man says that the vicar in one of the large town is living openly with a wife and family.

More Specific Information Is Demanded by Father Harney

"Why does he not name the town and man? He asserts not only that many priests lead immoral lives, but also that their bishops connive at their wickedness. Who are the priests? Who are the bishops?

"He does not give facts because he has few, if any, to give. The grounds on which he rests his sweeping charges are rumors, reports, hearsay talk; calumnies. He does not dare to be definite. That would give us something tangible to work on, if we thought it worth while to sift his charges. As a rule, we do not try to follow up these calumnies. While we are running down one lie a dozen more are set in circulation. Then, too, they go so fast it is almost useless to give chase. A lie, somebody said, gets half way round the world before truth is able to pull on boots to follow. If this man gave names and made specific charges he would be in a bad way were anyone to take the trouble of investigating. At the very least it would be easily proved that he had exaggerated grossly; that he had taken rumor for fact, calumny for truth; that he had been devoid of the first principles of Christian justice and charity in judging his fellow men; that he had been governed by prejudices and by hatred of Catholicity rather than by a sense of fair play or a love of truth.

"Again, why is it that so many ministers are prone to dwell on the actual or alleged immorality of Catholic priests? Suppose, if you will, that many Catholic priests are immoral; suppose, too, that some bishops, though aware of their sins, do not punish them. Does that prove the claims of the Catholic Church unfounded? Does that rob such reasonings as we are setting before you night after night in defense and proof of Catholic teaching, of clearness and cogency?

If such things make a telling argument against a Church I wonder what would become of the Episcopal Church? of the Methodist? of the Presbyterian? or, for that matter, of any other Protestant Church on earth?

"We know that the reasoning which lies back of all these attacks on the Catholic Church is utterly unsound; that if the sins of priests or ministers furnished a logical, a sound, a reasonable refutation of their claims, no one church would live a year. The Church of Jesus Christ would have been strangled at its birth by the treachery of the apostle Judas, the denial of Peter and the cowardice of the other apostles who fled from the side of the Master in His hour of trial.

"One thing more: If any of us were to fight Protestantism—not as we do by argument, by appeals to reason and to Scripture, and by the evidence of results—but as many Protestants fight Catholicity, by harping on the weakness and sinfulness of its children and its priests, do you not know that we could speedily parallel every specific allegation of priestly immorality with proved cases of ministerial infidelity to marriage vows and violation of the laws of purity? Were we to gather the statistics of such crimes among Protestant ministers in these United States we would have more in ten years than could be truthfully charged against the Catholic clergy of South America for the past hundred years. We do not keep such records; we do not use such worthless arguments against Protestantism; we do not dwell on the sins of Protestant ministers to make our people open their pursestrings for missionary purposes.

"Before leaving this subject it may be well to remind you of a letter written by Robert Louis Stevenson, some years ago. A Protestant missionary in the East, rely-

ing on the distance of Molokai, and the unresentful patience of the average Catholic, undertook to blacken the fair name of Father Damien, who gave his youth, his health, his very life for the lepers. That missionary had not counted on Protestant disgust and anger at his lies. He thought himself safe. But Stevenson knew the truth, hated the lie, and spoke to the world. Read his letter, if you can get it into your hands. It gives a lively sketch of one type of anti-Catholic lecturer.

"In conclusion I wish to recommend to Mr. Meem and others of his class, that in the future he use against the Catholic Church (if they can be bent to that purpose) the weapons of Christian warfare mentioned by his confrere, the Rev. St. Clair Hester: 'Persuasion, example, divine love and prayer,' casting away the carnal weapons of prejudice, defamation and calumny."

\$1,000 OFFERED IF CHARGE AGAINST BRAZILIAN CLERGY BE PROVED

The following letter from Rev. John L. Belford appeared in the Brooklyn "Eagle" of Nov. 19, and now let the Episcopalian minister from Brazil prove his charges or retract them.

"I have never been in Brazil, but so sure am I that the Rev. J. C. Meem has uttered calumny against the Catholic clergy of that country that I will give \$1,000 to charity if he will prove these three points, which I quote from the address published in to-night's 'Eagle':

"First—That 'in Brazil the Roman Catholic Church is in the hands of men, a large majority of whom do not live according to their vows.' This I interpret to mean that most of the priests in Brazil are leading an immoral life.

"Second—That 'the Vicar (General) in one of the large cities is known to live with his family'—if that means to live in concubinage.

"Third—That 'other priests throughout the country live in the same way, and, worse than

that, they do it with the connivance of their bishops.'

"There may be some abuses in Brazil, especially in the remote district of a country so very large and so little settled, but it is impossible for such a condition as he describes to prevail, especially with the connivance of the bishops.

"If the Rev. Mr. Meem will name the Vicar-General, I will guarantee to produce evidence that the charge is false.

"Brazil is distant. It is customary for mis-

sionaries to publish stories of abuses they have found in remote places. I had some hope that the day had passed for beating a tomtom, and shouting against Rome and her iniquities, but occasionally some missionary uses the old trick before he passes the hat. When will men see that they who really love God love their neighbor well enough at least not to lie about him.

"JOHN L. BELFORD.

"Brooklyn, November 14, 1912."

THE SPIRITUAL SENSE

No one would accuse John Burroughs of being hostile to the claims of science. Yet this well-known writer, in an article entitled "In the Noon of Science," in the September number of the *Atlantic*, thus bids us beware of the danger of losing what is best in nature in our feverish pursuit of purely scientific data:

"Well, we can gain a lot of facts, such as they are, but we may lose our own souls. The spirit has invaded school and college. Our young people go to the woods with pencil and notebook in hand; they drive sharp bargains with every flower and bird and tree they meet; they want tangible assets that can be put down in black and white. Nature as a living joy, something to love, to live with, to brood over, is now seldom thought of. It is only a mine to be worked and to be through with, a stream to be fished, a tree to be shaken, a field to be gleaned. With what desperate thoroughness the new men study the birds; and about all their studies yield is a mass of dry unrelated facts.

"In this age of science we have heaped up great intellectual riches of the pure scientific kind. Our mental coffers are fairly bursting with our storms of knowledge of material things. But, 'What will it profit us if we gain the whole world and lose our own souls?' Must our finer spiritual faculties, whence come our love, our reverence, our humility and our appreciation of the beauty of the world, atrophy? 'Where there is no vision the people perish!' Perish for want of a clear perception of the higher values of life. Where there is no vision, no intuitive perception of the great fundamental truths of the inner spiritual world, science will not save us. In such a case our civilization is like an engine running without a headlight. Spiritual truths are spiritually discerned, material and logical truths—all the truths of the objective world—are intellectually discerned. The latter give us the keys of power and the conquest of the earth, but the former alone can save us—save us from the materialism of a scientific age."

Give thanks that when we stumble and fall

We hurt ourselves and not the truth;

And rising find its brightness all

The brighter through the tears of truth.

—*Coventry Patmore.*

THY KINGDOM COME

By REV. WILLIAM STEPHENS KRESS

(Of the Ohio Apostolate)

HOW CAN I BE SAVED?

"Walk worthy of God, who hath called you unto His Kingdom and glory."
I. Thess. ii:12.

Our final blessedness is a matter of too much importance to be dismissed lightly. Study your way carefully. An earnest inquirer once put the question: "What must I do to save my soul?" You would agree, we are confident, with our answer: First of all, have faith in the Lord, Jesus Christ; believe in Him and believe all that He has revealed to man: then keep all of His commandments. "But how am I to know what Christ has revealed and what He wishes me to do?" persisted the questioner. "His followers," he said, "are not at all agreed upon what He taught, or what He requires of us in the matter of conduct; they are split up into hundreds of sects that give each other the lie. Each sect claims to give His teachings in their original purity; if they are telling the truth, then Christ contradicted Himself, teaching one thing to be true and not true, another necessary to salvation and not necessary. Was Christ uncertain in His teachings? Did He really contradict Himself, or are the churches misrepresenting Him? If they misrepresent Him, are they not false guides?" Christ, being God, possessed infinite knowledge: He could not be uncertain in His teachings, nor could He ever contradict Himself. The fault does not lie with Him, but with the erroneous teachings that are given out as His.

We learned in a previous chapter that

Christ organized His followers into a society, which He called His Church. This Church was to continue His work after His departure. To this Church, as we have seen, He made certain promises, like that of divine guidance in its teaching office and of His continued protection to the end of time. Were these promises fulfilled? Undoubtedly. Christ was not one to make a promise and break it. The future stood revealed to His eyes, and He possessed the power to guard and protect, to curb and guide. To say that He could not keep His Church from apostasy, though He willed it and promised it, is to charge Him with weakness and is equivalent to denying His divinity. We know, then, that there is one Church existing to-day that is the true mouthpiece of Christ, the bearer of His glad tidings of truth and grace; since it is His very Church, by Him established and by Him divinely protected. Find that Church and you have found the religion of Christ: then you will know both what to believe and what to do, in order to save your soul.

When searching for the true Church make sure that no unworthy or insufficient motive shall influence you. Seeking, in a friendly discussion with a society woman, to reach a common basis for argument, I was surprised to hear her disclaim belief in the Bible, in the divinity of Christ and finally in the personality of God. Knowing that she was a member of a Protestant church, I asked her why she joined that

church. She admitted unblushingly that she joined it for the sake of getting into society. "I believed I would meet some of the nicest people of the city there," was the sum total of her creed. There are not many church people with the utter lack of faith of this woman; but there are many, very many, who choose their church for a like reason. Others are led to a church by companions, by the prospect of entertainment. They select a church in lieu of a social club. Some churches have been dubbed "ladies' clubs." The remark that "our clergyman is a very entertaining speaker and we have many sociable gatherings," may remove the last obstacle to a decision. Another argues the matter out at his desk: "I could improve my business by throwing in my lot with the most popular church of the town; a large congregation worships there, and I may gain new customers." Some join a church because it is easy and makes no exacting demands. "No confession, nor fasting, nor early masses in our church," may be the inducement held out to a Catholic. Others pick a church because there is little to believe. Perhaps it boasts of having no creed, as if such a thing were possible. It may be inviting accessions from other demonimations on the plea of "roominess": "With us you can believe about anything you please; there are no heresy trials in our church." Merely to mention these motives is sufficient to condemn them. No sensible person will maintain seriously that the way to find Christ's Church is to learn where the fashionable people worship, where one can be amused, where there is little to do and less to believe, or where one can improve his business outlook. And yet are there not many who are actuated by one or other of these motives in seeking church membership?

The Sword

A less unworthy, yet wholly insufficient motive is that of the man or woman who says, "I belong to this particular church because my parents belonged to it before me." That reason for one's faith would be a very good one, indeed, if, upon investigation, the religion of one's parents was found to be the true religion. If it were found not to be that, son and daughter must forsake the church of their parent, no matter what the cost. Christ Jesus says: "*I come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me. And he that taketh not up his cross, and followeth Me, is not worthy of Me*" (Mt. 10, 35-38). At other times the Savior was called the prince of peace; but on this occasion He says: "*I came, not to send peace, but the sword*" (Mt. 10, 34).

Still another motive might be mentioned. Some unfortunate people are induced to unite with a church by gifts of clothes, or food, or money, or special schooling, or assistance of one kind or another. This is a favorite method for gaining recruits from the ranks of the poor, practised among certain wealthy proselytizing bodies. Deeds of charity are commendable, except when they are made to ensnare souls; then they are damnable. That consciences are violated is proved by the fact that the victims of the proselytizers return to their old faith as soon as the gifts cease, or when they are brought face to face with death. We despise the man who shows himself so weak as to sell his birthright for a mess of pottage; but more despicable and more

guilty by far are the men and women who contribute to his temptation.

Be Honest With Yourself

We have been discussing counterfeit motives; a word or two will suffice to point out the genuine motive for church affiliation. We know that among the rival denominations there is one true Church—the one divinely founded and divinely protected. That Church is in existence this very year as it has existed during every year since the first Christian Pentecost. Become a member of that Church and do so for no other reason than that you are called to the Kingdom of the Son. Though you know that you are wrong, will you say: "I will stay, nevertheless, just where I am. I know we are in error, but we do not choose to get out of it." To do that is to refuse to be honest with yourself and honest with your God. The local environment of that Church may not be attractive to you, whose acquaintances and associations have been elsewhere and different; but you join the Church, not for social comfort, but to be close to Christ, and through that communion to gain the salvation of your soul.

THE SCHOOL OF GOD

"To you it is given to know the mystery of the Kingdom of God." Luke 8,10.

The European visitor is struck by the grandeur and almost countless number of our school buildings. The American people are fond of knowledge. No other nation approaches us in the amount of money expended year by year for the support and development of our halls of learning. It is our ambition to give every child in the country an education. We can boast, not only of our extensive primary education, but also of our superior secondary schools,

which are scattered generously over every part of the country. Our rich men are eager to surpass each other in munificent donations to equip libraries and endow universities and technical schools. We have come to look upon illiteracy, not merely as a misfortune, but as a veritable disgrace. The daughters and sons of our best families deem it an honor to teach the young. We would have the best teachers that can be found. If we chose a motto for our children it would be, "Nothing too good for them!" Knowledge is power; they shall dominate the world by their intellect, if we can bring it about. We are not going to count the cost, either, in working out that purpose. We want strong men physically, but we want them still stronger mentally. Let us add another requisite: we want them strongest of all morally. Is it not true? The Scripture says: "*Justice exalteth a nation.*" Amid a world-wide weakening of moral restraint we would become a God-fearing, high-minded, pure and just people.

Without religion there can be no advance in morality. All churches are laboring, each in its own way, for the advancement of morality; but, unfortunately, they weaken their preaching of Christian morals by presenting a divided front. We are all agreed that the child shall be taught the truth in every one of its school branches; there is not a parent who would not grow indignant if his boy or girl were taught to spell or figure incorrectly, or do anything else erroneously. Is it not strange, then, that the same persons who find error in secular matters quite intolerable, find error in religion a matter of little moment and doubt in religion a matter of course? Where there are differences, as was remarked before, there is error, and error should be made to yield to truth. Why are Americans so wide-awake and courageous in the one

pursuit and hesitating and timid in the other?

A Comparison

The Catholic system bears a striking resemblance to the management of the secular school. Enter a building devoted to secular knowledge. You may find a dozen rooms, which for convenience of reference are numbered from 1 to 12. You may pass through all of them; you cannot help noticing the uniformity of teaching. The teacher of Room 2 does not tell her children that Seattle is in Wyoming, nor that 5 is contained 6 times in 25; Room 5 has not placed Seattle in Oregon, nor found only four fives in 25. If you were to express satisfaction at the pupils learning the same answers, you would be told that truth is catholic, or universal. Now enter the big school of American Christianity. There are many rooms; but they are designated by names instead of numbers. One room, the largest, is labeled Catholic, another Lutheran, another Protestant Episcopal, another Methodist, another Presbyterian, and so on. Pass from one to the other, and you will surely be struck by the diversity of answers given to the same questions in the different rooms. Try them on the question of baptism, for example. When you have collected the divergent answers you may ask in amazement: Is truth single or multiplex? Is there a Baptist truth and a Lutheran truth and a Methodist truth, or is not truth in religious matters as catholic as in secular matters? To be sure all truth is one and universal. What if two or ten persons say they are honest in their differences? Without impeaching their honesty you would have to answer: the fact still remains that one or nine of you are in error and you are not permitted to remain in error. How long would you put up with a teacher who would say to your children:

"You have given me five different answers to my question as to how many times 5 is contained in 25; but because I see that you are in good faith you may each of you keep your own answer."

You have an objection in your mind, and we will state it for you: "The two things are quite dissimilar; the one set of truths can be demonstrated quite easily; so easily, in fact, that there can be no excuse for ignorance; the other set of truths, on the contrary, cannot be demonstrated like a mathematical problem or geographical statement; hence we cannot acquire certitude." Now, that would be very true, if we had to arrive at our answers unaided, or if the teachers were no more competent than ourselves; for it is certain (your differences are the proof) that religious truths are so difficult of demonstration that we cannot learn them without a teacher. Freely admitting that the study of religion has its perplexing difficulties, if only the teacher is complete master of it, the pupil walks with secure step. Christ left us a teacher of superlative worth in His Church.

Credentials

The school teacher, looking for an appointment, presents her certificate to prove her competency to teach; the Catholic Church presents the New Testament as one of her certificates, to prove both her competency and authority. You do not wish, probably, to search out all that the gospels and epistles say of the Church; so let us recall a few of the texts already quoted. We will put them into a convenient form: "This is to certify that the Church has authority to continue My mission, both as to instructing mankind in the truths of faith and as to the forgiveness of sins (Mt. 28, 18-20; Jn. 20, 21). He that will hear this teacher will hear Me (Lk. 10, 16); he

that will not hear the bearer of this certificate shall have no part with Me and shall be no follower of Mine (Mt. 18, 17). I pledge My word that this teacher shall be protected against error now and forever (Jn. 14, 26; Mt. 16, 18). Signed, Jesus Christ."

Can you ask for a better certificate than this? Was ever a school teacher so well dowered as the Church, so competent as she to teach? If pupils will place the most implicit reliance upon a good teacher, why should we not yield a still greater obedience to Christ's Church? The best teacher may err; but Christ's Church, our religious teacher, is infallible. To a woman in far-away Iceland, who complained that it perplexed her to know just what to believe, we answered: "That matter is very simple, just listen to the Teacher." "That seems too easy," was her response. But why should Christ wish to make it impossible for His children to learn His religion? Would not His goodness purposely make it easy? He surely cannot wish us to spend a lifetime in a vain and unsatisfactory attempt to find out what He requires us under penalty of damnation to know and believe from childhood on. Too easy. In our secular schools we are striving by all kinds of devices to make learning constantly less difficult. Why are you non-Catholics so timid about adopting the only effective medium for gaining Christian truth? You know that the medium introduced in the sixteenth century has failed completely to establish unity of faith, or to give you any reasonable assurance that the doctrines you hold are true. You would not dream of giving your child a dozen text-books and telling him to stay at home from school and master their contents, without the aid of a teacher. If you attempted to do this, the state would inter-

fere and would tell you that you are neglecting your child criminally. Yet you would learn a much more difficult matter, a supernatural religion, without a teacher; and learn it from a book that was never meant to be a text-book, despite the fact that what you treat as your text-book tells you plainly that a divinely equipped teacher has been appointed to lead you securely into the truth. Why will you not place yourselves under this teacher, when your real aim in religion is to require the fulness of Christian truth?

Some persons criticise this religious teacher, the Catholic Church, when she proscribes certain books and expels from her communion those who persist in teaching doctrines contrary to hers. The school teacher will not tolerate two tables of arithmetic, nor two or three kinds of spelling. No one would think of calling the teacher a tyrant for doing so, nor say she is too narrow, or that she is depriving her pupils of free thought. No one would dub these pupils teacher-ridden, as certain grown-ups are styled priest-ridden.

The School of God has an advantage over the secular school. If some modern Cræsus could find an infallible teacher for his favorite university, he would undoubtedly offer a king's ransom for his services. Any Board of Education would be charged with inexcusable neglect, if it could secure a teacher with the certificate of the Catholic Church, and failed to do so. But a teacher of that sort is not available for secular schools. No earthly authority is competent to bestow a certificate guaranteeing absolute inerrancy. God, on the contrary, can give inerrancy; and as immeasurably more depends upon the acquisition of religious than of secular knowledge, we can reasonably expect Him to use His power for our benefit. He promised to give it, and He has

given it. America is ambitious. We would like to lead the world in secular education; why not lead it in what is better still—in religious truth? Proclaim the School of God. Help us spread it to the uttermost

parts of the earth, and bring back unity to a divided Christendom. The solution of our differences lies alone in the School of God. God's way is not man's way. God's way leads to the unity of the truth.

(To be continued)

DIED AT THE ALTAR

Word has been received at the Foreign Mission Seminary in Maryknoll (Ossining, N. Y.), of a young priest's death in the Congo.

The new "apostle," Father Duggan, was a Mill Hill alumnus, Irish by birth, and ordained in the spring of 1911. In the few months of his ministry he had gathered about him a considerable flock of devoted blacks. He had started out on a visit to distant stations, when a malignant fever seized him.

He struggled on until he was quite helpless and was forced to rest in the cabin of a native Christian. While here, he wrote to his brother missionary, who had gone a five days' journey in the opposite direction, stating his condition but expressing his belief that he would be out of danger soon.

Father Duggan then started back to his station which, after a great effort and a long, weary journey, he reached on a Sunday morning. Once more gathering his

faithful flock, he struggled into his vestments to offer the Holy Sacrifice. He began the Mass with difficulty, and after the Consecration grew gradually weaker. Still he went on until the Communion. Then, after giving himself the Holy Viaticum, the heroic priest fell dead on the altar steps. He was carried to his hut and the Mass was left to be finished by the angels. When his brother priest returned, he found still upon the altar the chalice containing the Precious Blood.

The sad news of the young priest's death was communicated to his parents by the rector of Freshfield (the Mill Hill preparatory school), who writes that the father, with wonderful faith and resignation, responded:

"God's will be done. I am content to lose my son for His Cause, and my only regret is that I have no other to take his place."

A classmate of Father Duggan, the Rev. John McCabe, is a member of the faculty at Maryknoll.

Live intimately with God by meditation. From that quarter of an hour's daily converse with God, you will return filled with strength, and joyous activity and energy. "Nothing," says Fenelon, "is so tender, so frank, so earnest, so gentle, so amiable, so loving as a pious heart."

How oft in our musings we wonder why

God has placed longings in our soul which this earth never appeases; hopes which are never fulfilled; dreams which are never realised. At times we think we have reached the ideal of our lives—happiness and content appear close by; we stretch forth our hand to clutch the golden fruit, when, lo! it crumbles in our grasp!

PRESENT DAY THOUGHT

By REV. BART A. HARTWELL

The recent "New Religion" of Dr. Eliot is already superseded. Israel Zangwill presents us with the latest: "The Next Religion." "This is the religion the world is thirsting for," he tells us, the "religion which will accept the revelations of science."

✱ ✱

Professor Foster, of the University of Chicago, admits that he wrote his book, "The Function of Religion in Man's Struggle for Existence" in thirty days, "at white heat as a sort of by-product of a more difficult task." This may account for its many errors not to say absurdities, for example when he says that the time is coming when Christ will be forgotten, though he adds that it will take at least a billion years for this to happen.

✱ ✱

"An open mind;" says Chesterton, with some truth, "is a mark of folly. Minds, like mouths, were made to shut."

✱ ✱

✱ "Why do not more men go to church?" This question is asked and answered in the November Century by a member of the faculty of Yale University. The reason is to be found, says this writer, not in the pews but in the pulpit. "There is more Christian faith in the average congregation than there is in the average preacher. * * * The Protestant clergy of to-day are sadly weakened by a spirit of compromise. They are afraid to preach Christianity, partly because they do not believe in it, and partly

because they are afraid it won't 'draw.' They attempt to beguile men into the church by announcing secular themes, by the discussion of timely politics and literary topics. The tremendous strength of the Roman Catholic Church lies in its fidelity to principle, in its religious vitality and its hatred of compromise. It should be an object lesson to all Protestant ministers."

✱ ✱

Commenting upon the suicide last month of Julius A. Wayland, the owner of the Socialist paper, "The Appeal to Reason," The Live Issue informs us that Wayland was also the owner of "The Menace." The cause of the suicide, states a dispatch to The Live Issue, is "the sudden death of a girl at Aurora, Mo., after a surgical operation, and the shipping of her body to Canada for burial. She was formerly employed at 'The Appeal' plant at Girard, but was transferred to 'The Menace' at Aurora. It is charged that Wayland sent henchmen to the Canadian border with the body and footed the bills."

✱ ✱

The suicide of the editor of "The Appeal to Reason" recalls the suicide of Eleonore Marx, daughter of Karl Marx, and that of Paul La Fargue, the French Socialist, and his wife Laura, another daughter of Marx.

✱ ✱

H. B. Workman (Principal of Westminster Training College) in his work on Methodism just issued, writes of John Wesley's unsympathetic attitude towards the child:

"Methodism was the child of the eighteenth century. * * * The eighteenth century was curiously blind to the meaning of childhood. In consequence the Methodist revival displayed neither sympathy with nor understanding with the life and soul of the child. * * * Among the unrealized dreams of history, we may wonder at the difference that would have been made in the welfare of our own country if Wesley had understood children, and, with a heart as tender as St. Anselm's or St. Francis', had tried to meet their needs. The hideous horrors of child-labor which in the next century, wrung from Mrs. Browning, Dickens and others, their noble protests, the general indifference to education which until 1870, doomed the major part of the children to ignorance, the rigidity and repression of child-religion except it took severe and conventional forms, in a word all the trouble of the children from the accumulations of which we are only slowly and with difficulty freeing ourselves in the twentieth century, might either have been prevented or their problems solved a century earlier" (pp. 55-56).



During the month of November there was held in Baltimore an exhibition entitled "The World in Baltimore, a Pageant of Light and Darkness." It purported to be a scenic review of the religious condition of the world. From this display one would receive the impression that nearly all the religious and moral light in the world is confined to those countries where the principles of the reformation have penetrated; and all the darkness is to be found in Catholic countries and among heathen races not yet visited by Protestant missionaries. As far as the distribution of Gospel light is concerned the impression intended to be

conveyed by this "World in Baltimore" exhibition is not borne out by a close study of the facts. The success of the "Reformation" in Scotland was complete. In no other country was Catholicism so thoroughly uprooted. Now, after four hundred years of Protestant domination our Protestant friends themselves have a doleful tale to tell. The General Assembly of the United Free Church of Scotland held in 1910 made the following declaration apropos of the religious condition of Protestant Scotland: "The Scotland for which we are largely responsible has ceased in any vital sense to be a Christian country." Again, the Rev. A. R. Powell, writing in the *Church Union Journal* (October, 1910), has this to say: "After all these hundreds of years of the Gospel we are evangelized, but we cannot claim to be a Christian country." Coming to the moral state of Scotland from reliable sources (Mr. Motion, of Glasgow), we learn that there are 17,000 prostitutes in the city of Glasgow alone. As for drunkenness the same report tells us it is rampant. What has England to show for its Protestant experience? "The ignorance about all things religious is simply appalling," says C. E. Lester, an American Protestant, in his book, "The Glory and the Shame of England." The people, he declares, "know no more about Jesus Christ than about Mahomet or Confucius." He further says: "There is no population to be found on earth who live so near Christianity that know so little about it." The Protestant Bishop of Rochester wrote in 1880: "To hundreds of thousands of our fellow-countrymen Almighty God is practically an unknown being except as the substance of a hideous oath." "No illiteracy ever conceived of in Italy and Spain can equal this state of more than pagan ignorance" (*Catholicism and Crime*, by Benjamin Hoare).

QUESTIONS AND ANSWERS

(The answers to these questions are for the most part prepared at several of our largest and most important theological seminaries in the United States, and great care is used to have them accurate and correct. We will take the greatest interest in receiving and answering any questions on religious topics in general, and on the Catholic Church in particular. We only ask that the questions be asked honestly and in good faith. Our object is to furnish a medium of sound information to any soul desiring religious information. Patronize the Question Box generously.)

The Indissolubility of Marriage

QUESTION—How reconcile the Church's attitude on divorce with Mat. v: 32, where divorce is apparently permitted for one grave reason?

Answer—There is no permission given here for absolute divorce, that is, divorce implying the right to another marriage. The Church's mind is seen in the Council of Trent, Sess. 24, Can. 7. Therein she anathematizes any one who would accuse her of error when she teaches that the marriage bond is not ruptured by the crime of adultery. She bases that doctrine on her own traditional attitude towards the sacrament of matrimony and on the sacred Scriptures of which she is editor and owner and official interpreter. But, here, we will examine the matter for ourselves.

Let us compare Mat. xix: 9, with the above text. The teaching is one and the same, as the Teacher is. In Mat. xix: 3, the Pharisees ask Him: "Is it lawful for a man to put away his wife for every cause?" His answer is this: "You must not put your wife away absolutely for any cause. You must not exclude her from bed and board for any cause except for fornication. If you do, you expose her to the danger of adultery, and he that should (attempt to) marry her that is put away (for whatsoever

cause) committeth adultery (because he is found with one who is still the wife of another man)." This sums up Christ's teaching. Divorce has two meanings, absolute and relative; this is sometimes lawful, that is never lawful.

Our Divine Lord wished to restore the primitive indissolubility of marriage. "What therefore God hath joined together let no man put asunder." (Mat. xix: 6.) Moses permitted (absolute) divorce by reason of the hardness of your hearts. But from the beginning it was not so, and for the future it shall not be so. "What God (henceforth) joins together let no man (or man-made law) put asunder. Is my interpretation strained? Look at the context, recall our Divine Lord's mission—to restore all things as they were, and to make them better than they were in the beginning. The Redeemer paid not merely a just but a prodigiously generous price for us who were slaves. Hence He not only got us freedom, but made us grander freed men and less unworthy of freedom than we would have been had we never fell into hereditary bondage. Hence it is that He not only restored the indissolubility, the unbreakableness of the bond of marriage, but He raised it to the divine dignity of a sacrament whereby man and woman get graces, supernatural

aids to live happily together and to bring up their children in the fear and love of God. If He didn't do away with absolute divorce what kind of a Redeemer and Restorer would He be? In this vital question of home-building where every serious reformation must begin and end, He would be a failure. Where there is actual or possible divorce, haunting or blasting a home, there you will find suspicions, fears, heart-burnings and no peace. The homes must be built on the rock of the inviolability of the marriage bond. Else they will be built on sand and will fall, and great will be that fall for parents and children.

He would not only be a feeble apologetic reformer, but He would be an instigator of execrable crime, if He said (and His word is law unto us) that adultery would break the marriage bond and thus put a premium on marital infidelity. Because, if a woman grew tired of her husband, and lusted after another man, she need but sin with that man in order to break a galling yoke and contract a sweet union with her affinity. The first husband might not object. If she can get another man, he might get another woman. And Christ, who knew what was in man and in woman; Christ, Who was always preaching about carrying our cross in sweet silence after Him; Christ, Who wanted the marriage union of one man and one woman to be like unto His own unbreakable union with His Spouse, the Catholic Church, could that same Christ say to married women: "If you desire another husband, go and commit adultery."

Why, if Christ taught that monstrous doctrine they (the Jews) would have stoned Him on the spot. Were they not taught to stone the adulteress to death? (John viii: 5.) And now the restorer of primitive dis-

cipline says: Let her alone, she hath wrought a good work.

His hearers understood him to forbid absolute divorce. "Why then did Moses command to give a bill of divorce?" In other words, you by saying, "What God hath joined together let no man put asunder," set aside, abrogate, nullify the privilege accorded by Moses. He takes the objection and allows it. But His only answer is: "I (a greater than Moses) say unto you, whosoever shall put away his wife (that is, from bed and board) except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away (for the above reason, or for any other) committeth adultery." Now how could the last mentioned man commit adultery with a woman put away absolutely, and made free to marry? But Christ says that he commits adultery. Therefore he is an adulterer and therefore he is found with another man's wife, and therefore the woman put away for fornication (or adultery) still remains the wife of him who puts her away.

The only possible way of reading a Christ-made divorce into Mat. v: 32 is certainly a bold if not a violent liberty with the text. The plan would be to drag down the phrase, "saving for the cause of fornication," over the colon and insert it in the last sentence in the verse. Such a treatment is a violation of the laws of grammar, of logic and runs counter to the canons of sane interpretation. If I say that the phrase is not there, and you say that if it is not there it ought to be there, and I ask you to show cause that will satisfy an unprejudiced mind, your task will be less easy than you think. Suppose, for peace's sake, that we set down this verse and Mat. xix: 9 as obscure, and that your interpretation is as good as mine, and mine as good as yours.

Evidently then we would have settled nothing. But, like sensible men, we would have agreed to differ. And if sacred Scripture said nothing more about the indissolubility of marriage, and if we acknowledged no other authority, we could only say: In dubious matters let there be liberty and in all things charity.

But sacred Scripture speaks again and again and unequivocally and says: "What God joined together let no man put asunder." The law of interpretation above referred to, runs thus: "Obscure passages of Scripture, must be read under the light of the clear passages referring to the same subject." If one can't read in the twilight one lights a lamp. The Holy Ghost is the Author of all inspired Scripture. He can't contradict Himself. His mind is not like broken bells, jangled out of tune and harsh. Heavenly harmony reigns in the divine mind, and therefore in sacred Scripture. If there were then but one clear passage clearly starting what is obscure in two or ten passages, the one clear passage must be taken as the measure and rule of all the obscure passages anent the same subject.

In our present question we have four crystal clear passages in which neither adultery, nor any other crime can be cited, as justifying remarriage after divorce. Consult Mark x: 9-12, Luke xvi: 18, I Cor. vii: 10-11, Rom. vii: 2-3. We cannot bring St. Matthew's obscurity into all four. We must illumine St. Matthew by their surer light.

**WHICH IS BETTER—SOME RELIGION,
-MIXED WITH ERROR, OR NO
RELIGION AT ALL?**

QUESTION—I live several miles from a Catholic Church. My husband is a Catholic, but he does not go to church. From what I know about the Catholic religion I would like to be a Catholic, but as the dis-

tance is so great, I cannot do so. Is it not better for us to send our children to the Protestant Church and Sunday School than to no church? Is not Protestantism better than nothing. AN ANXIOUS MOTHER.

J. B.,
Tenn.

Answer—First a bit of personal advice to this good woman and an answer to the general question. Since God has evidently given you sufficient light to recognize the Catholic Church as the true Church, you are obliged in conscience to take means as soon as possible to become more fully instructed and to be received into the Church. This you can do by acquainting the nearest Catholic priest with your disposition and he will supply you with the means of instruction. Your husband's bad example must have no influence over you in this matter, which concerns primarily not your children, but the salvation of your own soul. The writer has known of more than one case in which the Protestant wife, by becoming a sincere, faithful Catholic, was the means of bringing a bad Catholic husband back to a virtuous life and the practice of his religion. Do not attempt to administer an opiate to your conscience by saying that distance from church and priest exempts you from harkening to the voice of conscience, that you can save your soul by belonging to the nearest church and occasionally attending its service. Even though you be twenty miles from a Catholic Church, you can not only be a good Catholic, save your soul, but you can attain a high grade of holiness if you be sincere and use to their fullest the means of grace which God gives you. You can study, you can pray, you can be an example to those around you, you can lead your children and possibly your husband to the practice of virtue.

In answer to the general question, we

must make a distinction. It is, of course, better for a person to have some knowledge of Jesus Christ and of His doctrines and precepts than to have no such knowledge at all. But when with this knowledge is mixed much that is false and that effectively prevent a human soul from reaching the true road to Heaven, it were better that such soul be lifted without the partial distorted concept of Christ and His Church. But the harsh alternative does not exist. Is it better for your children to attend a Protestant church or to attend no church at all? We answer unequivocally—it is better, more pleasing to God, more profitable to their souls, for them to stay at home. The alternative need not be “no religion.” On the contrary, you can then teach them their catechism, you can recite devoutly the

“Prayers at Mass” and assist in spirit at the Holy Sacrifice, you may read the Epistle and Gospel, you may recite the Rosary and in this way presupposing your inability to go to Mass, you will sanctify the Lord’s Day and you will draw down God’s blessing upon yourself and your family quite as effectively as if you were able to take advantage of the opportunity of assisting at Mass. The person who is serving God in the true faith as far as his surroundings permit, is more pleasing in the eyes of a God of truth than one who, because there is a church nearby wherein false doctrines are taught, assists at such services and identifies himself with a sect that protests against the true faith and that continues to defy the Master, Who said: “There shall be one shepherd and one sheepfold.”

HONORING A BRAVE NUN

“Sister Marie Therese! When scarcely twenty years old you were wounded on the battlefield of Balaclava, whilst devoting yourself to the care of the wounded. At Magenta you were again wounded in the front line of battle. After that you nursed our warriors at Syria, in China and in Mexico. At the battle of Reichshofen you were carried wounded from the field amidst a heap of slain cuirassiers. Later on a bombshell fell in the midst of the ambulance committed to your care. You immediately seized it, and carried it some eighty yards away from the ambulance, where it fell to the ground, and by its explosion wounded

you seriously. After you had recovered you followed your vocation here to Tonkin.”

In such remarkable words did the Governor of Tonkin, surrounded by his staff, in front of all the troops, lately address the Superioress of the Sisters of Mercy. He then bade her kneel down, and touching her shoulder thrice with his drawn sword, added: “In the name of the French people and army, I confer upon you the Cross for Tried Bravery. Nobody can show more heroic deeds to merit it, nobody can claim a more self-denying career, one entirely devoted to the service of his fellow-men and his fatherland. Soldiers, present arms!”—*London Tablet*.

“I do not like those who change their religion,” said a German Protestant prince to the late illustrious convert, the Count von Stolberg, shortly after that good man’s

conversion. “Nor do I,” replied Stolberg. “For if my ancestors had not changed I should not have been obliged to return to Catholicity.”

RECENT BOOKS

"I GO STRAIGHT TO CHRIST"*

The following excerpts from "The Friendship of Christ" by Monsignor Benson will serve a double purpose: they will convey a more satisfactory idea of the author's lucid style and thoughtful matter than any words of a reviewer, and they may be illuminating to some of our readers who hear friends say: "I go direct to Christ," "I need no priest to assist me to get to Heaven," "There is no need of any church for those who have received Christ," etc., etc.

"It is chiefly from amongst those who have seriously cultivated the inner life that the sharpest criticisms of Catholicism come. Catholics are told that they have substituted a System for a Person; that they are too exterior, too formal, too official. "I possess Jesus Christ in my heart," says such a critic. "What more do I need? I have God within me: why should I go about to seek for a God without me? I know God: does it then matter so much whether I know about Him? Is not a child nearer to his father than a biographer can be?" To be "orthodox" is not so great a matter after all: "I had sooner love God than discourse learnedly about the Blessed Trinity."

The Catholic system, then, is denounced as tyrannical and clumsy. Conscience illuminated by the Presence of Jesus Christ in the heart must be the guide of every man. Any attempt to set up a system, we are told, to lay down limits, any attempt to guide souls authoritatively, to "bind and loose"—all these things are a practical denial of the Supreme Authority of Christ within.

What is our answer to this?

Our first observation is the familiar controversial statement (controversial yet undeniable)—that those Christians who most strongly insist on the sacrosanctity of the

inner life, and its sufficiency as a guide, are those who are least able to agree on religious matters. Every new sect that comes into existence in these latter days takes its stand always upon this claim—a claim that has been made incessantly ever since the sixteenth century—yet has never been justified by that unity amongst its supporters which ought, if it were true, to be the result. If Jesus Christ intended to found Christianity upon His own Presence in the heart as a sufficient guide to the truth—then Jesus Christ has failed in His Mission.

The next remark that must be made leads to the main subject of our present consideration. It is this, that that very system that is denounced as usurping Christ's Prerogative is a great deal more than a system—that it is, in fact, in one sense, actually Jesus Christ Himself, doing that work exteriorly and authoritatively which cannot be done with any certain success in the interior life—subject as that is to a thousand delusions and misunderstandings and complications for which there is no other remedy.

* * * * *

In the words "I am the Vine, you the branches," He actually announces a certain *identity of Himself*—and not merely His Presence—with those who corporately represent Him; and He interprets and formulates all this finally in His tremendous statements: "He that heareth you, heareth me."

* * * As the Father hath sent me, I also send you. * * * Whatsoever you shall bind on earth, shall be bound also in heaven. * * * Going, therefore, *teach* all nations. * * * I am with you all days."

This, then, is the Catholic position; and it is one not only necessitated by common-

sense, but declared by our Lord's own words even more explicitly than is any promise of His to "abide" with the individual. To no single man did Christ ever say explicitly "I am with *thee* always," except in a sense, to Peter, His Vicar on earth.

Here, then, we have the only possible reconciliation of the fact that Christ is with the soul, and speaks to the soul, even in matters of life and death, always to know certainly whether it is the Voice of Christ which speaks, or some merely human, or even diabolical, impulse. According to the Catholic system there is another Presence of Christ, to which the soul also has access, to which He has promised guarantees which He never promised to the individual. In a word, He has promised His Presence upon earth, dwelling in a mystical Society or Body; it is through that Body of Christ that His voice actually speaks, exteriorly and authoritatively; and it is only by submission to that Voice that we can test these private intimations and ideas, as to whether they are indeed of God or not.

* * * * *

No Catholic, who even attempts to practise his religion, is ever altogether homeless or an exile. He feels, not only as a subject of a kingdom or an empire may feel, protected by his country's flag, but as one who is in the society of a friend. He wanders into churches abroad, not only to visit the Blessed Sacrament, not only to reassure himself as to the hour for mass, but to get into the company of a mysterious and comforting Personality, driven by an instinct he can scarcely explain. He is perfectly reasonable in doing so; for Christ, his Friend, is there, present in that center of humanity whose members are His.

*"The Friendship of Christ," by Mgr. Benson. Longmans Green & Co. Price, \$1.20.

CATHERINE SIDNEY, by Francis Deming Hoyt. Longmans, Green & Co., New York. Price, \$1.35 net.

Here is a charming descriptive story that should find its way into Catholic libraries and into many Catholic homes. The author is the scholarly translator of the Life of St. Elizabeth of Hungary by Montalembert. In presenting to the public Catherine Sidney he has given them not only a refreshing and entertaining narrative, but also a picture of the Catholic faith living and acting in the mind and heart of the chief character in the story.

There is little of plot or intrigue in the book and the denouement is not awaited with breathless anxiety, but perhaps for these very reasons Catherine Sidney is welcome. It is a positive relief to peruse these pages wherein is given a description, true to life, of the college graduate in his New York home; of Dr. Eaton, a physician, who is leading the life of a cultured Catholic quietly, yet very effectively, in the metropolis; and of a young woman, who is millions of miles away from being a prig, yet who would not consider for an instant the possibility of being united in marriage to a man "who will not lay his heart with mine on the altar."

The introduction of distinctly controversial matter into a story may not add to its value from a literary point of view, but of late years we have many precedents in the novels of well-known writers, and when statements or explanations of religious topics are not dragged in but are true to the characters and scenes portrayed they constitute a healthy realism, even though unappreciated in certain circles.

The very brief chapters in the book are unusual and unnecessary. Thirty-three chapters in a book of three hundred and forty-seven pages, some of them of less

than two pages, is an arrangement which might have been avoided with profit.

We thank the author for his creation of Catherine Sidney, and we hope that thousands of Catholics, particularly Catholic young girls, will read about her with pleasure. If they do so, they will become

acquainted with a well drawn type of Catholic womanhood, a girl who combines intelligent piety with social and athletic accomplishments and who is equally at home in the Fifth Avenue drawing room and at the bedside of the poverty stricken workingman.

FAREWELL

Poem by the Late Father M. Russell, S.J.

In heaven are no farewells—on earth below
We meet and part as seasons come to go.

Naught here is stable. On the Elwy's bank
Stand where the eddies, pressing rank on
rank,

While past your feet; so swift the glittering
race

That change or motion scarce the eye may
trace.

Yet changeth all. Not now those waters
flow

Which kissed the warm air cool an hour ago.
Yes, all is changed. The waves whose
buoyant dance

Flashes this moment on your dazzled glance,
Bring from the distant blue of mountain
braes,

Where lies the cradle of their infant days,
News later than the waves which caught the
smile

Of sunrise here. Those, bounding on mean-
while

Through many a cornfield, many a wood-
land scene,

Have seaward sped—and lo! the grass is
green.

Ev'n so life's stream glides with such equal
flow—

The same smooth sheet before you seems to
glow,

Yet fast it fleeteth; glen and pebbly shore,
Where late it tarried, woo it now no more.

All things around, within us, change and
change—

Changes are often sad, but seldom strange.

In heaven are no farewells. But now departs
Our friend and father; and by filial hearts
Is paid the parting tribute of their love
Which fain its earnest gratitude would
prove

By outward token, as by inward prayer
That God's best blessing guard him every-
where.

Yes, Father, loved and none the less re-
vered,

Revered the more, the more each hour en-
deared

To grateful breasts that prudent placid sway
Which o'er us watched untiring day by day.
Of various race, from various climes we
come,

Some from gay France, from fair Italia
some,

Some from the Isle of Faith across the
sea—

All found a father wise and true in thee.
Therefore, thy name with blessing and kind
word

Within these studious halls shall long be
heard,

Nay, far beyond this Cymric mountain-vale,
We, scattered wide, shall oft repeat the tale
Of all thy modest worth. But here be given
Our last farewell. Farewell! There's no
farewell in heaven.

INTERNATIONAL CATHOLIC TRUTH SOCIETY

HOW TO GET BEST RESULTS FROM THE PAMPHLET RACK

Now that over a thousand churches in the United States are supplied with neat little racks containing pamphlets for the instruction and edification of the people, it may not be amiss to point out what makes for greater efficiency and what may be responsible for poor results. In the first place, the compartments should contain a varied assortment of pamphlets; say five on doctrinal subjects, such as the Mass Penance, the Holy Eucharist, Indulgences, Infallibility; five on devotional topics, such as Prayers for the Dead, Devotions to Our Blessed Mother, The First Friday Devotion to the Sacred Heart, etc.; four or five biographical booklets ex. gr. St. Vincent de Paul, St. Francis Xavier, St. Patrick, Blessed Thomas More, etc.; and the remaining compartments might be devoted to Socialism, Forbidden Societies, etc.

There are few parishes in which such an array of pamphlets would fail to tempt many readers. Individuals who would not buy a book or call for information at the rectory will readily avail themselves of this opportunity thrust upon them to inform themselves on a topic which they have often wanted to know something about, on a point which they had recently been asked about, on a subject which had recently been discussed in the daily papers, etc.

Secondly. It should be somebody's business to see that all the compartments are filled. In some churches, this movement has been taken up with avidity and after a few months the people pausing to look at the pamphlets find the rack empty or possibly half a dozen compartments out of the nineteen with anything in them.

If this neglect continues for a while, the

people will grow accustomed to pass by the rack without pausing to look at its contents. One might think that the quick emptying of the rack would be an incentive to replenish it, but in some churches the people are punished for their good will by being obliged to see it empty for weeks at a time.

Thirdly. As interest in any good work is likely to wane, the pastor should call the attention of his people, at least two or three times a year, to the benefit that will accrue to them by picking out a pamphlet now and then, reading it and passing it on to a friend or keeping it for future reference. General experience testifies that a goodly number of the pamphlets quickly disappear from the rack after the pastor has called special attention to them.

Fourthly. In general, such an assortment of pamphlets as above outlined is best for general use, but it is well to fill the entire rack with copies of one pamphlet at special seasons. Thus, some pamphlets on devotion to the Blessed Virgin might, with good results, be placed in all the compartments for the month of May; let nothing but the Forty Hours Manual be found then during the days of this devotion in the church, in Holy Week have no pamphlets exhibited save those treating of the ceremonies of Holy Week or drawing souls to a contemplation of the sufferings and death of Our Lord. If a course of four sermons be preached during Advent, let the entire rack be filled each Sunday with pamphlets dealing with the subject of the priest's sermon. Splendid results will follow, for we are then getting back to the methods of the classroom—the sermon followed by the thoughtful reading of a pamphlet will be

grasped and retained to a degree which pamphlet alone, or sermon alone, would not have been able to produce.

It is really difficult to overestimate the amount of good that these pamphlets would produce if the above outlined points be born in mind by our pastors. Naturally, there are some churches whose racks will be more largely and profitably patronized than others—churches in which the people come in goodly numbers to week-day Masses or

for visits to the Blessed Sacrament, churches which are visited by strangers, churches at summer resorts, etc., but no matter where the church be located or what the class of people who attend it, if this work be carried on with intelligence and zeal, it will accomplish much for the instruction and devotion of our own people, and will in God's own providence, be the means of bringing many a soul to a knowledge of the true Church of Jesus Christ.

AN INVITING FIELD

No other country presents a more inviting field for zealous missionary labors than our own. There are millions of people without any positive Christian faith, who attend no form of divine worship on the Lord's Day. The teachings of Christ do not influence, or guide their lives. There is an increasing interest in the doctrines of the Old Church among fair-minded non-Catholics. Learned, observant and patriotic men hesitate not to affirm that the stability and perpetuity of our Republic will depend on the Catholic Church. She stands firm for

lawful authority, the sanctity of marriage, honesty in business, fair wages for an honest day's work, the sacred right of the unborn child to life, and the other principles of morality without which the peace and order of society could not long endure. The press is an effective means of making the Church known, and of stemming the spreading tide of unbelief and lawlessness. The success of the Church, as the divine custodian of faith and morals, will greatly depend on the support and extension of the Catholic press.

In the catacombs of Rome, particularly in that of St. Agnes, *which dates from the middle of the second century*, there have been discovered whole chapels, containing several altars in which the relics of martyrs repose, with paintings, images of the Blessed Virgin, a pontifical chair, vessel for holy water, confessionals, etc. The credulity of the world is, then, greatly imposed on, when it is asserted that true Christianity, that of the early ages, is to be found anywhere but in the belief in, and practice of, the Catholic religion.—*Mgr. Segur.*

The real value of a religion can only be known by living it.

The depths of misery are never below the depths of mercy.

What gives pleasure is of little moment; what gives power and wisdom is all-important.

If we wish to know our age we must endeavour to fathom the social question. The man who understands it knows his age. The man who does not understand it finds the present and the future an enigma.—Bishop Von Ketteler.

WHERE DIVORCE IS UNKNOWN

Among the French Canadians divorce is unknown. Race suicide is never heard of among them. A distinguished Frenchman, Leroy Boileau, speaking of the depopulation of France, said: "Give us 10,000 French Canadians and we will repeople France." We have here an indirect tribute to the loyalty of French Canadians to Catholic morality. They have not rejected the guidance of the Catholic Church, and consequently they have prospered as few people have. A writer gives this description of their enviable condition:

"To sum up the French Canadian country, which really is in the Province of Quebec: It is a country without rich, without poor, without stringency in the labor market, without divorce courts; full of happy-faced children, strong men, hard working but physically perfect women, religious, thrifty and happy."

In this favored land the labor question, which bulks so large and so threateningly in the United States, has been settled satisfactorily on the lines laid down by Leo XIII in his Encyclical on Labor. The writer we have quoted says of this settlement: "In one of its manufacturing towns, Chicoutimi, it has a labor union run on the principles set down by Leo XIII on the condition of labor, which brings peace and harmony between the workingman and the capitalists."

A community with no millionaires, and with no tramps, with no divorce courts and with no permanently empty cradles, with capital and labor within its limits co-operating harmoniously, with its members leading happy, contented lives, is to be envied in these days, when money-madness is rampant and when all that is worth living for is sacrificed on the altar of insatiable greed.—*The Canadian Register*.

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was to imprint the rules on the memory of the student by frequent repetitions, or by dictating them to him—a measure which was adopted not only in regard to grammar, but also as regards the classics. The text was usually dictated by fragments, then followed the explanation. When the pupil had mastered the first principles of the Latin tongue, he received before all, the Psalter, whose chants he was made to learn by heart, that he might draw therefrom pious thoughts and sentiments and also take part in the public psalmody in the church.

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